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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. VI

AUGUST 1903

No. 32

## THE Goal of Self-Knowledge

IN PRACTICAL PSYCHOLOGY

By FRANK C. HADDOCK  
FELLOW OF THE ILLUMINATI  
Author of "The Power of Will!"  
"Power for Success," etc.

The Universe-Mind and the Mind-Universe are the common heritage of every human soul. But possession is conditioned upon capacity and attitude. Your selfhood measures what you own and your attitude indicates your selfhood. Whatever these factors are, it is for you to improve them by claiming your inheritance as a right. You have begun to live—which is not identical with mere existence—by so much only as you have awakened to the seizure, here and now, of your vested kingdom. "This is life eternal, to know;" that is, to have. As all fundamentals, objective or subjective, are fathomless to knowledge, so are they exhaustless to possession. Here is that beatific vision which gives all sane religion the badge of insanity and makes science perennially drunken.

It is at this point that the law of conquest emerges,—and is instantly obscured or reversed. Nothing comes to man from without. When you think of this truth, you affirm it, yet your life is very likely a constant opposition to the law. You desire health, and rely on external means. You crave knowledge, and



your seeking is wholly objective. You long for wealth, and you ignore your inner creator of gold. Power is your ambition, and you must needs manipulate outside affairs. You claim all worlds, but you proceed to go forth and assault them. The true secret is this; remain within self and magnetically attract the "unsearchable riches."

If you understand the general principles, you will easily acquire the details. I give you the exact truth: *You can not find reality, truth, life, a universe by going outside of self nor by gazing into the skies. So far as you are concerned, none of these things exist save as each is given existence within your selfhood. The Universe passes solemnly through every growing soul from the region of the ungrasped and below the consciousness. No knowledge comes from upper airs,—though half its reality lies there because every individual centers Infinite Existence,—but all emerges from the under realm of the unknown in consciousness. No possession is yours until it has swept up to your mind's grasp from the lower inner fields of self.*

The reversal of this truth begets a thousand errors. The folly of religion has always been its effort to find each in stars, or wood, or temples, or formulated symbols of truth instead of seeking Him where He always comes to reveal, in the secret centers of the selfhood. The folly of science is its failure to array objective knowledge (so-called) within the nature of man, where, when facts are so arrayed, they always disclose the inner Infinite Mind seeking to become a possession, not alone of knowledge, but of soul life as well. The mistake of knowledge is forever its supposition that the Infinite Mind can be known without being possessed, and possessed in thought forms without being possessed in living essence within the soul. And the multitudinous blunder of human life is now and ever has been its effort to own a universe without owning the

Universe-Mind, and to own this by objective foraging, pillaging and material accumulation, rather than by subjective seizure from within, through uncomplaining, heroic conformity to laws which express and guaranty the Infinite Mind to the growing human.

Learn this, then: If you seek to possess your kingdom objectively instead of subjectively, you starve, atrophy, vanish. If using the objective as an instrument and its employment as a process to bring your kingdom within reach, you draw it up to consciousness from below and from within, you make it your own according to your capacity at any time, and by so much enlarge your soul-powers for further possession. This does not mean that you are to indulge in dreams; life is also conduct; it signifies that your attitude of effort is to be made subjective rather than objective and that your conquest of health, wealth, power, truth, happiness—all worlds—is to be accomplished by attraction from within expressing itself in effort so determined, and not at all by purely objective assault.

Let us look a moment at this mysterious inner world. I hold the subjective mind to be the unknown (at any present moment) and the genearily unused, so far as direct consciousness is concerned,—the arena into which the verities of reality first emerge, and, therefore, the undeveloped region of the one human mind which is objective merely because it is under possession of the familiar will. As well speak of ten minds as of two. You are one mind; the objective mind is your mind known and used, more or less, the subjective represents your possibilities. The objective is the evolution product of age, long processes in the subjective. The subjective is the depositum of only partially manifest heredity—of ancestral traits and powers—of undeveloped capabilities inherent in human nature; the objective is the arena of these factors brought to the

domain of ultimate will. The subjective is forever engaged in drawing the universe up into itself and in working it over into nourishment and instrument for the objective. The subjective reacts correctly to the suggestion because it is automatically true to itself, but to say that it has no will is to deny it the quality of mind. It does will, but within its own sphere and for its own purposes. Mind always wills whatever goes on within the body—all the automatic functional processes. Mind wills whatever mind does, in the subjective no less than the objective phases. But it wills subjective operations subjectively and according to their nature, and the objective operations within the sphere of consciousness and for the purposes of free personality. The one individual mind follows the law of economy, carrying on subliminal activities in a way to leave itself free for objective life. The subjective mind is a gateway between the universe and the conscious self. The subjective mind has occult powers, which are attributes, faculties, expressions of the Infinite Mind manifest in the human mind. They are regarded with awe, but they are all commonplace and all wonderful, as is every existence. They are no more divinities, no more occult than the objective powers, as we have seen. Consciousness is no less mysterious than sub-consciousness, reason than intuition, aftertelling than foretelling, eye-seeing than mind-seeing, word-speaking than telepathy, the thralldom of love than hypnotism. The mind is awful. These subjective powers are merely objective; they are not something other than mental. Why should they be occult-wise with itself? In time they will become ordinary everyday affairs, practical because the soul's development demand them as such. At that time other powers will also emerge in the shadowy depths below and within, and we will call these also the subjective. For always will the human mind but manifest the Infinite Mind, and thus be fathomless.



thus be suggestive of faculties and talents greater than at any time then knowable or capable of perfect use.

This uncovers your personal resources. No one possesses any power, attains to any achievement, comes to any kingdom, which is not now germinally within your great under self. Every soul is all souls. Every force, star, miracle, sunburst of being is yours. Your denial does not annihilate the truth. It simply puts off your day of triumph.

The great goals of life are therefore two-fold—more and more to possess the Universe emerging into consciousness and control from within, and more and more to fetch the obscure talents up to the arena of the objective and the practical. When it is said that the subjective powers have no utility, the laws of human development are forgotten. Differential calculus and the logarithms are inutile in a country store, but in Sir William Hamilton's mind they find supreme value. The child's playhouse is not practical until the child's brain becomes Shakespearean, when its outcome, the dramas of *Othello* and *Hamlet*, teach the world. So the subjective possessions of mind are useless in mind until mind's development demands them, but then that demand compels their new expression in the new life of the soul. Wisdom asks not, What can a thing do now? but, What does it promise to do in the day of its power? Clairaudience, clairvoyance, psychometry, mediumship, hypnotism, magnetism, mind-reading, thought-transference, control of the psychic atmosphere, and all powers akin, are but dim phasings in the human mind of the Infinite Mind which connects every individual object of existence with every soul realm of man. The objective mind simply outcomes the long struggle of centuries. Always has Infinite Mind striven to give itself to human mind, and the objective mind to-day measures its success, while the subjective powers, together with all right tendencies,

foreshadow and prophesy its ultimate triumph—if that can be called ultimate which has no end.

So far as the subliminal mind is concerned, then, the goal of mental effort is the uplift into consciousness and control of its various powers. We grow from below and within.

Nevertheless, Rome was not conquered in a day. These powers are still germinal. We have much to learn of them, very much indeed to acquire. But the era will dawn when every one of them will have emerged from the occult into the living, from the subjective phase to the objective possession of the mind human. After that, further hints of the eternal Mind Infinite.

It may be asked why we have not achieved greater success in coming to our kingdom, and why such powers are delayed in development. Because, in the first place, they are not wholly needed, but especially, in the second place, because selfishness has prevented both the demand and its resulting growth. So soon as we begin to cultivate self in such a way as to aid others in cultivating self, selfishness will disappear in the reign of mutual self interest (which is the individual expression of the universal effort to realize in full the system), and the demands of development thus achieved will force these obscure powers to come out of their hiding into practical objective life.

The goal and career of self-knowledge point to a ceaseless absorption of all worlds from below and within, and a never-ceasing process of lifting obscure expressions of the Infinite Mind in the subjective soul into the controlled arena of the practical, objective mind. By so much as you seek self-interest always with the spirit of helpfulness toward other interest, by so much will you come to your own, the universal kingdom proceeding from below and slowly forcing up to consciousness and control every wondrous power and beauty of the fathomless.



exhaustless subjective self—the hiding place of Deity, the infinite resource of health and peace, of knowledge, wealth and power.

## The Future Historian.

By EMILY PALMER CAPE.

Fellow of the ILLUMINATI.  
New York City.

The advancement of the scientific spirit of to-day, and the hunger and thirst for accurate knowledge in all realms of thought, give a stronger and keener turn to the study of the world's idea of History, than has ever swept a nation before.

India in her great teachings has for ages brought mankind to think along the line of "Atman," the free, blissful and perfect state, the uniting with God.

Greece had a wonderful state of perfected senses. The Grecians venerated personal qualities. They longed for exquisite physical organization. Great unity and harmony in physical conditions. The artistic and imaginative qualities predominated, and dramatic scenes were on a gigantic scale, where virtue and vice were made highly perfected and personal. Greece lived in the present and made society *everything*, and individuals nothing.

The world has advanced and out of the rich soil of India's thought, and the flowering thoughts of the Grecian and Roman empires, has developed a new bud in man's history, which bids fair to be the grandest awakening that humanity has ever witnessed. Man is no mere machine. Society is not the center of life. The sublime forces which underlie the workings of the universe, and of which we have but a wee suspicion as yet, are coming through the researches of the leading minds of the day to be a leading factor in our every day lives. Never was there a

period in History when every person poor or rich had the free flow of knowledge so easily before him. Even the newspapers are awakening to the fact, that the keenest way to draw the people to them is to touch the chord of reality of deeper knowledge into the Laws of Nature, and how they affect us. Until very lately Modern History has attached greatest importance to accuracy of visible facts. To-day stealing in all thought and especially through the great scientific thinkers, is a note that harmonizes the Inner and the Outer, the subtler ideas the Orient has long dwelt upon, and the material facts the Occident has built its steady foundation upon. There is a new turn in the world's idea of History—Man is being examined from a well focused glass, and instead of one interpretation of Nature, we find we can harmonize both ancient greatness, and modern strength, and unite the comprehension of Life's Laws into a sublime height. We are learning to dive deeper, to go beyond, or rather to go further *within*, to evolve the desired knowledge.

One age studied the "self," of Man, another has studied the World of Man; we are beginning to unite the methods. The finite is reaching out to the Infinite, and is finding that not one part of life but *all* must be studied and dwelt with, to be truly broadly known and understood.

Man's thoughts cannot stop at the physical explanation, or visible facts or events. All knowledge of facts is inadequate until the mask is raised, until the very womb is reached, and the very throb of life is felt and known. Behind the mortal we are learning to feel the Power of the Immortal, and the very secret that lurks *there* is being wrenched from Nature. Man is evolving to a higher step than ever before in History, and if the note that has been sounded is but listened for, it will be surely heard. Out from the poetical Orient, and the practical, un-poetical Occident, shall be born a child which shall unite the



seemingly unreal, to the appreaingly real, and be a practical illustration of what man may be when his wonderful Inner Life is joined knowingly to the solid outer life.

Every expression of human society, every law man enacts, every event in the march of time indicates a fact of essential importance in the evolving of the Inner Life, the soul of man. As History is recorded and read, one may follow the steps which have gradually evolved man to his position to-day. And *to-day* every thought that is thrown out to take root and grow, is filled with the hankering of spiritual oneness. All cries of fraternity, liberty and equality, all social reforms and political ideals are filled to-day with expressions of the hunger of mankind for the development of oneness.

"The Harmony of the Universe"—All men are attracted by these words, and all who think are ready to lend their small share to aid along the development towards such an end.

"Whole books are nothing but a mass of waste paper if they do not lead man Godward." Society must rise higher all the time and form ideals to struggle towards, where the divinity in men shall be more and more manifested. It has been said: "We must look at facts as symbols," and there is deep room for contemplation in that sentence.

History must be re-written, and the men who write the History of the future, will be the men who will not look upon all that has been as chronological "facts and events," but as the outer covering for the true interpretation of man's soul evolution.

## PEACE OF MIND

Men seek retreats, houses in the country, seashores and mountains; and thou too art wont to desire such things very much. But this is altogether a mark of the most common sort

of men; for it is in thy power whenever thou shalt choose, to retire into thyself. For nowhere either with more quiet or more freedom from trouble does a man retire, than into his own soul, particularly when he has within him such thoughts that by looking into them he is immediately in perfect tranquility.—*Marcus Aurelius.*

## Cultivation of Desire

From the COMMON SENSE ADVOCATE

By EUGENE DEL MAR  
FELLOW OF THE ILLUMINATI  
Editor of Common Sense  
Advocate, author of Spiritual  
and Material Attraction, etc.  
Denver, Colo.

Desire determines what one shall receive, and it may be regulated and cultivated. As what one receives and what he gives are correlated, and as desire is the only avenue through which one attracts what comes to him, so what and how he gives measures the strength and vitality of his desires. One absorbs and appropriates as he radiates and distributes. It is the life that speaks.

Desire is cultivated by placing oneself, in thought and act, where his desire is transmuted, by way of fulfillment, into greater intensities, and where it is moulded along higher methods of expression. The desire for progressive thought is cultivated by associating with progressive people, thereby enabling one to express his highest conceptions. One can not stagnate whilst in the centre of intellectual and spiritual activity. Growth is cultivated by contact with the elements of growth, and by holding oneself receptive to them. Any faculty may be cultivated by giving expression to it, exactly as the physical body may be strengthened by the use of wisely selected exercises.



If one would receive, he must give others the benefit of what he has. One stagnates when he keeps his best thoughts to himself, and they lose their vigor and attractiveness. It is only as one gives that he may receive freely, and he may stimulate his faculties only as he gives expression to them.

If desire impels one to become a musician, an artist or a writer, he may cultivate and develop himself along any of these lines. He may picture his ideals mentally, and render himself receptive to what will fashion him in the direction he prefers to go. He will attract thereby, not only the opportunities that will afford the fulfillment of his desire, but also he will promote his ability to discern and power to take advantage of his opportunities.

One's usefulness and happiness in practical life depend largely upon his ability to attract others and influence them advantageously. This ability is developed as one understands and expresses the Principles of Life, thereby increasing his magnetic powers. Particular desires are cultivated and concentrated upon, and held to with a profound conviction of their inherent justice, and of their fulfillment in due course of time.

To increase one's power of attraction, he must cultivate high ideals. To do this it is necessary that one come to a vital understanding and conviction of the Principles of Life. As one comes to a greater conscious knowledge and expression of the Unity and Beneficence of Nature, of the relation of self to all that is, of the purpose of life with its attendant experiences and mistakes, of the necessity of mutual giving and receiving, and of the other great principles that underlie life, his ideals expand and broaden, and his power of attraction increases proportionately.

As higher ideals are cultivated through increased understanding and expression of principles, one places himself in

harmony with greater intensities of vibration. He becomes more polarized, he reaches a clearer recognition of the purpose of existence, and he directs his desire with more wisdom and greater accuracy. The higher one's plane of development, the greater his magnetic power, and the more readily may he attract what he desires.

This increased power of attraction accompanying higher spiritual development is attendant upon a greater facility and intensity of concentration. This is the key to all success, while diffusion or dissipation is the explanation of all failure. A peace and poise is maintained that is most conducive to clear and forcible thinking. As one comes vitally to understand his unity with All That Is, he places himself in harmony with higher and higher intensities of vibration, and with more concentrated and purposeful forms of energy. He comes to know more clearly what he requires, he attains a greater ability to direct his desire by means of concentration, and he possesses the knowledge and flexibility that enable him to polarize readily in the direction of his desire.

The daily growth and practice of an expression of life tends to a habit, which in time incorporates itself and becomes permanent. This daily living may be furthered by formal exercises in concentration. Before one may express an habitual serenity and poise, he must do so temporarily and on occasions. What is habitual is the result of an accumulation of temporary expressions.

As one comes to understand vitally the Principles of Life, he finds that life is simple, and that the principles governing it are clear and exact; that the normal expressions of life are health and happiness; and that he may come more and more into conscious harmony with these conceptions. As one does this he finds that the fulfillment of his desire, and his manner and



method of expression, ever manifest a higher degree of wisdom. He finds also that his thoughts and acts bring more and more happiness both to himself and to others.

A true conception of life impels and compels one to do something, to act. To accomplish to the best advantage one must be fearless, independent, and self sufficient. But action must be tempered with love, sympathy and discretion. Love is the law of life; and, to the extent that one fails to express love, does he lack in harmony. One must love the Self, but as all Life is one, he must at the same time love all others.

When one has so mastered himself that the physical instrument readily and quickly responds to its mental direction, the sense of toil and struggle is succeeded by that of pleasure and peace. Struggle and effort are translated into glad some and joyous exercise; work is transformed into play; and life becomes a work of art. One is no longer an artisen but an artist, for he has mastered the Art of Arts—the Art of Living.

All truth is safe and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency is either a coward or a criminal, or both.—*Max Muller.*

## Clairvoyant Studies

FROM SUGGESTION

A. C. HALPHIDE, M. D.

Fellow of the ILLUMINATI,  
Author of Mind and Body,  
The Psychic and Psychism  
Chicago, Ill.

The question as to whether conservative scientific persons can successfully investigate the phenomena of clairvoyance may be more satisfactorily answered by illustration than by argu-

ment. To this end the writer will cite an example from his note book, believing that others may find as many opportunities to study psychic phenomena as he has if they are alert. The phenomena are everywhere and should be approached with open mind, with no desire to prove a pet theory.

The phenomena of clairvoyance and clairaudience are so intimately associated and blended with those of Telepathy that it is almost impossible to separate them. Indeed the relationship is so close that many are inclined to believe that they are all due to Thought Transference. It is easy to see how this misconception has arisen after a study of Telepathy. Not infrequently the visions are allegorical in Thought Transference; for example, the transference of a picture of the ten spot of diamonds would not be a card with red diamond shaped spots, but as likely as not a series of real diamonds arranged in that order. This is not true of Clairvoyance; the picture is usually quite natural and life-like unless, as sometimes occurs, there is a blending of Telepathy and Clairvoyance.

Psychics who have clairvoyant powers are of two classes, called natural and developed. The natural Clairvoyant is one who has stumbled upon the power and understands little of the laws underlying it, or the means of controlling it. He is often more surprised at his marvelous power than his friends, and usually runs off to some one who is supposed to know to find out about it. The developed clairvoyant is quite a different character. He has acquired his psychic power by patient, persevering practice, and knows how to control and use it.

Clairvoyant power is not limited to the persons who bear the name. Indeed, it is quite common in others, so common that almost everyone sometimes, somewhere has had an example of it in his own experience.

I have had sittings with a considerable number of Indepen-



dent Clairvoyants with various results. For the most part their readings consisted in the combined use of Telepathy, Clairvoyance and Psychometry, but a few were true clairvoyants. I recall one experiment that was made for the purpose of verifying a reading. It was as follows:

Something over a year ago when doing an errand in a distant part of the city, I was reminded that I was near the home of a prominent Clairvoyant and decided to consult her. I went to her residence and asked for a sitting, which was granted, without telling my name or residence or giving any clue as to my identity I seated myself in her consultation room. She asked for a handkerchief or a glove and upon receiving and holding my handkerchief she readily told me all about myself. I knew my history already and wanted something more, so I asked her to locate a friend of mine who was traveling in Iowa and tell me what he was doing at the present hour. She asked me if I had anything about me that he had owned or carried. I had a small leather card case that had been his, for we had exchanged card cases shortly before he went away. I handed her the card case and after a few moments meditation she announced that she saw him.

"He is in a hotel sitting in a small bedroom writing. I will describe him and the room for you," she said.

She gave a good description of my friend and said the room was a small plainly furnished one and that it contained only one picture, and that one was an unframed campaign picture of McKinley.

"He has finished writing; he was writing a letter to you; I can see your name on the envelope that he has just addressed and sealed," she continued.

I asked her to watch him for a few minutes and tell me what he did. She did so and informed me that he was leaning back in his chair with his feet upon the table smoking. That was just like him.

“ He has called to some one to come in,” she resumed after a brief pause. “ A short, middle aged gentleman has entered the room. He is carrying a gun case and asked your friend if he is ready. He answered “ yes ” and has gotten up and picked up his hat and gun case which were on the table. They have gone out and closed the door of the room.”

I determined to verify her statements and wrote my friend a letter as soon as I reached home, asking him to tell me what he did immediately after writing me a letter that day. The letter that she said he had written came to me the next day, and a few days later I received another letter answering my inquiries, from which I give an extract below:

“ I do not know why you want to know what I was doing the other day, and much less do I know how you became informed that I had written you a letter, for I am not a very regular correspondent. I suppose it is one of your everlasting experiments, so it is all right, old fellow. Let me see; after writing your letter I sat and smoked for awhile and waited for an acquaintance who was coming for me to go chicken shooting with him. I did not have to wait long for he was on time, two o'clock, and then I took my gun and your letter and we went out together.

“ About the pictures upon the walls of my room it will be easy to reply, for there are none—well, that is, no framed pictures; but there is an old dilapidated campaign picture of McKinley. By the way, your description of my acquaintance was very good; how did you get it? We had some good shooting; I wish you had been along for you would have enjoyed it.”

The above experiment gives good ground for the belief in the reality of Clairvoyance and Clairaudience, for the woman evidently saw and heard what she described to me, as my verification conclusively proves.



## THE COLOR THEORY OF PROF. GATES.

There are certain emotions which retard circulation, respiration, digestion, produce pallor, hasten fatigue, and other emotions which do just the reverse. Fear causes a cold perspiration which differs chemically from that due to joyous labor. Anger fills the mouth with a bitter taste. By training the good emotions, life and health are promoted, while the bad emotions shorten life.

Thus, even in its chemical nature, the universe is moral.

Now, recently I have been able to prove that pleasing combinations and contrast of color produce anabolism (or the life producing force) and that discords of color and unpleasant combinations thereof augment katabolism (the life-destroying force). The conclusion is obvious that colors do this through æsthetic emotions, which, when pleasant, act as all other pleasant emotions, and, when unpleasant, do as other unpleasant emotions. I have shown that the fatigue point occurs less quickly under emotions due to pleasant colors and more quickly under emotions due to unæsthetic combinations. Thought has no such relations. Colors affect metabolism (the process of physical life) only through emotion, and intellectual states only so far as they produce emotions.—*Elmer Gates.*

**George Francis Train**

From the MEDICO-LEGAL JOURNAL.

By CLARK BELL, Esq., LL. D.

Fellow of the ILLUMINATI

President of the Medico-Legal Society,

Editor of the Medico-Legal Journal.

New York City.

This remarkable man is emerging from a peculiar privacy in a way likely to attract general public attention.

In the early history of the Union Pacific Railroad, in which he bore an honorable and conspicuous part, Mr. Train became

interested in a large tract of land in the heart of what has now become the City of Omaha, with others who believed in the future of that city, and which he held at the time of his arrest and trial at the instance of Anthony Comstock for the publication of obscene literature. It transpired that these publications were selected quotations from the Bible and from other books held in high estimation by the Roman Catholic Church.

An inquisition was held at the instance of the District Attorney of New York City, under the law as it then stood in New York, to determine the lunacy of Mr. Train, who insisted upon pleading guilty before the Magistrate, and who was committed to the Tombs to await his trial.

This proceeding was tried before the late Chief Justice Daly, and a jury, and occupied nearly a month, in which the Editor of this Journal was counsel for Mr. Train and his family, in resisting the proposed action of the District Attorney.

This trial, through the great interest it excited in the public press, became a "Cause Celebre," and it finally resulted in a verdict by the jury adverse to the contention of the District Attorney, and the verdict was in favor of his sanity. The criminal charge still remaining, Mr. Train was then brought to trial before Mr. Justice Noah Davis, at the New York Oyer and Terminer and a jury, and this trial caused a still greater sensation than the inquisition as to his sanity.

The plea of the defence by same counsel was, not guilty, and the witnesses which the District Attorney had used in the former proceedings, were sworn by the defendant's counsel, who pronounced Mr. Train insane.

The District Attorney stated to the court that he should not contest the fact, which he alleged to be a fact, that Mr. Train was then insane, and announced that he should offer no evidence to refute or oppose the evidence defendant's counsel had presented.



A motion to discharge the prisoner was made by Mr. Train's counsel and was denied by Mr. Justice Davis, who insisted on the trial proceeding.

Defendant's counsel insisted on the evidence presented, Mr. Train's insanity was established, and that the prisoner was entitled to a verdict, but the court instructed the jury to find a verdict of not guilty on the ground of insanity.

This the entire jury was unwilling to do, two members dissenting on Mr. Bell's demanding that the jury be polled, but the Court ordered the clerk to enter the verdict of not guilty on the ground of insanity, which was done, and the Court then ordered the commitment of the defendant to a lunatic asylum as insane.

No appeal was taken from that decision, and Mr. Train was and still stands by this adjudication a lunatic, which decision judgment has not been reversed or set aside.

The proceeding instituted by defendant's counsel, was by habeas corpus and made returnable, before Mr. Train could be committed under the order of Mr. Justice Davis, and resulting, after a sharp fight, in Mr. Train's discharge, and he sailed for Europe by the advice of his counsel as soon as the formal discharge was signed; he was never committed to the asylum by the authorities, although he had been legally adjudged insane.

Meanwhile the interests of Mr. Train in the Omaha lands was foreclosed after this adjudication, under the laws of Nebraska, by his associates, or the holders of claims, without taking any steps to have a committee named or appointed of the persons or estates of Mr. Train, who was an adjudged lunatic; the counsel conducting the proceedings ignoring Mr. Train's mental state as adjudicated in the New York Supreme Court. Mr. Train, if a lunatic, or adjudged a lunatic, has since been in a state of mental repose in his seclusion.

Meanwhile the value of the lots in Omaha has advanced a thousandfold.

He is understood now to contemplate a judicial inquiry in Nebraska, to determine how far his being adjudged a lunatic affects the proceedings therein, by which his rights were interrupted or extinguished in the Omaha city lots.

If the Nebraska courts, or the United States courts, should decide that Mr. Train, as an adjudged lunatic under the laws of New York, was entitled through a committee of his person and estate, to a day in court on the manner by which his rights to, and interest in the land was cut off, it might prove to be a question of great interest to those owners of the lots originally belonging to Mr. Train, as well as those who took title from the guarantees, based on the proceedings under which it is to be claimed his rights were foreclosed or cut off.

As an item of interest bearing on the mental state of Judge Noah Davis' court, the New York News recently invaded the sanctum of Mr. Train, at the Mills Hotel, where he lives, and has drawn from him his present position on the question of his lunacy.

Mr. Train's opinion on this question may not be conclusive, but we commend it to the many alienists of the Medico-Legal Society as an interesting study.

We reproduce it through the courtesy of the New York Daily News—from its Sunday edition:

George Francis Train writes as follows on:

#### " WHY I AM A LUNATIC "

I am a lunatic by law, and I propose through the courtesy of the Daily News to tell the world why and how.

Every man who has accomplished anything great, as an inventor is called a lunatic. Arkwright, Peel, with his cotton bobbin; Watts with the steam from his teakettle, Stephenson



with his railways; Morse with his telegraph; Graham Bell, Singer, Bessemer, and the rest—all were accused of lunacy. Hoe was considered a lunatic ever after he put on the market his first little press, and Edison and Marconi are not fit to possess the liberty accorded the average man.

The patent office in Washington is a lunatic asylum, in which are harbored 700,000 dangerous examples of lunacy.

Born between Morse and Stephenson, between steam and electricity, I have beaten them both in practical demonstrations. I am the champion lunatic of the world.

Six different courts left me a lunatic in the Tombs in 1873, and fifteen jails have at various times had me behind their bars—and never has there been a stain upon my reputation or good name. Therefore, I am a lunatic. I am a ward in chancery without a guardian or administrator, without a committee or trustee.

By law there are three wards in chancery, namely, a lunatic, a convict and an idiot. I am neither a convict, for I have never been convicted of crime, nor an idiot; but I am a lunatic, at the same time the best known and the least known of the entire family of lunatics the world over. And I am a peculiar type of lunatic.

By psychic Telepathy I hold in my hand the power of sickness and health, success and failure, life and death, but I am a lunatic. For seventy three years I have lived a life of peace and contentment, and have harmed neither man, woman, child nor dumb beast; and so I am a lunatic. And now I live here in this pleasant place, away from strife or turmoil, backbitings and all uncharitableness; and forsooth I must be a lunatic.

Better to illustrate my lunacy, let us draw an imaginary pyramid which we will call the pyramid of fame. On the bottom exists a stratum of "How d'ye do?" people, the great mass of

atoms of humanity that never rise above that eternal inquiry about your health. Next come the scientists, the Tyndalls and the Huxleys and those others that men worship as something higher than themselves. Then, above the scientists the thinkers, come the doers, the workers, the Wall street financiers; and these are worshipped more devoutly still.

Away up near the top is a single individual figure—a poet, gentleman and personal friend, the representative of eight generations of clergymen—Ralph Waldo Emerson, who at sixty-six became senile and did not know enough to live.

On the very peak of this pinnacle is another solitary figure—my own. I was born there, and about me are virtue, truth, honor, birds and music. This is why I am a lunatic.

Galileo was a lunatic and was loaded with chains. Dante was such a lunatic that he had to take his sweetheart as a guide through Purgatory and Hell. Napoleon was a lunatic and died at St. Helena, Xerxes and Thoreau, Richard Wagner, Charles Lamb, Pythagoras, Rousseau and Willam Tell were all lunatics, and suffered for their vagaries. Du Maurier was a greater lunatic than his creation, Peter Ibbetson; and so were the authors of those delightful gospels according to "Mother Goose" and "Little Red Riding Hood."

I am a lunatic because I am thirty years ahead of my fellows. I am a lunatic because my thoughts are not those of the ordinary thinker—because I am absolutely truthful. But chief of all I am a lunatic because I am George Francis Train.

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We think that outside the people that write letters and put them in the post-office there are unseen people who tell them what to say. We think that behind you and me who come and go there are sometimes unseen hands which show us where to go and where to come. And those of us who write stories and



sometimes put into them such tales of crisis as that in which Jane Eyre hears the cry of her lover, though he is two hundred miles away. We put them in because, if we didn't, the story would not be true to life —EDWARD EVERETT HALE.

## As A Man Thinketh.

From "THE LIVING CHRIST.

BY PAUL TYNER,  
FELLOW OF THE ILLUMINATI,  
Director of the Crucible Club,  
Author of "The Living Christ,"  
etc., etc. New York.

The fear which turns a man's hair white in an hour, or which instantly dries up the milk in a mother's breast, affects chemically and mechanically (if you please,) first the nerve currents and and fibres, then the blood, then the tissues of all the body in greater or less degree. If the change is more evident in the hair—from the delicacy of its structure and its intimate relation to the nervous system, especially to that great nerve ganglion, the brain reflects most vividly and immediately, the character and condition of spirit and body. So the sentiment that treasures a lock of hair from the head of a loved one has a sound scientific basis. Even a *momentary* thought of anger, anxiety, avarice, lust, fear, or hate, distorts the features, impairs respiration, retards or quickens the circulation of the blood and alters its chemical composition. Disease in some form, lasting deformity of face or figure, are the inevitable results of such thoughts, when continued long enough. In an individual, as in a nation, experience, environment and that tendency or habit created by repetition, develop what may be called a dominant thought. This thought creates a distinct form after its own image and likeness.

Man contains, man is, all forms of life, mineral, vegetable and animal. In face and in figure, as in character and conduct, he manifests that mineral, vegetable, or animal, to which his thought gives dominance, and which grows by what it feeds on. We recognize this unconsciously when we describe a man as of

iron will, a woman as stony-hearted, a money getter as a gold bug; when we speak of a man as a sturdy oak, a broken reed, a lion-hearted leader, an eagle-eyed warrior, a fox-visaged thief, or when we describe English pluck and tenacity as "bull-dog."

It must be remembered always, however, that what is true in the little, is true in the large; and in infinitely greater *degree*, precisely *because* of the supremacy of the higher over the lower, the positive over the negative. There is no point on the downward path at which, through recognition, one may not abandon it utterly and absolutely, and find himself instantly and ever after on the upward path, one of an innumerable army of men and angels united in forward endeavor. It is not so much a question of "Where are we now?" as "In what direction are we going?"

"How far from here to Heaven?"

Not far, my friend,  
One single hearty step,  
Will all thy journey end."

The man whose chains are broken and whose prison is opened, through the opening of his heart and his mind to the light of Truth, and who gives himself to the search for Truth, fearlessly and faithfully, finds the very stars in their courses fighting for him. All the mighty forces of the universe, ever making for more light and more life, and for the manifestation of that life and light in mankind, enter into him, interpenetrate and uplift him. As the darkness of night disappears before the dawn, so all weakness and error and sickness and pain, all distortion and deformity, in the body and mind of a man, are dispelled by the irresistible and invincible inflow of Truth invited by its recognition.

## NEW THOUGHT CONVENTION

We have received notice of an International New Thought Convention to be held in Chicago, November 17th, 18th, 19th, and 20th, 1903, which promises to be a most successful and

inspiring gathering. A cordial invitation to be present is extended to all, without reference to creed, belief or organization.

The Convention is being arranged in behalf of a closer associate interest among the different working centres in the New Thought throughout the entire world, and is designed simply and solely to bring about greater unity of purpose and to further open the way to Truth.

The Program Committee is in correspondence with many of the most prominent leaders in the New Thought in the different parts of the world and it is confidently expected that many of them will be present.

Through the New Thought and Associated Press all interested in the movement will be reached, and a large attendance already guaranteed.

Arrangements have been made with railroads throughout the country for excursion rates to Chicago for the convention, at a fare and a third for the round trip, on the certificate plan. Reduced hotel rates will be secured, and everything possible will be done to assure the comfort and welfare of all.

The Convention will close on Friday evening, Nov. 20, with a reception which all are invited to attend.

Further particulars may be learned by addressing Elmer Ellsworth Carey, Secretary of the Union New Thought Committee, Room 600, Masonic Temple, Chicago, Ill.

The program as finally arranged will be published later. Among those invited to take part in the Convention are a number of eminent members of the ILLUMINATI, whose message we trust will further the condition of divine love and wisdom.

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### BOOKS RECEIVED,

Of Which More Complete Reviews Will Be Given Later.

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CONCERNING HUMAN CARNIVORISM, by the Rev. J. Todd Ferrier, late Pastor of Park Green Congregational



Church, Macclesfield; author of "Sacrifice a Necessity," etc. Cloth; price 1s. 6d., nett. Published by The Order of the Golden Age, Paignton, England.

HEALTH AND VITALITY THROUGH RIGHT LIVING, by H. J. Pigott. Paper; price 25 cents. Published by the author. Address H. J. Pigott, 112 Baronne St., New Orleans, La.

THE SCIENCE AND PHILOSOPHY OF LIFE, by Edward H. Cowles, D. P., Principal of the Portland Institute of Psychology. Published by the Alta Vista Publishing Company, Palermo, Calif. Price, \$ 1.00.

A NEW RELIGION. By C. P. W. Longdill, author of "Thoughts for Thinking People about Strikes, Coin, Poverty, and Fortune Making," and numerous articles upon economic problems. The object of the work is to outline a "true basis of sexual morality, and to show how the sexual instincts can be brought into harmony with the wants of a highly civilized humanity, by establishing an entirely new system of marriage, based upon and in accordance with the laws of our nature." (For circulation among adults only.) Paper; Price, 1s. 6d. (40 cents). Address, C. P. W. Longdill, Waerengo-o-kuri, Gisborne, New Zealand. (May be had in the Illuminati Home Study Library to which the author has kindly presented a copy.)

Oliver C. Sabin, Bishop of the Evangelical Christian Science Church, Editor of the Washington News Letter, and Fellow of the Illuminati, has kindly presented a complete set of his works to the Home Study Library. We will give extended notice later. The same author has just published a large edition of his book entitled "Lectures on Divine Healing," and desires us to state that a copy will be sent free to each reader of ELTKA upon application. (Enclose 6 cents to pay postage, etc.) Address Oliver C. Sabin, Lock Box, 374 Washington, D. C.

"I have read a good many publications on inner thought, so termed soul culture, but none pleased me so well, hatched by such striking truth as one finds contained in ELTKA".

A—M— El Dorado, Calif.