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SCIENCE PHILOSOPHY RELIGION

ELTKA

A MAGAZINE
EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena
Physical,
Mental, and
Soul
Culture



LOOK FOR THE ERROR OF IT
LOOK FOR THE TRUTH OF IT

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

ELTKA

Devoted to a Realization of the Ideal.

Vol. VII

JANUARY, 1904

No. 37

THE WHOLESOME LIFE.

BY VICTOR E. SOUTHWORTH.

In the Common Sense Advocate.

A fact of the utmost importance concerning human life is, that individuals exist by one another and for one another. Society is not an artificial grouping of otherwise unrelated factors. The human being could never have developed into a "human" being had he not first been a social being. It is through the mutuality of his life's experience and endeavor that he has achieved progress. It takes all men, and all sorts of men, to make a man. The same common clay is molded into each of us. The same universal elements are somewhat variously commingled.

The wholesome life is established in the unity of man and in the unity of nature. It leaves no place for separation. The wholesome is that which includes all. The individual can attain the perfect life not by disassociating himself from the mass, but by coming into wholesome relation with the mass. No man can do justice to himself until he stands helpfully, naturally and in freedom toward all men. Neither can he do justice to another or to society save as he has maintained a healthy self regard.

To thoroughly live, means the lifting of one's life beyond

the limitation of self-consciousness into the realm of world-consciousness. It means the placing before us of no standard of excellence to which all the world is not eligible. If we are living the wholesome life we will recognize every act of self-regard as a social service, and every social service that we do as an enrichment of our own being.

Some one has said, and it is my thought over again: "The most complete and perfect form of selfishness is the most complete and perfect form of altruism." Human individualities are distinct centers of consciousness in the one life, just as there are different nerve centers in the one physical organism. We are individuals not as opposed to one another, but as inclusive of one another. There is no possibility of gaining any real advantage for one's self, save as our action is conducive to the good of all. And if we attempt wisely and generously to give ourselves in loving service to others, we are actually bettering our own condition. Humanity is one man. There is something of all men in each of us. All seeming antagonisms of interest exist only because of our misconceptions as to what constitutes our true interests.

As we come to understand that life is an infinite and eternal unity, we see that quite independently of any man's disposition or choice he always acts in living relation with the whole. By necessity, whatever he does serves the purposes of the world, even when he is most wilful and blind in his action. The noble action is a positive factor, the false action is a negative factor. The one helps directly, the other helps by contrast and indirectly.

There is nothing utterly wasted or lost—nothing that is not in time turned into good results. The one man, by his heroic life, gives the world an inspiring example; the other, in the very act of folly or ignorance, gives the world a warning example. It

all counts in the rounding out and fulfilling of human experience.

In the great companionship of the world there are no non-communicants. No one is of no account. The weed has undiscovered virtues, and is a weed only because we have failed as yet to rightly interpret its meaning.

The unity of life, the solidarity of the world, is not man-made, nor does it wait for our recognition of it in order that it may become operative. It is a living principle that holds humanity together in spite of the perversity and stupidity of folks. Even the frightful devastations of war have been more than made good in ways undreamed of by the combatants. And no social or economic system, however seemingly merciless in its operation, has been wholly mistaken. The severities and enormities that are a necessary outcome of the present system of private profit are not to be looked upon as altogether fruitless. They are an incident of social development; they are the growing and travailing, precedent to the birth of a new order.

Society moves forward toward a condition which will satisfy the reasonable and righteous demands of all its members. The ideal is not to be attained outwardly and by force, but through the gradual bringing of the people into a consciousness of their true relation to one another.

It is a fact that the outer life is but a reflection of the inner spirit; and the prevailing social and economic conditions, the laws and customs of a people, are at any time a true measure and test of man's average development. The improvement of the outward condition follows upon, and is a result of, the raising of the standards of life in the public mind. Whenever the people are sufficiently definite and agreed as to what is most desirable in social life, that desire is certain to be realized.

It is equally a fact that every improvement in outward conditions reacts upon the inner life of a people. The heart of

man responds gladly to the touch of beauty, and the whole life is invigorated by kindly, helpful and humane associations.

First, the outward conditions are determined by the spirit of man, and being steadily improved to meet his inward requirements they react to stimulate all that is best in his nature. So that we have a balancing of man and his environment—a swinging of the pendulum between the inner and the outer life, the center of equilibrium being established neither in the caprice of man nor in the weight of circumstances, but in the blessed sovereignty of natural law.

The psychic life of nature, like the physical life, is always a readjustment, the balancing of extremes. Nothing can endure save as its existence is according to the requirements of justice. The universe is a perfect harmony—a balancing of part with part—no single atom being neglected, no single process discredited. It is a system of exact compensation. No life in nature is made subordinate more than another. The sun is impartial. The earth receives all with equal welcome. Mutuality is stamped upon the face of life.

And so human society tends towards this final adjustment; the works of man are to be conformed to the works of nature, and only so can they be successful in the best sense. The wholesome life will be found to be the common life. There will be in human relations the same balancing of part with part, the same impartiality, the same mutual aid, that are everywhere seen in the outward world.

Good, better, best, are terms which can be used only to express relative conceptions; but there is an absolute principle of goodness that that which is best for one is best for all. And toward the full realization of that principle the life of the world surely tends.

The last word of social science is but an echo of the cry of

every human heart, and that cry is for fellowship. The mutuality which is stamped upon the face of nature everywhere is the deepest and most irresistible impulse of the human soul. Nothing can satisfy the growing life of man that does not contribute to the common good.

Let me impress upon your mind the fact that human society is not an experiment; it is not dependent upon any chance event or turn of events; it is not a matter of man's preference, as if we had power to thwart the universe or to add anything to its completeness. The true life of man is as much subject to natural law and is as perfectly an outworking of the universal life as is the growth of a blade of grass or the swing of a planet.

There is no peradventure or perhaps as to what the common life of the world is growing toward, or into what condition it will ultimately arrive. The future society is already established in nature, its main lines of development are everywhere indicated, and its final realization is inevitable.

The clearing up of human consciousness will mean the fulfillment of justice in public affairs. The human heart beats to the tune of universal well-being. Every healthy manly instinct, every noble passion, every true desire, is a prophecy of the day when the sun in all its course shall pour its warmth and light into open, loving hearts, and peace and good-will shall circle the globe.

Justice is certain to follow human intelligence, the reign of love is certain to result from the increase and building up of the wholesome life.

This is life's beautiful meaning—that it shall grow the most superb individuals, not for their own sake, but for each other's sake; not to stand apart in solitary grandeur, but that out of the sharing of each other's lives there shall grow without limit a perfect companionship. "The base of all metaphysics," as Whit-

man says, that which underlies all systems, all philosophies, and all religions—"is the dear love of man for his comrade, the attraction of friend to friend."

RAYS OF LIGHT

FROM THE

ILLUMINATI.

" Watch narrowly
The demonstrations of a truth, its birth,
And you trace back the influence to its spring
And source within us, where broods a radiance vast,
To be elicited ray by ray, as chance shall favor."

—*Browning.*

This radiance is the Ideal, reflecting itself upon our human minds. It is within us as a part of our very nature, and needs only to be elicited ray by ray through our recognition of its presence. We no sooner express one ideal than we see a larger one to express. We sing one song only to hear a more exquisite melody singing in our ears. Each thought paves the way for its successor. Each task accomplished strengthens and prepares us for the next.—*Frances Allen Rose.*

—{ Be Cheerful. }—

OPEN AIR is the real gospel of our time.—*Edward Everett Hale.*

—{ Be Practical. }—

When in doubt, one should be true to the best one knows. When one does not know what to do to-morrow, or next year, one should do that which is nearest as well as it can be done. Fidelity to the present duty, even if it fail to satisfy, is the open door to the freer life.—*Horatio W. Dresser.*

The fact that none can live in mental and physical vigor without performing some kind of work, gives it a dignity the most superficial mind must respect. As each evening sees the close of some honest task faithfully performed, new elements of strength are added to the structure of character.—*Mary Eupha Crawford.*

—[Keep Busy.]—

The noblest faculties of man are strengthened and perfected by struggle and effort. It is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance, and industry, have become the common qualities of the northern races; it is by the battle with moral evil in all its hydra-headed forms that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world.—*Alfred Russel Wallace.*

—[Do It Now.]—

In the charming Greek story, Psyche (the soul) was the daughter of a king, and her husband was the god of Love. This idea that Love is the joy and the salvation of the soul runs like a thread of gold through all religions. Pindar taught that there was something divine in every person, just as we teach it now. The Greek sculptor who looked at all life from its poetic side, showed forth the Divine in his work. The beautiful forms, the æsthetic development, the courage of this unparalleled people, proves that a firm faith in an ever-present divinity makes for vitalization and harmony.

Be an optimist; find your best side and show it to the world. Affirm your strong points, today and forever. Nourish a feeling of peace and security born of your oneness with the Father and with All. "Ye are members, one with another." The buoyancy

of the optimist keeping him above mean things (if entirely mean anything can be called), he realizes his heaven and its possession here and now.—*Mary Lynde Craig.*

Dr. Funk's Story of The Widow's Mite.

How the "Spirit" of Henry Ward Beecher Demanded the Famous Coin Borrowed to Illustrate a Dictionary.

"The Widow's Mite" is the story of an alleged communication which Dr. Isaac K. Funk, of Funk & Wagnalls Company had with the spirit of Henry Ward Beecher about a year ago. The story was told briefly at the time, but Dr. Funk, in his book just published, now makes known for the first time what really happened. The book, which is 538 pages in length, begins with a plea for psychic research, which shows that the writer is no novice in the study of phenomena, but has gone deeply into the subject with an open mind and a desire to solve some of the mysteries. He next discusses the ways in which some Spiritualists predispose investigators unfavorably, and also how some nonspiritualists predispose themselves unfavorably.

It must not be thought that all he has to say to these things is favorable or that he accepts them with blind credulity. On the contrary, where he can he offsets the claims of mediums and others with incontestible reasoning. The book is the record of a search for truth, and as such it deserves a respectful hearing.

Dr. Funk's version, condensed, is as follows:—

In the early part of February, 1903, having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic "sittings" to her family and a few invited guests, I re-

quested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been in the employment of Funk & Wagnall's company and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks, in humble circumstances; the medium a delicate lady of 68 years, of little school education, refined in manners. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains.

The conditions were not at all of a test kind. It was all "upon honor."

The conclusion that this mediumship was a remarkably good case of secondary personality was almost fixed in my mind up to the time that I had the singular experience which I give below.

On my third visit I was quite tired, and sat quietly during the entire evening listening to the talk between the cabinet and the sitters—of the sitters there were fewer than a dozen. About 11 o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that has belonged to Mr. Beecher?" There was no reply. On his emphatic repetition of the question I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher: "I have in my pocket a letter from the Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

The answer was: "No; I am told by a spirit present, John Rokestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to you, doctor, to return it."

I was considerably surprised and asked: "What do you mean by saying that he looks for me to return it? I have no coin of Mr. Beecher's. I don't know anything about it except that I am told that this coin is out of its place, and has been for a number of years, and that Mr. Beecher says you can find it and can return it."

I remembered then that when we were making the Standard Dictionary, some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and under promise that I would see that it was returned to the collection where it belonged, he would loan it to me.

I said to the control, "The only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned," to which the control replied:

"This one has not been returned." And then, after a moment's silence, he said:

"Do you know whether there is a large iron safe in Plymouth church?"

I answered: "I do not."

He said: "I am impressed that this coin is in a large iron safe, that it has been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it."

"I said: "Do you mean that this safe is in Plymouth church?"

He said: "I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers and has been lost sight of for years, and that you can find it and Mr. Beecher wishes you to find it. That is all I can tell you."

The next day when I went to New York I thought over this curious communication about "The widow's Mite." I was certain the coin had been returned, but the insistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned all impressed me strongly. During the day my brother, who had been the business manager of the Standard dictionary, called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered "The Widow's Mite" which we had used in the illustration of the Dictionary. He said that he did and in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said "I don't know the man, but I returned it to the person from whom you said you had borrowed it." To my cross examination he repeated again and again that he was certain that it had been returned.

In the afternoon, at our business conference, Mr. Wagnalls the vice president of our company, and Mr. E. J. Wheeler, the editor of the Literary Digest, being present, I told them of my curious experience. Mr. Wagnall's said: "I never heard that you had borrowed such a coin." Tapping the bell I called in the cashier and asked him: "Do you remember an old coin called 'The Widow's Mite' which was in our possession during the making of the dictionary?" He replied that he did, that it was given him by Mr. B. F. Funk, and he was under the impression that it had been returned to its owner. I asked "Are you sure of this?"

He said "I believe it has been so returned." I told him to go to the large iron safe (we have two safe's in the cashier's office) and have his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office and handed me an envelope in which

were two "widow mites." The envelope had been found in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.

Dr. Funk has made the following statement so that the public may clearly understand his attitude toward the different explanations that may be given of the phenomena which he has investigated.

"I am not a spiritualist in any sense in which the public understands that term. My attitude toward the Spiritualistic hypothesis of explanation of psychic phenomena is 'I don't know'.

The "Widow's Mite" incident is described in detail after exacting inquiries. To the best of my judgment, the examination has revealed no evidence of weakness. The opinions are given of many psychologists and other scholars concerning the incident. While a very large proportion of these psychologists reject the spirit hypothesis, there are many strong men among them who give it very considerable attention, as Crookes, Wallace, James, Lodge and Hyslop. The following fact should receive some weight: Since the finding of the "Widow's Mite" I have attended probably fifty circles of this Brooklyn medium, and have had the arrangements for the sittings under the control of my personal friends, and have seen the cabinet changed from place to place, and have myself furnished the make-up for the cabinet, and have had it put up many times by my own friends, but have not seen reason to doubt the integrity of the incident as here given.

There is reason to believe that through the psychic phenomena and the attendant atmosphere of fraud there is a world of law and facts struggling into recognition—a very important world, a world which may be of extraordinary proportions and importance.

The phenomena of spirit chirography should carry some weight. In my book I give an account of the autograph letters written to me by one who claims to have been a famous clergyman when on earth. On comparison with the letters which this preacher wrote when on earth, the identity of the handwriting, especially the autograph signature, is so perfect as to have greatly puzzled bank officers in New York City to whom I submitted the signatures.

The "spirit photograph" tests, notwithstanding the abundant frauds that have followed this class of phenomena, must receive new attention. The production of the new series given was supervised by a business friend of mine who understands well the photographic art and whose integrity is beyond suspicion.

[Note.—Next month we will give some of the conclusions arrived at by Dr. Funk, and also some discussion of the facts.]

The Facts of Mental Healing.

[A Suggestion concerning Statement of Facts.]

BY HORATIO W. DRESSER.

FELLOW OF THE ILLUMINATI

In "UNITY"

The announcement that there is to be another New Thought convention raises the question whether any attempt will be made to state precisely what the New Thought is. I mean for the benefit of the outsider, not only the man of ordinary education, but the scholar. Usually the statements are for the benefit of the essayist; as a result the outsider is greatly mystified. For example, when the convention was held in Boston scarcely a statement was made that would enlighten the man who had never heard of the theory and practice of mental healing. The

fact that a "single taxer" and a number of other people spoke whose views were not of the New Thought type, simply added to the confusion.

It seems to me that such a convention should at the outset consider the following questions:

What is the New Thought ?

How is it related to the tendencies of the age ?

What are the facts of mental healing ?

What is the general theory of mental healing ?

What light does mental healing practice throw on the nature of (*a*) disease, (*b*) the human mind, (*c*) the ultimate problems of metaphysics, (*d*) the "everlasting realities of religion ?"

The attempt to state the New Thought in precise terms would perhaps lead to the abandonment of this vague and highly objectionable term. But the result would be worth while, for attention would once more be put upon the vital interests which have lately been covered up by the dogmatic, commercial and unthoughtful New Thought. Some of us abandoned the term years ago for very much the same reasons that led to the abandonment of the term "Mental Science." The essential is not the term with the vagaries which have spoiled it, but the facts and results of mental healing. It is not because of any lack of interest in this vital subject that many people have withdrawn from all New Thought affiliations, but because of the side issues which have been made so prominent. If the attempt is now made to cover the realities, set aside personal predilections, and state the simple facts so that even the fool and the man of science can see something vital in them, there will undoubtedly be a revival of interest in the principles which such books as those of Dr. W. F. Evans pleaded for. The prevailing fault of most of the recent mind-cure books is that they are so general, that the characteristic principles which made the mind cure movement possible have been obscured.

I am often asked by clergyman and others to recommend books that make clear what the New Thought is, and I am compelled to confess that there are no books that I can recommend without qualifications, because the term now means so many things that it means practically nothing on which all agree.

It is supposed that the reason for lack of interest in mental healing theories on the part of the better educated public, is due to the public, not to the expositions of the New Thought. In my twenty-two years of experience in this field I have not found this to be the case. During a dozen years of somewhat intimate acquaintance with college students and professors, I have found them entirely ready to consider new interests and theories the moment these new interests are intelligibly stated. The college man calls for facts. But to discover what a fact is, is no small attainment, for that which passes for a fact is usually a belief. To separate facts from the interpretation of facts requires acute observation and thinking, and very few of the New Thought writers have had any literary or scientific preparation for authorship. But the mind-cure movement is young yet. The time will doubtless come when better trained people will take up the movement.

My suggestion is that an attempt be made in the coming convention to state the facts of mental healing, shorn of the particular hobbies which have tended to keep the mind-cure people apart. Of course, there are many other interests to be kept in mind also. The best quality about mental healing people is their spirit. This should always be uppermost. But if such people venture into the theoretical field also, why should they not make use of some of the aids to exact thinking which scientifically-trained minds have found serviceable?

I will give an illustration of what I mean by a fact as opposed to an interpretation of it. The other morning we had an earthquake that was felt up and down the coast of New England.

An astrologist discovered that Herschel was in the right position to "cause" the earthquake—and Herschel is well known as the "cause of accidents." But the scientific man knows that there is a good reason why earthquakes occur near the sea. He finds the cause in the immediate environment of the earthquake. Herschel could not "cause" an earthquake in the interior of the country. The fact that Herschel was in a certain position was a minor incident in the general harmony of the planetary system. To be a *cause* a thing must be the necessitating factor. Yet thousands of people have become astrologists, or spiritualists, or believers in reincarnation because one of the incidents seemed on the face of it to be the cause in a given experience where the decisive factor was doubtless of an entirely different sort. An obsessing spirit is sometimes said to be "the cause of disease." Closer scrutiny would doubtless confirm the mental healing theory that the real cause was in the individual. More than half of the vogue of astrology and the other "pseudo sciences" is doubtless due to the false inferences drawn from mere coincidences. The vagaries of the New Thought are probably due to the fact that for the past few years so many of its devotees have given their attention to the exposition and defense of theories instead of to the attempt to learn the profound lessons of actual facts.

SOLID AIR.

THE LATEST MARVEL DISCOVERED BY SCIENCE.

Radium, with all its wonders, does not promise more to the world of science than the latest discovery—a discovery likely to set the world agape—solid air.

At first the mention of solid air appeals to one's sense of

humor. The idea of being able to grasp a chunk of atmosphere, and hurl it through itself, so to speak—throw it through space—seems to be preposterous. Yet it is a fact, and a fact charged with a thousand important possibilities.

According to the *San Francisco Bulletin*, the discovery of solid air was made by Professor A. L. Metz, who for some time has been experimenting with liquid air in his laboratory in the Tulane University, Louisiana. The actual discovery was made a few years ago, but the experiments were far from complete, and little was known by the professor of the greatness of his discovery. Since he first succeeded in solidifying atmosphere, however, he has had many opportunities to make observations and further experiments, with a result that the importance of the discovery has largely been brought to light.

Professor Metz has tried to find out the temperature of solid air, but in this he has failed to date. It is much colder than liquid air and will remain longer in its created state. He estimates that solid air would register 320 degrees below zero if the mercury could be kept from freezing while the test was being made. But no thermometer has yet been made that will register the temperature of solid air.

The substance is not curious to look upon. It appears to very much like a block of ordinary ice. It is transparent and has veins running through it after the manner of ice that has been subjected to great pressure. It appears to be formed in strata, though its toughness argues silently against this belief. Professor Metz tried with every means at his command to smash a piece of solid air, the chunk not being larger than a walnut. He used all his strength with a blacksmith's sledge hammer, delivering a blow of great force, but the air remained intact and the heavy hammer rebounded as though it had struck a rubber cushion of tremendous force and elasticity. The average

hammer will bound from solid air like a boy's rubber ball rebounds from the ground.

Another peculiarity of the substance is its enormous attractive and freezing power. Anything that touches it sticks to it. A slowly delivered blow from a hammer will result in the hammer remaining firmly attached to the air. It requires a sharply dealt blow of great force to counteract this attraction and secure the rebound. Like all great discoveries, simplicity was the dominant note of Professor Metz' experiments. It is a well-known law that rapid evaporation causes a marked lowering in temperature. Professor Metz of course, was familiar with this law, and when it was announced to the world that liquid air had been discovered, and that it was so cold it would boil by reflex action on being brought into contact with ice, he saw at once that being in liquid form, if it could be solidified, a still greater intensified coldness could be secured. And so he set about to prepare an apparatus that would evaporate liquid air in the shortest possible time. The apparatus is simple, yet quite ingenious. It acts by creating a vacuum over the surface of the liquid to be evaporated.

The apparatus consists simply of a test tube, and a bent glass tube connecting the test tube with the vacuum.

The liquid air stood at a temperature of 312 below zero. Immediately the connection was made with the vacuum, a startling disturbance commenced to manifest itself. The liquid air began to sizzle and bubble just after the manner of water exposed to great heat. In a short time the cold became so intense that the atmosphere, air outside the tube began to condense and run down the tube, dropping to the experimenting table, just as drops will fall from the outside of a glass of iced water in the summer time. In a few moments the liquid air had assumed a new character. It solidified and bore the appearance of a reasonably clear chunk of ice.

Clearly the experiment was a success, but it remained to examine the substance created. The glass tube was broken. Immediately the temperature of the room fell to an alarming extent. Indeed, it became so cold that it was with difficulty that the professor continued his observations. The block of air was less than an inch square.

On a second experiment the drops of condensed atmosphere that ran down the sides of the testing tube were caught and found to be identical with the liquid air inside of the tube.

Notes and Comments.

"LIGHT" (of London, Eng.) takes us to task for maintaining, as does Eugene Del Mar's article in a recent number, that each should live his own life. The article in question we are sure contains no element of selfishness, and we have quite a strong belief that when each person lives up to his own highest ideal that the result will be a benefit to all.

If there is any special teaching which we would care to bring before the world today—anything which I am firmly convinced would be of value to both you and me—it can all be summed up in the few words: *Live a Simple, Wholesome, Natural Life.*

"LIGHT" says: 'ELTKA' sturdily resists the gospel of 'Live for others.' It maintains that 'Live your own life,' is best for each one and for others as well. But this is saved from mere selfishness by the assertion of the doctrine that true life is life from the sense of unity. In that way, living one's own life is really living for because from, others: but, in doing this, it may be necessary, *not* to live for others in the ordinary sense of the

phrase; the ordinary sense of living for others being—living for *some* others. But this may do harm, we are assured. It may be best for these 'some others' to be denied and held back for the general good and for their own, just as it is often good for children to deny them and restrain them, even letting them reap the results of their misdeeds.

This is perhaps a hard doctrine, but all the great doctrines concerning living from the centre are more or less hard. In any case the following is undeniable:—

"One must live his own life consciously if he would assist to elevate and free others. To do this *he must live his own life from the point of view of all lives*. This alone enables him to unfold to the realisation both of his inherent dignity and of the equal dignity of each and every other Soul or Self."

The Twenty-fifth Annual Session of the City of Light Assembly, at Lily Dale, N. Y., opens July 15th and closes September 4th. Lily Dale is an ideal resort for those who, in their summer outing, are seeking a place where, away from the cares of home and business life, they can find such recreation and interchange of thought as will bring them into harmony with the things of nature and make them better fitted to perform the duties devolving upon them during the rest of the year.

It has always been the aim of the management to present the very best thought from the platform, and it is greatly to their credit that their platforms have always been open for the free discussion of all subjects. The programme for this year is an especially interesting one, and we are glad to note in it several fellow-members of the ILLUMINATI. From Paul Tyner, (Aug. 21-23) we shall expect an exposition of the "New Thought" without the "crankisms," "faddisms" and "one-idea-isms" for which the movement is so frequently, and sometimes justly,

criticised. Individualism, with Mr. Tyner, suggests, not selfishness, but wholeness and completeness, and the "self" is exalted that all men may be lifted up to their highest. And, with him, the individual realization of health and affluence by each and every man will lay a broad and sure foundation for the coming universal realization of Brotherhood as Nature's law. Henry Frank, Leader of the Metropolitan Independent Church, New York, will deliver lectures on July 16 and 17. Mr. Frank's "Credo," in part, is:—

"I believe that the universe is the expression of an Idea—the moving forward of an Intelligent Energy toward a consummate Ideal.

"I believe that man is a moral being, for he is ever consciously or unconsciously moving toward an Ethical Ideal.

"I believe that man by nature is good, and if unrestricted will express this goodness in his life.

"I believe that Love is a force in nature as well as in man, binding atoms and worlds as well as human hearts.

"I believe that if I mind my own business and struggle after my own ideals I will by my example benefit the race more than by seeking to reform it through legislation or by personal preaching.

"I believe that the discovery of truth is the noblest work of man."

On the 24th of July visitors will hear a description of "The Ideal American," by Hon. Samuel M. Jones, of Toledo, and if we are not greatly mistaken they will find Mr. Jones' "ideal man" altogether too broad-minded a personage to be confined within merely "American" limits. With a true insight of the intention of the Illuminati (as being a recognition that, *By Nature*, Divine Brotherhood ALREADY IS) he says in a recent letter: "I seem to feel that I belong to the *universal*, and

as that includes all, I cannot well be counted out." From his further statement, that "I claim no privilege for myself or for my children that I am not doing my utmost to secure for all others on equal terms," we feel quite confident that his audience will not only have a chance of *hearing* about "The Ideal American," but will also at the same time have an opportunity of *seeing* one as well.

The program is excellent throughout, and under the able management of Mrs. A. L. Pettengill the Assembly is deserving of all success.

Mr. W. H. Bach, editor of the Sunflower, is to be congratulated upon the neat and attractive appearance of the souvenir edition of his paper issued under the date of July 2nd. Anyone desiring a complete, and correct, description of Lily Dale and its surroundings, should send for a copy.

Last month we gave a detailed description of what The Arena promised to be for July, and now that we have the actual number before us we are glad to say that the anticipation has for once been outdone by the realization. Nothing has been left undone, and every praise that can be bestowed upon a magazine is fully deserved by the Arena.

Those who are receiving ELTKA for the first time should not infer from the *date* that it is a back number. We trust that before long the date and time of issue shall agree.

THE PERFECT ROUND, by Frances Allen Ross, Fellow of the Illuminati, is one of the best books upon the subjects treated that we have read in a long time. The chapter headings are The Nature of Man; Health; Our Center; The Perception of Truth; The Relation of the Ideal to Growth; The Perfect Whole; Man is His Own Star. The book is hopeful and sensible, and every paragraph is full of useful and well expressed thought. The reader cannot help but become inspired by the

author's forceful expression, and will be ready, with her to say "Now will I shape my fortunes." She says, "If we put our whole soul into the present; we need have no fear of the future. The soul knows no future, and the good man does not try to discover it, but finds his completeness in the activity of the present." The volume is artistically bound in green and gold, the printing and work throughout being of a high degree of excellence. The price is not given, but will probably be sold for \$1.00. Published by the author, Frances Allen Ross, Honeoye Falls, N. Y.

TRUE METAPHYSICAL SCIENCE, and its Practical Application Through the Law of Suggestion, by F. W. Southworth, Fellow of the Illuminati, is one of the best works ever published on metaphysical healing. In it Dr. Southworth has shown the connecting link between the mind and the body. The treatise is practical, simple and effective, and is acceptable to the physician, mental scientist and all interested in the cure of disease by by mental powers. It is one of the best books ever written on the subject. The author treats the subject from a common-sense, as well as scientific, point of view, stating "The fact that we are body *and* mind, a complete unity, and must be considered as such for self-evident reasons, necessitates a system of cure based upon this fact, all sophistic reasoning to the contrary notwithstanding." This work originally sold for \$5.00, but may now be procured from the author at \$1.00 per copy. Address F. W. Southworth, M. D., Tacoma, Wash., or may be procured from Suggestion Publishing Co., 4020 Drexel Boulevard, Chicago, Ill.

LIVING COUNTERPARTS, "A Study of Vibration," is dedicated by the author, Minnie S. Davis, "To those who see and hear and understand my message." In the table of contents we find:—The Unity of Things; The Living Harp; The Method of Nature; Unity of Vibration; The Key-Note; The Fountain in the Sky; To Be or Not to Be. In Living Counterparts the

author, with a most pleasing elegance of expression, has given us many fine thoughts. Here, as in Emerson, "The soul finds herself by looking into Nature." "In this unveiling of the secrets of Nature, man is unfolding and discovering himself. He is bringing out his latent powers, and finding his natural gifts of mind and heart." With this author "there is, there can be, no separate life or interest," and "the Master Musician knows that all the parts must be learned and all the instruments tuned, and there is infinite time and patience, and an infinite heaven for the full and glorious rendering of the universal symphony." (Alliance Publishing Company, 11 East 32nd St., New York City. Cloth; green and gold; 108 pages; finely printed. Price not given.

JOY PHILOSOPHY is the title of Elizabeth Towne's latest—and best—book. Her remarks upon "I can and I will" are especially good. She says that "to say 'I can and I will' through gritted teeth and with clenched fists is to defeat the very object you aim for. To assume a prize-fighter attitude toward life is to invite a licking." "And yet, it will not do to say 'I can and I will' in a limp half-hearted fashion." According to "Joy Philosophy" a man must realize that his personal I has expanded and merged in the "I" of "omnipresence, omniscience and omnipotence, which really 'can and will' do things." Cloth; 75 pages; price, \$1.00. Address Elizabeth Towne, Holyoke, Mass.

"NOW," Henry Harrison Brown's "Journal of Affirmation," published at San Francisco, Calif., has from the beginning some five years ago, met with the unqualified approval of a large class of thoughtful readers. During this time it has steadily increased in size, beauty and usefulness, and "NOW FOLK" may well be proud of the current numbers. We congratulate Mr. Brown (and the entire "NOW" family) upon their justly deserved success.

Emerson's Interpretation of Nature.

BY PERCIVAL CHUBB
In The Ethical Record.

Emerson we know, was deeply influenced by Wordsworth; and there is so much kinship between the two poets that they may well be coupled in our memory as great prophets of natural piety. They both extolled, by their lives as well as their writ-

ings, the virtues of simplification and of the life near to nature, and both made a powerful plea for a "wise passiveness," as contrasted with the busy, excited, fretting life which modern civilization thrusts upon men. Moreover, Emerson and Concord play much the same part in the map of man's spiritual territory in America as Wordsworth and Grasmere do in England. Concord must be to the American lover of wisdom and beauty, of health and joy, the most memorable spot in his country. There flows the most musical and most cleansing of the streams that freshen and fertilize the thought of a people. The heart of the pilgrim to this Mecca must rejoice in the beautiful river that waters the meadows and scented woodlands of Concord Plain; but it must ever be the symbol of that other mystical stream of Time and Fate and Godhead which its poet heard flowing, not alone through Concord but

Through years, through men, through nature fleet,
Through passion, thought, through power and dream.

It is in one of Emerson's perfect poems that these two streams blend their currents:

Musketaquit, a goblin strong,
Of shard and flint makes jewels gay;
They lose their grief who hear his song,
And where he winds is the day of day.

So forth and brighter fares my stream,—
Who drink it shall not thirst again;
No darkness stains its equal gleam,
And ages drop in it like rain.

And everywhere in his poetry the two streams of Nature and Spirit, the real and ideal, mix their music. The poet takes a genuine delight in the real river and woods and fields about him; but they speak not only to the outward eye and ear; they "pipe ditties of no tone" to the spiritual ear. Walk through the woods or by Walden pond with Emerson, and you will not only

see the shy squirrel on the boughs, not only hear the laughter of the leaves, but you will be surprised by a fugitive glimpse of some hiding wood-god, and hear occasional strains of music from some hidden world.

Emerson goes to the woods not to be lulled by the dreamy music of summer in the boughs or the rich pageant of summer in the grass, but to catch some notes of the mystical celestial Song of Nature. For him

Æolian harps in the pine
Ring with the song of the Fates.

Nature is always chanting a choral song in praise of her own wonders and the universe:

Wandering voices in the air,
And murmurs in the world,
Speak what I cannot declare,
Yet cannot all withhold.

* * *

Let me go where'er I will,
I hear a sky-born music still;
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
But in the darkest, meanest things,
But in the mud and scum of things
There always, always, something sings.

The poet is all the time haunted by a desire to make these wandering voices and murmurs deliver up their message. They have secrets which, if known, will shed auroral light on things. The joy of wandering in the woods comes of the sense one has of getting close to the heart of the world. A feeling of oneness with nature and the universe, a sort of intellectual rapture born of feeling oneself in harmony with the World-Soul, and mingles the finite with the infinite in an ecstatic union. To be sure,

certain conditions of right living are essential to these experiences: you must be pure of heart; your manner of living must be clean and upright; you must have renounced the baser allurements of the world.

He is beneath his favorite, the pine tree, with its "waterfall tones." He has discovered the soul and secret tongue of the tree: it is the honor, the genius of hardihood, the symbol of strength, endurance, and simplicity. We listen with the poet at the foot of the tree, and we hear:

Whoso walks in solitude
And inhabiteth the wood,
Choosing light, wave, rock, and bird
Before the money-loving herd,
Into that forester shall pass
From these companions power and grace.
Clean shall he be, without, within,
From the old adhering sin.
He shall be happy in his love.

But the pine has other meanings and messages. Not only does he sing in his lower branches the lay of the natural life; but his song mounts higher, and the green top branches break forth into a mystical song of the beginnings of things. The music alters somewhat:

Hearken! Hearken!
If thou wouldst know the mystic song
Chanted when the sphere was young.

To the open ear it sings
Sweet the genesis of things
Of tendency through endless ages,
Of star-dust and star-pilgrimages.
The rushing metamorphosis
Dissolving all that fixture is,
Melts things that be to things that seem,
And solid nature to a dream,
O listen to the undersong.

And this undersong the pine tree keeps on singing, uttering the music to which it and the whole universe moves; the wisdom of

the woods, the perfection of nature's every part, the sorrowfulness of man's exile from her.

Emerson's love of nature does not lead him, as it has led some weaker men, into extreme and violent reaction against society and civilization. He is not pleading for solitude with Nature as against the intercourse of society. He has said: "We require such a solitude as shall hold us to its revelations when we are in the street and in palaces."

In the "Musketaquid" the poet lets us into the secret of his own happiness, and gives us a picture of his simple life of rustic contentment.

Because I was content with these poor fields,
 Low, open meads, slender and sluggish streams,
 And found a home in haunts which others scorned,
 The partial wood-gods overpaid my love,
 And granted me the freedom of their state,
 And through my rock-like, solitary wont
 Shot million rays of thought and tenderness.

And so the recipient of so much grace from Nature can express his gratitude by declaring that

the great

Would mortify me, but in vain, for still
 I am a willow of the wilderness,
 Loving the wind that bent me. All my hurts
 My garden spade can heal. A woodland walk
 A quest of river-grapes, a mocking thrush,
 A wild rose or rock-loving columbine
 Salve my worst wounds.

Thus have we patterned for us with stimulating and renerating power a simple life lived according to nature, and very near to Nature's heart. It was not a bare or a narrow life. It had an amplitude and dignity as of the hills and skies; a fullness and fragrance as of rich summer days; a lovely serenity as of deep and tranquil waters. Moreover, it was a life which demanded and conserved with man and human affairs a converse as high and as august as that which it kept with Nature herself.

Home Study Library.



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

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

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

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

Foreign members and those at a distance from the Home Office, please note that you are privileged to keep the books four weeks in your own homes. In calling for Lists of books, state special line you wish to study (It is impossible to issue a complete catalogue) and state, when known, the name of particular book desired. In calling for books give titles of several in order desired, so that if your first choice should be already loaned some other acceptable work may be sent.

A deposit is not required from Members of the Illuminati who have donated books to the library. To help increase the usefulness of the Home Study Library, you are respectfully requested to send such books as you may think would be useful and which you feel able to spare.

Books received from Publishers will, at the earliest opportunity, be properly reviewed in ELTKA, and marked copy sent. We assure you that your liberality will be appreciated and everything possible will be done to reciprocate your favors.

No one, whatever his calling, can afford to keep himself out of the main current of contemporary scientific research and exposition, and the Illuminati is prepared to furnish its members, not only with all the older works of acknowledged excellence but is also continually adding to the "Home Study" all later works as fast as issued.

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ELTKA

A FEW GOOD BOOKS OF ADVANCED THOUGHT IN THE HOME STUDY LIBRARY.

MIND and BODY;

Suggestion and Hypnotism Applied in Medicine and Education.

By A. C. HALPHIDE, A. B., M. D.,
FELLOW OF THE ILLUMINATI.

MIND AND BODY is a concise treatise on the theory and practice of suggestion. It gives a brief history of the subject, an explanation of the various methods of hypnotizing, and careful directions for the practical use of suggestion in education and medicine. This book is commended to the profession and laity as a fair, scholarly, and instructive discussion of one of the most interesting, mysterious and potent agencies in the realm of therapeutics.

Cloth; Gilt top; Price, \$ 1.00

Another important work by Dr. Halphide is

The Psychic And Psychism.

THE PSYCHIC AND PSYCHISM is a systematic treatise on Psychic phenomena, and is simply and lucidly written. The work will not fail to be interesting and helpful to any student of experimental Psychology.

Cloth; Gilt top; Price, \$ 1.00

Psychical Development.

and the
PHILOSOPHY OF THE NEW THOUGHT.

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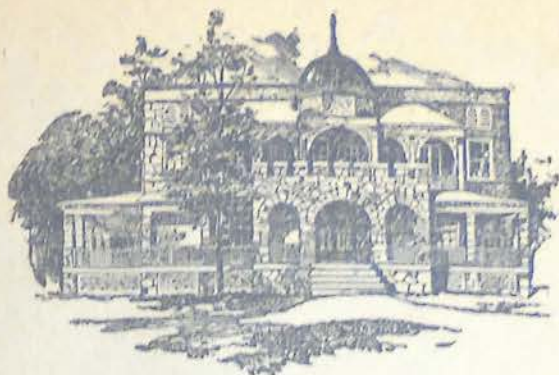
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