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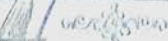
ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture



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ELTKA

Devoted to a Realization of the Ideal.

Vol. VII

APRIL, 1905

No. 40

The Society of the Future.

BY PROFESSOR J. B. CLARK, LL. D.,

PROFESSOR OF POLITICAL ECONOMY IN COLUMBIA UNIVERSITY.
IN THE HUMANITARIAN.

OPTIMISM is the faith of healthy humanity. Without making assertions as to anything that is very remote, we may say that certain changes are undoubtedly going on; that they are taking us in a certain direction and toward a nearer goal that we can define. We shall reach it if economic laws continue to work and the general course of events continues unchanged.

The term "goal," indeed, scarcely describes what is thus before us; for it designates a stopping-place, whereas what is before us is a perpetual movement. The halting-place of yesterday is the starting-point of to-day, and that of to-day is to be the starting-point of to-morrow. The state that we shall reach in two or three centuries may contain within itself all the gains that we can now easily imagine; but it will only be the beginning of acquisitions that are beyond the range of our present imaginings. It is easier to define intermediate states. What will society be after fifty years shall have passed, and toward what state will it then be tending? To such a question as this economic movements afford a fairly confident answer.

The race for the profits that are to be gained by invention, by chemical discovery and by business organization will make the work of the world so efficient that its present power of production, great as it is, will, in the retrospect, seem like rude first steps in material civilization. We shall improve agriculture and get our living more easily; but we shall make larger gains in producing comforts and luxuries. More and more readily will the earth yield raw materials, and more easily will industry fashion them into fine commodities. We shall surround ourselves with a profusion of useful things, and so small will be the labor that many of them will cost, that it will seem as if genii had a hand in bringing them to us. Machines will become more deft, powerful, rapid and automatic. They will get their motive power from cheap and abundant sources, and there will be little left for the workers who use them, except to touch the buttons that set them moving. Dwellings and furnishings will improve, and vehicles will multiply till the amount of labor that is now the equivalent of a nickel will give a poor man a longer and more interesting drive than a costly equipage now gives a rich man. It may be that the wages of a day will take him to the mountains, and those of a hundred days will carry him through a European tour. With the powers in his hands which mechanical invention will confer, the typical laborer will in due time attain the scale of substantial comfort on which well-to-do classes are now living.

If this is to be the fact, however, it is necessary not only that an abundance of products should be created, but that they should be created by and for the workers themselves. The distribution of wealth must be as satisfactory as the production of it is fruitful. It will be so if progress makes labor itself, and not merely industries in which labor is one agent, more and more productive. When a man works with a long lever the general result is larger than it is when he has a short one; but the

important thing is that *that part of the result which is due to labor alone is greater.* A man and a modern machine create a larger product than did a man and an old-fashioned tool ; but the essential fact is that what the man himself can claim as his own, and actually get it, is larger than it was in the days of hand labor. When the world shall be filled, as it were, with "genii of the lamp," the man who can call them into action will be a more important factor than is the man of the present, and he can himself create more and get more than can the worker of to-day.

The State must be democratic. Government by the people must not be allowed to vanish, and those who are ruled must nominate, elect and control their rulers. If we keep the representative principle at all, as for convenience we must, it will have to be attended by an immense increase of actual self-government. I chance to believe that we are to have the referendum, or what amounts to the referendum, in municipal, State and federal affairs. The difficulties in the way of this are not trifling, but they weigh far less than the evils that are in store for us if we do not have it. At the bottom it is for the rescue of industry that we need it. Very insidious is the power that massed capital knows how to use in controlling the so-called representatives of the people, who are often rather the conscienceless substitutes for the people in the work of ruling. Labor should be able to do better than to compete with wealth in this direction. It should have open and honest ways of influencing the acts of the Government.

But shall we not, in this political sphere, have too much democracy? Clearly not, and that for several reasons, the chief of which is that the *demos* that will rule will not be the typical one that we think of in connection with the history of democratic States. It will not be a proletariat, but will be a body of workmen, most of whom will have a large stake in the industrial

order. Their savings will grow and make them conservative wherever the security of property is in question. Their wages will enable them to make accumulations, and the Government of the future must be efficient enough to give them safe investments.

The most alluring possibility concerning the democracy of the future lies in the diffusion of culture. The well paid worker may have any amount of it for himself and his children. No tendency of the present is more marked than that which is slowly obliterating the differences in education which formerly prevailed; and with higher pay and easier labor, the worker can more and more avail himself of the new condition. Refinements, as well as comforts, are to be included in the list of cheap things that can be had as the reward of common labor.

There is a moral effect of progress that is even better. A fraternity of the highest type is among the gains that are well within sight, and unlike fortunes, so far from perverting it, will bring it to perfection. Brotherly feeling is a weak thing, indeed, if the condition of its existence is that men shall be equally well off. Communism does not develop the finer sort of brotherhood; but inequality may develop it, if the moral fibre of the race shall grow strong. When men can regard each other with respect and affection in spite of enormous differences of wealth, there will be some virility in their fraternal feeling. Well within sight is such a condition. As the prizes of political leadership and of social and intellectual eminence shall fall even more often to the man of labor than to the man of mere capital, it may be that very few persons will see in the change any vulgarization of State or society. The *demos* of the future will not win such prizes unless it continues to develop in intellect and character; and if it does so develop, this fact will give it a clear title to any outward prizes it may win. If out of the democracy that is defined by mere possessions there shall come an aristocracy of

personal quality, the result will be the best that evolution can give or that imagination can picture.

“A new religion is silently spreading in all sects. It is a gentle flood, slowly but surely breaking down the reefs of cruel dogmas, and is the religion teaching simple, natural goodness and nothing more. It follows Plato and Socrates in seeking the mastery of self and the patient pursuit of excellence. It advocates a love of mankind comprehending all other virtues.”

RAYS OF LIGHT

FROM THE
ILLUMINATI.

Seed time precedes harvest. Nature will not pay in advance. You must render a service before you can reap a reward. Go forth then into your chosen field. Do not hesitate; do not stipulate; but labor and hope and trust. What you anticipate may never materialize, but something will materialize. Whatever it be, accept it as your reward; for truly it is the result of your doing and thinking.—*N. M. Zimmerman.*

—[Be Sincere.]—

Very seriously, the way to remain young is to remember that we are immortal beings; that this business of so many years is only a sort of a calendar business and a very insignificant part of our whole career; that we are really children of God, if we partake of God's nature. As God is eternal, we are immortal.

If we can always bear that in mind we shall remain young.
—*Edward Everett Hale.*

—[Be Earnest.]—

The physical senses are not the only avenues which lead to the mind ; there are many other portals that may be unbarred and opened. Open wide the windows of your^s soul, let in the light from every source. The narrow apertures of the physical senses are too meager to let in the whole truth, and anything less will not satisfy the longings, aspirations and hopes of the human soul.—*A. C. Halphide.*

—[Be Persevering.]—

Man's body is also a beautiful instrument, which will light him with reason. Man's body is also his most obedient servant. He can express a desire and it obeys. Man says I will sing : his voice does his bidding ; I will speak : again he is obeyed ; I will run, I will act, I will sleep, I will eat, I will go, I will come : his body, always obedient, carries out the soul's commands. Again, and last but not least, but rather greatest and first, man's body is *a living* temple of a living God, and should be kept whole and undefiled.—*Louie Stacey.*

—[Be Industrious.]—

We cannot give out what we do not possess, or above the degree to which we have unfolded. To reach the soul in others, in any avenue of life, we first must possess soul. To make soul practical, we must willingly unfold it in our daily life, within ourselves ; stand face to face with our own God within ; live first our own kingdom of heaven within. If we do not do

this, why wonder that the circulation of the life more abundant is so sluggish.—*Anna Pennock Bird.*

—[Be Helpful.]—

Always think in such a way of yourself, of your surroundings, of those around you, of your physical and mental conditions as you wish to see realized in truth and in fact. Make it the rule of action for your life to do unto others as you would that others should do unto you. Follow it, and do not make a mockery of it. You will reap as you sow. But love alone should be your weapon of aggressiveness and of defense, your protection and your shield.—*Oliver C. Sabin.*

—[Be Self-reliant.]—

Both thought and action are essential to growth and development. They are correlated and are mutually essential. By means of intelligent thought one acts to better advantage ; while thought expression is, in turn, induced and stimulated by physical action. The truth that all growth is necessarily slow, while consciousness of growth is necessarily quick, is not recognized. No recognition is made of the fact that, while one must toil up the heights step by step, he cannot get a glimpse of the distance beyond until at the summit.—*Eugene Del Mar.*

—[Be Aspiring.]—

So to live that we shall add something to the Universal Fund of Information ; so to live that we shall uplift the Down-fallen and Despairing and lead their palsied limbs to the Temple of Hope and Reassurance ; so to live that we shall alter the habits of men from Vice to Virtue, from Selfishness to Sympathy ; so to live that we shall remove impassible boulders from the paths of earth's Sisypian toilers, and give them opportunity to

extract from life the Wine of Joy, whereas now they suck the Bitter Herbs of Pain ; this is ambition worthy of the gods, whose triumph Crowns the Victor with undying honor.—*Henry Frank.*

The Brotherhood of Wisdom.

BY KARL H. VON WIEGAND,

FELLOW OF THE ILLUMINATI.

SECOND PAPER.

(No. 39 of ELTKA containing the first paper of this series will be furnished free to new subscribers upon request.)

“**W**ITHIN their Priesthood will be accomplished all Priesthoods, that of Angel and Man, of Priest and Scholar, of Pontiff and Prophet, of Evangelist and Apostle of the King.

“If they themselves menace, they also chant forgiveness, mercy and love ; if they punish the vicious they poetise the virtuous ; they instruct and they charm ; they reprove and curb with the majesty of righteousness and justice, but at the same time they weep as brothers, as friends, over the sorrows and penalties of those whom vice torments and degrades.

“Listen to their chants and prayers ; are they Men, Angels or Gods, who are in advance of you ?”

Thus did the Brothers of old prophesy the re-establishment on the external plane in visible form of that great Brotherhood that Is, and has Been from time immemorial.

It matters little whether it originated first in Atlantis, Egypt or India, though generally conceded by Mystics that in the lost Atlantis was the Garden of the Gods of the ancients, the cradle of the human race and the birthplace in visible form on this earth of the great Eternal Invisible Brotherhood of Wisdom, whose work and activities are not confined to this one planet. In these

three countries the Brotherhood attained its greatest heights, majesty, power and glory in the flesh, at the intervals of long ages, therefore it is known as the "Ancient Order of Sacred Wisdom of Atlantis, Egypt and India." Old as mankind, is this most Ancient Mystic Order and Priesthood, whose real inner history, ever silent, secret and unwritten, remains unrevealed to this day, but is interwoven with all that is good, pure and divine in Man from the Beginning and has ever urged him onward, beckoned him higher, prompted him to seek Knowledge and Wisdom, endeavored to lead him in the path of righteousness and teach him the Divine Law of the Fatherhood of God and Brotherhood of Man, which he has ever perverted and disobeyed.

Long ere history was chronicled, did this Order of the Sons of Wisdom exist and traces of its physical expression can be found on the crumbling monuments and ruined temples of antiquity, in hieroglyphics, seals, symbols and figures that reveal not their inner meanings to the present generations, even when the letter thereof is deciphered, and none but an Initiate can trace the Golden Thread of the Light through the myths, legends, fables, allegories and fairy stories of almost every land and tongue, to that point where even to him, it is lost upon that dim misty borderland where legend and truth merge and the known fades into the unknown of ages forgotten.

Hoary with age was this Mystic Spiritual Order, when the present known chronology began. It was the custodian of the Sacred Mysteries of the ancient peoples and for ages uncounted, held in its possession all visible Knowledge and Wisdom. It has come down through the æons of time from that great Central Ineffable Divine Priesthood and Order—the Eternal Brotherhood of Wisdom of the Ages, of which Melchizedek, king of Salem, was the High Priest on Earth in the time of Abraham, the Order of which Paul speaks as having "Neither beginning of days nor

end of life," and whose greatest expression in all the fulness of its majesty, power and glory on this earth was in Atlantis, Egypt and India.

Mention is made of this Order of Priests of the Most High, in various parts of the Bible, and Paul, who is considered the greatest of the Apostles and from a modern standpoint, was the only one highly educated and versed in the ancient Law, states that Christ was of this Order and lays great stress on the fact that it was a distinct, separate and higher Order than the Priesthood of Moses and Aaron, for he says: "If therefore perfection were by the Levitical Priesthood what further need was there that another Priest should rise after the Order of Melchizedek," which indicates something of the antiquity, height, sublimity and grandeur of this Divine Order and its almost Celestial character of spirituality through which, he intimates, perfection was possible.

This Order, the Central Fountain, whose Crystal Waters of Life have flowed on and on for Ages and found expression in many lands and tongues according to the soil (minds of the people) through which it flowed, as marked by the ancient ruins of vast temples and magnificent monuments that the ravaging jaws of time and the ruthless hands of vandals have been unable to efface. Even to this day can its course be traced through the lands which in time tainted its waters and corrupted and perverted its fruits, and wherefor were the Gates closed down for those nations, whose decline, fall and destruction followed.

This Order, whose temporal and spiritual power once swayed the destiny of nations, whose potency made Egypt the spiritual and intellectual Centre of the world and brought it to the zenith of its marvelous culture, resplendent glory and grandeur and the very pinnacle of its wisdom, fame and civilization, is, in the fullness of time and as prophesied by the ancient Wise Ones,

after a silence of many centuries, again being restored on earth, sickle in hand to finish the work begun at the dawn of creation.

When the destruction of Atlantis became inevitable, which until then had been the Spiritual Centre on this planet, where was located the Inner Order, which, through its Councils of Sons of Wisdom, directed the Brotherhood in all parts of the world, as Rome has for centuries been the Centre of the Catholic Hierarchy, the Light withdrew from thence to Egypt, where the standard of the Order had already been planted and which was destined to become the world's great centre for Religion, Philosophy, Arts and Science.

Macoy says in his work: "According to Herodotus, (who is called the father of History, and lived nearly five hundred years before the Christian Era) the secret institutions of Isis, with its wonderful mysteries and imposing ceremonies, made its appearance simultaneously with the organization of Egyptian society and Egyptian civilization. These mysteries exercised a powerful influence over the Egyptian mind. They gave unity to the Egyptian character and consistency to their religious doctrines or establishments, stability to their political institutions and vigor and directness in the pursuits of philosophy, science and arts."

There the Inner Order of the Priesthood established itself and after centuries perfected another great physical organism through which it worked silently and unseen, reaching its greatest visible expression, potency, power and height during the reign of that Mighty Prince and Hierophant, Seosistris, Rameses III, Egypt's greatest and most powerful king.

The principal seat of the Brotherhood was in Memphis, near the Great Pyramid and the Sphinx, and at Luxor in lower Egypt.

The Sacred Mysteries as practised and celebrated in Egypt, were divided into the Greater and the Lesser, those of Osiris

and Isis, which even at that time had already become tainted, corrupted and had degenerated from the pristine purity of the builders of the Sphinx and Great Pyramid, that then already were ancient.

The Mysteries were celebrated at the Vernal Equinox in March, the Summer Solstice in June and the Autumnal Equinox in September. These were the days of Initiation and are observed by the Order to this day.

As the winter solstice was symbolic of sleep, death and the tomb, no initiations were held at that time.

The ceremonies of initiation was through all possible physical and mental gloom and terrors to indescribable beauty and glory. After a period of fasting, meditation and purification, the aspirant entered the Great Pyramid at night and was confronted by the most frightful and terrifying scenes imaginable and well calculated to make him hesitate and turn back. As he surmounted one obstacle, he was confronted by a greater one, he escaped one danger only to fall into more terrible peril.

Weak from his fasts, uncertain of mind and quaking within because of the unknown peril and terrors that seem to multiply and intensify as he advances, he drags himself over rocks, crawls through dismal caverns and narrow passages, where he sees by the vivid flashes of lightning, emblems of mortality in the shape of skeletons, bones and grinning skulls, while deafening peals of thunder crash through the caverns, mingled with the howling of wild beasts as he proceeds on the way. He is met by priests disguised with jackal heads, who enumerate the dangers of the journey and try to persuade him to turn back. One moment he finds himself hanging over a deep abyss and the next he is in water swimming for his life. He is tried and tested by the four Elements and must prove himself master of Earth, Air, Fire and Water. This is beautifully described allegorically in the books

"Three Sevens," "Brother of the Third Degree," and "Eti-dorpha." Finally, if he has had the courage, strength, fortitude, will and perseverance, he is suddenly and unexpectedly transported into a place of dazzling light, received with chants and glad acclamations by the Priests, baptised, invested with a robe of purity and insignia of his degree, given a new name and instructed in the Mysteries.

This was followed by other tests, trials and training, the object of which was to bring out the powers of his physique, the traits of his character and a test of his courage, faith, will and perseverance.

(To be Continued.)

ORIGINALITY.

M. E. ROBINSON.

IN THE INTERNATIONAL JOURNAL OF ETHICS.

MANY thinkers complain nowadays, that the individuals of which our society is composed lack originality. The complaint is a serious one, for it is lack of personal force and of the energy to create in the people at large, which has brought many a nation to the dust and put many a civilization to shame before the world. Nations, like individuals, must work out their own salvation or cease to be. They must be constituted by men of vigorous and independent mind, or they cannot stand the strain which the law of progress puts upon every living creature. Uniformity is just as benumbing in national life as in religious life.

We live in a self-conscious world to-day, a world very largely of display, of fashion and of vulgarity. We live more for appearances than for inner realities, and act in accordance

with the opinions of others rather than in harmony with our native thoughts. This untruthfulness is fatal to our originality. It makes us dull and parasitical and even turns some of us into whited sepulchres. Yet many people think that it is a necessary evil because confusion would prevail in social life, if everybody had strong individual opinions, which he represented in action with resolution and persistency. But the general laws of life are such that difference does not produce discord. Indeed, the world is a beautiful framework into which individual men can only fit themselves by maintaining their various characters. It is true that there would be an almost disastrous clashing of ideas and actions did all men possess creative power. On the other hand the possession and utilization of constructive ability by every individual man, is an absolutely necessary condition of social unity.

The notion that in disagreeing with a man on any special ground we create discord between him and ourselves rests on a misconception of the nature of individuality and originality. People who are too lazy to exercise their own powers, are fond of excusing their dullness by identifying originality with mannerism or peculiarity or eccentricity. In truth originality consists in obedience to the general laws of society and not in the disposition to forsake the beaten track. George Eliot very well expresses its nature when she speaks of "such originality as we all share with the morning and the springtime and other endless renewals." Emerson gives the same truth a very beautiful form. He says: "The sense of spiritual independence is like the lovely varnish of the dew, whereby the old, hard, peaked earth, and its old self-same productions, are made new every morning, and shining with the last touch of the artist's hand." In another passage this profound thinker tells us that every man is by nature a poet.

When we come to consider the grounds of this opinion, we

find that originality is nothing but honesty. If all men thought what their nature constrained them to think and spoke only what they thought, the poetry of their natures would declare itself. At first, however, it is difficult to see that perfect social honesty would be consistent with harmony. Our individual natures compel us to differ radically from the majority of our fellow-men, so that we could hardly avoid hurting their feelings if we declared ourselves on all occasions without disguise or prevarication. But the fact remains that we differ, however conciliatory our words may be. Word agreement can never be anything else but artificial. As men become more thoughtful it is therefore to be hoped that the rule of society which brands mere outward agreement of mistakes and faults to their faces, though it countenances gossip behind their backs, will be changed for one which recognizes a more spiritual and lasting kind of social unity.

When we come to consider the value of our opinions, we learn that they are due to our ancestry, our training and our individual experiences, which inevitably hem us in and render us incapable of perfectly understanding the opinions of those whose education has been altogether different from our own. Whenever, therefore, we form a really adverse judgment about another man, we manifest ignorance.

If any man with whom we are obliged to come in contact be particularly disagreeable to us and if his opinions clash with ours, there is no reason why we should not plainly acknowledge our disagreement, with an apology to the effect that we may not be in a position to understand him, and if possible with a statement of the causes which led up to the formation of our own opinions. Such a confession would be far more friendly than the mere pretence of agreement with others which we sometimes make because we think that the expression of antagonistic views is inconsistent

with politeness. As, moreover, this rule would involve an appeal to truth more general than that within which peculiar circumstances have confined our own characteristic ideas, it would tend to destroy class animosity, while so far from creating discord, it would do much towards giving us more humor and sympathy, moderation, tolerance and humility. Of all these virtues it is humility, perhaps, for the growth of which a social rule of honest speaking would provide the best opportunities, for such a rule would make self-depreciation quite as heinous an offence, as open disparagement of others appears to be according to the artificial rule of society. Self-depreciation is hardly ever sincere, and it is, therefore, quite incompatible with humility.

We ought to be willing both to be ourselves and to let other people be themselves. We ought to go even so far as to countenance, both in our case and that of others, those thoughts and actions which on some grounds appear almost outrageous to us. Emerson goes so far as to say: "I shun father and mother and wife and brother, when my genius calls me. I would write on the lintels of the doorpost WHIM. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation." So vigorous a doctrine of individuality seems at first anti-social, even if we take into consideration the deep pathos of the last sentence, with its brave recognition of what is often the tragedy of individuality. But all men belong to the same cosmic order. If they could all say with Emerson, "Nothing is at last sacred but the integrity of your own mind," or "No law can be sacred to me but that of my own nature," they would soon be one in spirit.

The spirit of truth would make all men brothers. It would make us all lovers of nature and all promoters of progress. Then there would be joy in mere living, and the inevitableness which is the charm of the works of genius would characterize our

common acts. The legality of our social life would be the rhythm of music and not the regularity of machinery. Natural laws cannot harden into conventions, because they are new every morning and fresh every evening. We can never weary of doing that which answers the necessities of our nature, which are constantly arising. We need not look to little children and so-called innocent savages and far-off golden ages for refreshment, if we are only true to ourselves. The path of progress lies straight ahead of us. We have merely to be honest and we shall be true to the nature which civilization has built up and which will enable us to climb the giddy heights of the future with the steady faith of a child. The task of this age is, therefore, the creation of a distinctly human atmosphere in every place where men live and work.

Editorial Comment.

Why Women

Should Vote.

A recent editorial upon woman suffrage in the *Pittsburg Gazette* closes with this sentence :

“The only question is whether it is adapted

to woman's nature to participate in politics, for no amount of education can make a woman more like a man than her grandmothers were.” We have touched but lightly upon the subject in these columns, and even now we believe there are more important things to be considered first. However, we believe that whoever is governed should have the full privilege of saying how he—or she—shall be governed. In fact, our pages are devoted to the cause of helping each and all to become in the fullest sense Self-Governed. The editorial of the *Gazette* has already received in other periodicals a more fitting reply than we could give it. The reply to which we refer was written by Elnora M. Babcock, and it expresses so much right thinking upon the subject that we

take pleasure in reproducing it in part. Mrs. Babcock says: "One class of opponents tells us women should not vote because they would become like men if they did so, and the other class that women should not vote because no amount of education could make them like the men. It is the very fact that women are different from men and will always remain so that they need the ballot and our government in turn needs them. Our commercial interests are already well looked after, but good men are in despair over the moral side of our political life. Women, being especially interested in the spiritual, moral and home side of life, would look after these interests in our government. Women are especially interested and strong along the lines in which our government is weak. Women have no desire to become like men nor vote like them. They want to be women and vote like women." Mrs. Babcock, we believe, has struck the true and effective note. She has written like a woman—a womanly woman. We hope her article will have the wide circulation it rightly deserves, for we feel sure the sentiments she has expressed will receive the most kind and respectful consideration of all right minded men.

On Time. We hope that from now on Eltka will come to you regularly and promptly on time each month. During the past year or more our work has been done under the most trying difficulties. The main part of these have been overcome, and we should not refer to them now only that it gives us an opportunity of expressing our appreciation of the kindly spirit shown by our readers in overlooking the irregularities and other shortcomings of the magazine during this time. But very few have written to us with any word of criticism, and these, almost without exception, were from new readers who did not understand the circumstances. We know, of course, to be of the greatest help, it should come to you regularly, and it should be filled with

articles each and every one of which is worthy of repeated study.

Regaining Health. We shall spare no effort in bringing about this end. I am once more regaining my health. I do not suppose that anyone connected with a "Health" magazine should admit that he has been "sick,"—but I have, and *Eltka* is a Health Magazine. If it had not been, I should n't have been here writing this for you to-day. I have learned some things most valuable to those who care for good health. Some of the most important are :

Live an Out-Door Life, as near as possible.

Breathe all the Fresh Air you can.

Eat Plain Wholesome Food.

Drink plenty of Good Water.

Get plenty of Sunshine, and—Work.

You have probably read these before;—but have you practised them? If not, begin to-day. Many more rules might be given, but I believe you will find these among the most important.

Correspondence. Many letters have been received that have not yet been answered. This has been due in most cases to the fact that I wished to give them my personal attention. They are all being answered now as rapidly as possible, and I hope to make full amends to you for the delay which I have been compelled to make.

Psychical Research. Owing to the steadily increasing public interest in everything relating to psychical research, the Medico-Legal Society has found it necessary to publish a second edition of the volume issued by them a year ago, entitled, "Spiritism, Hypnotism and Telepathy." The contributions were related mainly to the phenomena presented in the case of Mrs. Leonora E. Piper, and expressed the views of the following authors: Thomson J. Hudson, LL. D., John D. Quackenbos, M. D., Judge Abram H. Dailey, Clark Bell, Esq., LL. D., Hon.

Luther R. Marsh, H. C. Wright, Esq., Eleanor Gridley, T. D. Crothers, M. D., Alexander Wilder, M. D., Wm. Lee Howard, M. D., Prof. W. Xavier Sudduth, Mrs. Mary A. Lease, Rev. Minot J. Savage, M. Louisa Thomas, Richard Hodgson, LL. D., Prof. James H. Hyslop, Rev. George H. Hepworth, C. Van D. Chenoweth, F. E. Daniel, M. D., and Leonora E. Piper. (Published by the Medico-Legal Journal, 39 Broadway, New York City. Price \$ 1.10.) The New York Herald held a most important and influential position in the controversy, and it has now brought it again before the public in its issue of January 22, 1905, and introduced the name of another medium, Mrs. May Pepper, who has established a church in Brooklyn where manifestations of a most remarkable character are weekly presented which involve every phase of the discussion presented. Owing to the interest which has been aroused by this and other incidents during the past year, notably Dr. Funk's book, "The Widow's Mite," the Psychological Section of the Medico-Legal Society have decided to issue another Symposium upon the subject. The work being under the able management of the president, Clark Bell, Esq., we can safely promise that the public will be given an impartial and comprehensive exposition of both sides of the question as viewed by the world's leading thinkers.

Science and Superstition.

PSYCHICAL RESEARCH NOW MEETS WITH THE APPROVAL
OF THE WORLD'S LEADING THINKERS.

THE address of Dr. R. Heber Newton before the Society for Scientific Research is significant of a very important change of attitude among men of science. In the first flush of the nineteenth century's triumphs of physical science there was a pretty general inclination toward intolerance for every belief not apparently consistent with the material laws then recognized. Everything was superstition which was not within the range of accepted scientific truth. To be intellectually respectable was

to be free from any speculative interests or convictions not based on the physical sciences.

Our present generation of scientific men are somewhat differently minded. Individuals, of course, differ, as they did in the previous period, but in the main there is to-day much more hospitality to speculation in spiritual and non-physical phenomena, and the general trend of thought is rather away from than toward a materialistic formula of life. It is not by any means a repudiation of science. On the contrary, it is an expansion, consistent and inevitable, of the domain of scientific research, and it is not unlikely that the great achievements of the human intellect in the epoch now beginning will be the extension of knowledge of what we have called the soul or the spirit of man. Psychical research, when it is scientifically pursued, is no longer discredited. And, as Dr. Newton points out, many of the beliefs that nineteenth century science deemed delusions and superstitions are to-day found to have a scientifically discoverable basis of truth. Dr. Newton's own experience has yielded some remarkable facts, and while not all scientific men will go with him the full extent of his theories, they are not likely to scoff so readily at his assertions of fact.

Indeed, to the true man of science, the truthseeker, there has never been a time in the history of human thought when research held so much of deep and awe-inspiring interest. To be a pioneer in the vasty regions which lie beyond the tangible self is surely a noble pursuit. And we have come to believe that there, as in other fields of knowledge, the advance through courage, and faith, and honesty, and industry, is certain, and the rewards alluring—more alluring than any other conceivable to the human mind.

"Persons who have not studied carefully in the line of psychics," said Dr. Newton, "have no idea of the marvelousness

of the finds which are being made in this new realm. The most striking feature of our present day is that one after another of the beliefs of the far past, spread wide among men, which have been supposed to be mere superstitions, have been strangely vindicating themselves before the bar of reason—at least giving ample cause to warrant a scientific investigation.

“The middle ages believed that the saints were surrounded by halos. Again the scientist laughed in his sleeve—if he was courteous not to laugh openly. Yet Baron Reichenbach showed that certain scientists recognized a certain luminousness in magnets, and, since the earth is now known to be a great magnet, man may also be a good sized one.

“I know a woman of fine culture and high character who will not trade her gift for commercial purposes, but who has that most remarkable power known as psychometry—the power of holding a sealed letter in her hand and giving a diagnosis of the physical condition of the writer and a picture of his character; of taking a bit of stone from an ancient villa of Cicero, for example, the nature of which is entirely unknown to her, and calling up a vision of the villa as it existed in Cicero’s time, and of its owner. She is incapable of fraud, and her case is but one of others which I know.

“Now here is a dark continent demanding exploration, promising the richest finds. Already we find a new therapeutic agent at work in our midst—not new, but newly recognized and working a revolutionizing influence in modern medicine. The possibilities of mental medicines are only being opened. Its application to the most distressing form of human malady, insanity, is full of beneficent results. Its potency in character reform and the cure of the drink habit seems vast and benign. Philosophic idealism is receiving a vindication such as it never had before.

“In discussing these matters I wish it distinctly understood that I make no dogmatic claim concerning the genuineness of spiritistic experiences. I simply assert that there are such experiences quite enough to warrant and demand a thorough and scientific investigation. There is no question about this. Admitting that the majority of ‘professional’ experiences are fraudulent or elusive; admitting that theories like telepathy, etc., will account for many residual facts which are not frauds, it still remains, in my judgment, clear that there are hosts of such experiences still to be accounted for, and that the hypothesis of spirit communication is the only satisfactory one.

“This constitutes an imperative demand, at present confronting science, to investigate systematically and exhaustively the subject.

“Are there any reasons, besides other person’s statements, for believing in the intercommunication of spirits?” Dr. Newton was asked.

“Certainly,” he replied. “Indeed, credulous would be the man who would accept the mere statement of his dearest friend on such a revolutionary conception of life, apart from other corroborative evidence.

“When these experiences are first hand evidence—personal experiences—if they are sane conclusions, they rest not merely on the possibility of sense impression, which may be elusive, but upon intellectual information, which can be verified, and for this only the theory that the sources of information are living beings—spirits, as we say, no longer in the flesh—remains when all other possible explanations of such information have been tried and found wanting. Having exhausted all other hypotheses, the sane minded investigator must turn to that of spirit communication.

“I myself know of men and women who having not seen

or heard from a person in months will suddenly announce that that person will call upon or write to them on a certain day. And the statement proves true. Such information may be explained only on the hypothesis of telepathy. I personally have never undergone such experiences, but many of unquestioned mental ability and character have—Mark Twain, for instance.

“Not every man can have psychic experiences. The bulk of humanity knows nothing about them. This is the physiological and physical fact underlying the apparent necessity for mediumship. Certain sensitive organizations seem to supply the needful something for such intercommunications. Regarding the kind of temperament requisite it is hard if not impossible to define as yet.

“Roughly speaking, I may say that a ‘sensitive’—a better term than medium—is usually a full blooded, vital organization, imbued with great nervous energy.

“That more and more will be learned of spiritism is beyond doubt. The results of investigation already attained have changed the minds of the dispassionate on the subject. This is proven by the fact that they now admit there are grounds for investigation, while many high scientists, indeed, are already converted.”

“No man can rise higher than his ideals. ‘The boy is father of the man.’ The future of realization is enveloped in the aspiration of the present. Religions, civilizations, constitutions, systems of thought and action, however vast and controlling, were once but thoughts, volitions, and aspirations within the souls of men. There is a constant and definite relation between doctrine and life, between faith and works, between the ideal and the real, between the burning thought of young manhood and the ripe and garnered harvest of age.”

CURRENT COMMENT

NEW BOOKS, PERIODICALS, NOTES OF INTEREST.

"THE HERALD OF THE CROSS," edited by J. Todd Ferrier, is one of the best magazines of its kind that has come to our table. Its work is fully outlined in the opening editorial note. Mr. Ferrier says: "Its crusade against carnivorousness has only been one aspect of the great humane cause, and it is our intention now to embrace all other aspects. For carnivorousness is not the only form of cruelty to beasts, nor the only habit that degrades our manhood. It is our intention to deal with everything that makes against the truest progress of our race, whether it has relation to man or beast. All life is sacred, and nothing should have unnecessary pain given it." The article entitled "Humaneness," by Robert H. Perks, M. D., in the first number, is deserving of especial mention. We make the following quotation: "The word humaneness or humanity has a fuller and more special meaning than any usually found in our dictionaries, such as 'gentleness,' 'kindness,' 'amiability,' and the like. It expresses that condition or attitude of mind and heart which in man most nearly represents or approaches to that of the All-Father towards his creatures, an attitude the chief characteristic of which is the constant active manifestation of a loving regard and care for, and protection of, all living souls, as well as a true refinement of life and feeling, leading him to regard all such as brethren in the truest sense. The histories of many of the great and pure souls by whose thoughts and

teachings the spiritual darkness of this world has from time to time been illumined, such as Pythagoras, Zoroaster, Guatama and others, testify to their attainment of this attitude in a high degree; and the greatest of all, Jesus the Christ, manifested it in perfection, as that pregnant summary of his life's work conclusively affirms—'He went about doing good.'" Published by The Order of the Cross, Paignton, England. Price, 2s. 6d. per annum.

The current number of "THE CHARACTER BUILDER," (*Human Culture Co., Salt Lake City, Utah,*) contains many interesting articles, some of the headings of which are:—The true function of the High School; Phrenology and Physiognomy; Physical and Moral Education; Suggestions to Parents and Teachers; Domestic Science; Preventing Disease; Youth's Department; and Our Boy's and Girls. The Editorial upon the High School" is deserving of especial notice, and we heartily agree with Prof. Miller when he says that "In order to influence the masses by higher education, our present system must be modified and must be brought nearer to the practical life of the student. What agricultural colleges are doing for farmers and mechanics, and the various professional schools are doing for their various professions, the high school must do for the masses—not only to assist them to become honest bread winners, but

to give them a training in the arts and sciences that will prepare and qualify them for complete living."

"THE NUCLEUS," a New-Thought Journal of the Self, edited by Nora E. Hulings Siegel, is a new candidate for favor among the rapidly increasing list of New Thought periodicals. The copy before us presents a very neat typographical appearance and is almost entirely filled with original matter by the editor. Articles by the popular author and lecturer, J. Stitt Wilson, are promised for each month. Price, \$1.00 per year; sample copies, 10 cents. Published by The Nucleus Publishing Co., 742 West Seventh St., Los Angeles, Calif.

"I suppose," said the physician to the scoffer, "that you would throw physic to the dogs?" "Not good dogs," the other returned gravely.

Alfred Russel Wallace, the author of "Man's Place in the Universe," (McClure, Phillips & Company) who, as co-discoverer with Darwin of the "theory of natural selection" ought to be a thorough materialist, is quite otherwise. He is a strong believer in spiritualism, and has widely championed spiritualism as teaching valuable moral lessons and leading to moral and spiritual improvement when rightly followed out. He says, "Some slight inexplicable phenomena in a friend's family first aroused my curiosity. The facts becoming more assured, I came to believe in the existence of preterhuman intelligences, that, though invisible and intangible, can and do act in

matter and inform our mind. The cardinal maxim of spiritualism, however, is that everyone must find out the truth for himself. It makes no claim to be received on hearsay evidence, but on the other hand it demands that it be not rejected without patient, honest and fearless inquiry."

In the March "Arena" there are several notable papers which persons desiring to keep in touch with world questions of the day should read. Especially interesting and instructive is David Graham Phillips' pen-picture of the present status of Socialism in Continental Europe and his keen intelligent analysis of the remarkable power of the great French Liberal leader, M. Jaures. "Co-operation in Great Britain, gives an authoritative account of the life and phenomenal success of one of the greatest movements in voluntary co-operation in the history of the world. The affiliated co-operators of Great Britain are to-day dividing more than \$45,000,000 annually among their numbers. Another feature of this number will prove of general interest and will be especially enjoyed by friends of the modern drama is Professor Archibald Henderson's critical study of Geerhart Hauptmann's dramatic work and social ideals. This paper is probably the most thoughtful and luminous brief criticism of the great German dramatist's work that has appeared in America. There are several other papers of general interest besides the Editorial, Mirror of the Present and Book Review departments which have become such popular features of "The Arena." The full-page portraits, all of which are printed in deep sepia ink on India-

tint paper, include M. Jauries, David Graham Phillips, J. C. Gray, and a fine full-page half-tone reproduction of William Orday Partridge's "Madonna," which forms the second of the "Arena's series of reproductions of famous works by American artists."

Bible or some other outside aid, but a God which is closer to us than hands or feet. Science, literature and history tells us that there is one eternal energy, that the Bible can no longer be accepted as ultimate that many of its laws were copied from other religions, that the ten commandments did not spring spontaneously from Moses, but were like all laws, a gradual growth, and that man is a creature, not a creation. No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now."

The quotation from Rev. R. Heber Newton's address, given on another page in this number of *Eltka*, contains an interesting example of psychometry. Most of our readers are familiar with this subject, and many through the development of their own psychometric powers are convinced of its truth and value. "The Psychology of Sensation: Including Psychometry, or Sense Realization," by Geo. W. Wright, Ps. D., one of the most interesting numbers along this line of the Brochure Series of the *Illuminati*, has been a great help to many in developing their psychometric powers. Copies of this valuable work are furnished free to Fellows of the *Illuminati*, and if you have not already received one you should make application for the same.

The effect of music and colors on the emotions is known, and they have been often used for the sake of their emotional effect by many sensitive people—notably for instance, by Wagner, who, in accordance with the requirements of the music he was composing, clothed himself in garments of divers colors. It is not, therefore, astonishing to learn that perfumes act in just the same way as either light or sound, thus proving the close relationship which exists between the senses; for, while light makes its direct appeal to the eyes and sound to the ears, perfumes appeal only to the nostrils. Working out this perfume theory, it has been found that the heavy scent of attar of roses which is such a favorite with many people, has rather the effect of producing tears, while on the other hand ambergris, which nearly as many people find very disagreeable has the power of driving away the "blues" and of clearing the brain,

Dr. Lyman Abbott, in a sermon to Harvard students, has announced his belief in a religion founded, not on the Bible, but on science and the out reachings of the human heart, says a *WORLD* dispatch from Cambridge, Mass. "I wonder," he said, "if you will understand me when I say that I no longer believe in a great first cause. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything—not an absentee God whom we have to reach through a

making the mental faculties quicker and livelier. Musk, in very small quantities, is a tonic, while citron and aloe are soothing to the nerves, and civet produces a feeling of drowsiness, which sandal wood dissipates. Everybody knows that light and sound both owe their intrinsic properties to the rays which form them, and it is by no means improbable that things that smell also owe their power to exactly similar conditions.

NEW BOOKS RECENTLY ADDED TO
THE HOME STUDY LIBRARY.

The description is followed in each case by the name of member who presented book to library.

NATURAL LAW IN THE SPIRITUAL WORLD, by Henry Drummond. One of the most widely known books upon this and kindred subjects. That something may be known of the writer's intent, we quote the following:—"There comes a time, as the world reaches its manhood, when they will ask questions, and stake moreover, everything on the answers. That time is now. Hence we must exhibit our doctrines, not lying athwart the lines of the world's thinking, in a place reserved, and therefore shunned, for the Great Exception; but in their kinship to all truth and in their Law-relation to the whole of Nature. This is, indeed, simply following out the system of teaching begun by Christ himself."

MISS ADA LUNDGREN.

"THE RIGHT KNOCK," by Helen Van Anderson. This valuable and popular book has already been several times reviewed in our columns, and those who desire a

full description will find same in No. 37 of *Eltka*. The number of copies that have been sent to the Library gives sufficient proof that the merits of the book have been fully appreciated by its readers. Price \$1.00. One copy each from,

Mrs. A. H. NEWMAN,
and Miss Ada Lundgren.

"ON SOME DIFFICULTIES OF THE INNER LIFE, by Annie Besant. This well known theosophical writer and her works are already so familiar to our readers that a special description of the above pamphlet would perhaps be unnecessary here. Price threepence.

A. B. Weymouth, Hawaii.

INSPIRATIONAL LECTURES and Impromptu Poems, by W. J. Colville, contains eighteen lectures which were nearly all originally delivered by this well known author and lecturer in Neumeyer Hall, London, in the year 1834. Also seventeen poems and a personal sketch of the author. Titles of some of the lectures are: What the World needs to Make it Happy; Seven Steps to Spiritual Perfection; Reason and Intuition; What is Property?

E. A. Aughinbaugh.

WOMAN: Her Power and Privileges. A series of sermons on the duties of the maiden, wife and mother, and of their influence in the home and society. By Rev. T. DeWitt Talmage, D. D. Partial list of contents: Women who Fight the Battle of Life Alone; Worldly Marriages; Dominion of Fashion; The Veil of Modesty; Wifely Ambition, Good and Bad; Woman's Happiness—What Can and What Cannot Make a Woman Happy.

Mrs. Annie Krape.

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.

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