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RELIGION

ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena
Physical,
Mental, and
Soul
Culture

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BOOKS AND PERIODICALS

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MIND AND BODY

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Medicine and Education

BY

A. C. HALPHIDE

A. B., M. D., B. D., Etc.

President of Chicago Society of Anthropology, Professor
of the Theory and Practice of Medicine, etc.

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

ELTKA

Devoted to a Realization of the Ideal.

Vol. VI

DECEMBER, 1903

No. 36

What Should Our Ideals Be?

BY J. G. WAIT, in "MIND."

Thoughts are creative, and their imprint upon the mind and form is sure and certain. Our characters and our forms are moulded and shaped by our thoughts. The necessity of ever holding in our minds and before the young, ideals of purity and perfection, is thus seen to be very important. For quite a number of years the wealthy man and the successful commercial man have been made by the press the ideals which the young man should imitate and follow. But at the present time the military hero is in the ascendant and is raised by the popular voice and press as the ideal man whom we all should honor and emulate. Our wars with Spain and against the Filipinos, producing as they have a number of men whom the excitable populace have exalted into heroes, seem to have driven ideas of justice and right out of the minds of many—as well as the principles of the Declaration of Independence, upon which we based our right to exist as a nation.

The celerity with which a great number of obscure names have been brought into prominence, has caused a large number of young men to rush into the army and adopt a military life

as the surest and quickest way of achieving success and renown. Because of the popularity of the military hero, and the great amount of space taken up by him in the papers and magazines, he has become the ideal of the young men, and their only ambition is to make a name for themselves by some reckless deed of daring that will meet with the applause of the multitude.

But very few writers and speakers have had the courage to utter words of warning against this popular craze. But it must be done, and the foolishness of exalting the military man as the ideal of our nation should be shown, and higher ideals advanced more worthy of copying and emulating.

Brute force and strength are no match for the power of the intellect. It is not war that has made our country great among nations, but the inventive genius of our people and their ability to harness the forces of nature and compel them to do their bidding.

Shall we exalt the military man, then, above the peaceful man; above the student, inventor and philosopher? Wisdom answers, No. But so long as we by ovations and great demonstrations honor the military man more than the man of peaceful and scientific pursuits, so long will our young men seek to emulate the man whom the public has crowned with the wreath of success. In "The Decline and Fall of the Roman Empire," Gibbon says: "So long as the world worships her destroyers more than her defenders, so long will militarism be the crime of some of her most exalted characters."

The rising generation always seeks to emulate the ideal that is held up before them as grandest and best. If the victor of a naval or land battle is exalted to the highest pinnacle of fame and made the ideal, what else can we expect but that the people will worship and glorify him, and forget the other man whose idea

of greatness and success is in conquering nature's forces for the benefit of all mankind. Our ideals will make or mar our lives. John Quincy Adams, in speaking of the patriotism of the people of 1776, said: "The young men of that day could not help being patriotic, reared as they were in families that melted their pewter spoons into bullets for the Continental army."

Lofty ideals inspire noble actions. If we wish to inspire our youth and age to noble deeds then we must give them ideals of beauty and virtue to emulate. Aspiration and effort unfolds and builds the man into the likeness of the ideal he loves. What shall our ideal be? Surely not the military man. No. The grandest names in history are not those of Cæsar, Alexander, Napoleon—but such names as Newton, Morse, Galileo. They did not come to kill and destroy, but to build, and their work continues to bless mankind to-day.

When we learn to worship men of this kind, instead of the man with the sword, then we will have made a great advance towards bringing about that condition in our country which was the object and aim of its founders.

A foreign writer, in writing of America, says we are changeable and fickle. We cannot do otherwise than acknowledge that this criticism is deserved and just. The sound of the drum and the glitter of a few gold bands upon the uniforms of a few soldiers has caused us to forget ourselves and to elevate a new ideal to take the place of the one which has so lately filled that position and occupied our thoughts. To illustrate: While we have been honoring and making all kinds of demonstrations over the different admirals and the rough riders, a man a thousand times more worthy of our admiration and respect lay sick and dying, without attention and without money enough to buy the necessary comforts of life, although he was the inventor of one of the greatest labor saving devices of the age. This man

was Otto Mergenthaler, and his invention, the linotype, is a machine which has served to reduce the cost of printing more than any other invention. Not only that, but it is an invention by which the whole world is benefited. A few short paragraphs was all the notice the papers gave of his death, while columns were taken up in describing the decorations made to welcome Dewey in New York City.

When we grow into an understanding of the true object of life, we will know better; and the patient, unassuming man, the man of true merit and worth, will be the one who is praised and honored. Our ideals make or mar our lives. Mankind evolves through aspiration after its ideals. With the military man as our ideal, thousands of our young men would be taught to shoot and kill their brothers. Inventors would be encouraged to invent the most destructive infernal machines to destroy life, and all the brute nature of man would be developed, instead of those nobler instincts that make him more like the image of his Creator.

The sole object of creation is for the happiness of man. Not one race or nation, but all nations and all men. When we understand this we will see that

“Mankind are one in spirit and an instinct bears along,
Round the earth's electric circle, the swift flash of right or wrong;
Whether conscious or unconscious yet Humanity's vast frame,
Through its ocean-sundered fibres feels the gush of joy or shame:-
In the gain or loss of one race all the rest have equal claim.”

When the light of this truth breaks into the consciousness of mankind, and when we take for our Ideal that Perfect Man of Galilee, and embody into our laws His teachings, then will the earth be blessed with peace and happiness, and the Golden Age so long dreamed of be at hand.

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that

are daily dug and caverned out by grumbling, discontented people.—*Emerson*.

Success is power to affect others for good, and the will and ability to use it.—*Joan De Witt Warner*.

TRUE HARMONIES.

BY NATHAN E. GOODRICH,
FELLOW OF THE ILLUMINATI
Norwich, N. Y.

Drive alone in the country on a beautiful day in late summer, if you would forget your troubles, pains and ills. Let your senses and whole being open to the wonderful creations of nature around and about you. The personality will be lost in communing with the Divine manifestations, which pass before the gaze as a great panorama, while you quietly ride along. All unconsciously, the eyes sparkle with happy contentment, like dew drops in the sunshine of early morn.

Observe yonder field of waving oats, slightly stirred by a soothing breeze. One feels as though they were part of that which is beheld, and sensing the fanning on the cheek, they too seem to sway in rhythm with the grain. See the unharvested corn sleepily nodding in the sun light. Glancing up, one is just in time to witness the uniting of two large fleecy clouds in an altar of bland blue; and watch them slowly moving on, to the joyous music contributed by little flying songsters on the earth below. The merry ripples of a rivulet, attract our attention to an enchanting little dell. Crossing the bridge, we ascend a knoll by a winding path, which is arched by low bending boughs

from massive trees; and as we enter the deeper shade, the faint murmurings of the brook sound to the ear like the ceasing tones of a mother's lullaby.

For some distance on the top of the hill, there is a barren waste of stones, brush and briered shrubbery. It awakes within us a sense of poverty and desolation. However, the horse is soon pacing down the road, which leads into a fertile valley rich with the growing productions that gladden the hearts of the rural owners. The fragrance of new mown hay fills the air; lowing of cattle is heard. Anon, we arrive at the village, our destination; the reverie is broken, but the chord struck by nature in your being, causes you to be, for the remainder of the day serene and peaceful, and your undertakings are attained with success.

The artist searches both the unseen and the objective world for beauties, and if his consciousness has expanded so they are a part of himself, he may transfer the picture in perfect coloring upon the canvas before him.

The great poet must be sensitive, not to the lower emotions but to the higher spiritual. He does not create ideas; they are already in existence. The rippling thought waves in the astral ether are reflected upon the mind of man. He collects them, and variously phrases or expresses them. One attracts the different thought currents to himself, according to whatever is concentrated upon or held continually. The musician is receptive to the harmonies of sound. Both the author and composer relate that they find it impossible to express the high degree of excellence of that with which they were inspired. Hence the reason for deep allegories is perceived. All forms are only the symbols of the real.

Man, the epitome of the one life, harmony and intelligence, is variously personified. The higher the degree of Divine vibra-

tion of the individual, the more refined and spiritual the body. Deformities are little discords in the grand symphony of Universal Life, quickly forgotten in eternity.

He who moves in concord with the All-father, is merry and industrious, and his ways are those of charity and peace. As he lays down his body at a ripe old age to enter the celestial spheres, a blissful smile is upon his earthly face; for he hears the joyous welcoming melody rendered by the angels.

INTERESTING EXPERIMENTS.

Take an ordinary glass tumbler, a finger ring, and a piece of thread. Tie one end of the thread to the ring, and make a fair-sized knot on the other end. Grasp the knot firmly between thumb and fore-finger of the right hand, resting the elbow on the table. Let the ring hang just inside of the glass, and keep the hand perfectly still. Put yourself in a passive condition, and concentrate the entire attention on the ring. In a moment or two the ring will be seen to swing backward and forward, and will presently touch the sides of the glass. Listen intently to it and *will* that the ring shall strike the hour of the day for you. If the conditions are good, the ring will strike the glass and tell the nearest hour. For instance, if it is twenty-five minutes past four it will strike four; if it twenty-five to five, it will strike five, and so on. By considerable practice it will also strike the quarter hours, after the hours have been struck. It will also answer many other questions, and when properly conducted is an interesting manifestation of a psychological law.

If you want to try a little experiment in sound, turn your gas jet very low; go to the far end of the room and give a short sharp whistle with your lips and see the flame wink. Now blow

your breath as hard as possible towards the flame, and if at sufficient distance no impression will be made, but to the sharp whistle directed away from the flame or in your coned hand, the flame will respond.—C. W. HORT, M. D.

The Goodness of Life.

In The Outlook.

The world is filled with men and women who are crying out against life, protesting against their burdens, and filling the air with lamentations and upbraiding of Providence, whose limitations are not for a moment to be compared with those under which Miss Keller labors. Her little book is a protest against the cowardice and weak egotism which permits men to look at the universe from the point of view of their own passing experience and to declaim against the possibility of Infinite Wisdom or Infinite Love because at the moment they are passing through some painful phase of life, and rebelling against their suffering without the slightest comprehension of its possible issue in their spiritual development. Every mature man or woman knows scores of instances in which what appeared to be a misfortune has turned out to be the beginning of a prosperity; and yet scores of men and women continue to cry aloud instead of bracing their wills, bearing their burdens in silence, and giving the world what it so sorely needs, the stimulus of brave example and the sunshine of good cheer. When things are at their worst men and women show their real quality. If society is as bad and life as hopeless as some of the pessimists declare, then there rests on them the duty of heroism, of leading the forlorn hope, of keeping up the losing fight, loyal to great ideals when nothing

is left save the self-respect that comes from loyalty. Miss Keller's book is to be commended to all those who think they are too heavily laden; who are holding Infinite Wisdom responsible for the results of their own incapacity or lack of fidelity. Her testimony is that of an expert in sorrow and limitation:

"Most people measure their happiness in terms of physical pleasure and material possession. Could they win some visible goal which they have set on the horizon, how happy they would be! Lacking this gift or that circumstance, they would be miserable. If happiness is to be so measured, I who cannot hear or see have every reason to sit in a corner with folded hands and weep. If I am happy in spite of my deprivations, if my happiness is so deep that it is a faith, so thoughtful that it becomes a philosophy of life; if, in short, I am an optimist, my testimony to the creed of optimism is worth hearing. As sinners stand up in meeting and testify to the goodness of God, so one who is called afflicted may rise up in gladness of conviction and testify to the goodness of life. Once I knew the depth where no hope was, and darkness lay on the face of all things. Then love came, and set my soul free. Once I knew only darkness and stillness. Now I know hope and joy. Once I fretted and beat myself against the wall that shut me in. Now I rejoice in the consciousness that I can think, act, and attain heaven. My life was without past or future; death, the pessimist would say, "a consummation devoutly to be wished." But a little word from the fingers of another fell into my hand that clutched at emptiness, and my heart leaped to the rapture of living. Night fled before the day of thought, and love and joy and hope came up in a passion of obedience to knowledge. Can any one who has escaped such captivity, who has felt the thrill and glory of freedom, be a pessimist?

"My early experience was thus a leap from bad to good. If

I tried, I could not check the momentum of my first leap out of the dark; to move breast forward is a habit learned suddenly at that first moment of release and rush into the light. With the first word I used intelligently, I learned to live, to think, to hope. Darkness cannot shut me in again. I have had a glimpse of the shore, and can now live by the hope of reaching it.

So my optimism is no mild and unreasoning satisfaction. A poet once said I must be happy because I did not see the bare, cold present, but lived in a beautiful dream. I do live in a beautiful dream; but that dream is the actual, the present—not cold but warm; not bare, but furnished with a thousand blessings. The very evil which the poet supposed would be a cruel disillusionment is necessary to the fullest knowledge of joy. Only by contact with evil could I have learned to feel by contrast the beauty of truth and love and goodness.

How to Keep Up Your Courage by Breathing.

The Dutchman who whistled to keep up his courage has been superseded by numerous writers in the New Thought, who claim to have accomplished the same object by breathing in a certain way.

The importance of learning to breathe properly has often been insisted on and there is no doubt but that we shall be healthier if we habitually take deep breaths and thus completely fill our lungs. It is the same kind of breathing that is now put forward as a courage-reviver.

When the prospect looks rather black, and there is an insidious suggestion somewhere within you that the best thing you can do

is to go to the Antipodes and make a fresh start; when you have an attack of the blues and dread to open your morning letters lest one contain information that will upset some of your happy plans, then you had better go into the open, or approach an open window, stand with your arms akimbo (in order to give your chest full play) and take deep breaths.

Breathe through the nose and exhale through the mouth slowly. Do this several times, inhaling until your lungs will not hold more; every time you do it you will find that you can take in a little more than you did the last time. Go back to your letters again, and you will be inclined to laugh at your fears. Do this as a regular thing, and fear will not trouble you.

In verification of this statement, everyone knows how a walk in the open—even a quiet amble around a villa garden path—will “put life into you” on a fresh morning. It is because more oxygen gets into the lungs. If you practice deep breathing you get more oxygen as a regular thing, and your courage does not play tricks with you.

“DIVINE MAN”

BY REV. JOHN D. PERRIN,

Fellow of the Illuminati, Assistant Secretary of the New Thought Federation, and
Pastor of the West End Church,
St. Louis, Mo.

“For whosoever will save his life shall lose it; but whosoever will lose his life for MY sake shall find it.”

All through the Bible the one thing that shows out more prominent than anything else, and the great central truth of this book, is that the Divine must overcome the Natural. The great central thought that has come down to us from all of the great philosophers, sages and deep thinkers of past generations, shows

forth clearly the same truth—that the Divine must overcome the Natural; the Divine must triumph, and as we become cognizant of this we find that our thinking has been incorrect.

Because the Natural man is ever wont to observe limitations, to see himself confined and walled in, we have hardly been able to conceive of that great possibility of the Divine being made manifest through us. Nevertheless, this is more than a possibility, more than a probability, it is the one great truth, the infinite order, the ultimate. We, as the Sons of men, are the Natural, and it is through us that the Divine must be manifested. Whenever the Divine has been spoken of we have looked into the past, backward our thought has travelled searching the records for that ONE whose name is revered by all—Jesus Christ. That name has been revered in the past, and we revere it today more than ever before because it means more to us than it ever did. Why? Because *through* Jesus, the natural, came Christ, the Divine Ideal, hence Jesus Christ stands out as the Divine Man. We see the triumph of the Divine over the Natural, we see the “losing” of the Natural and the finding, or “saving” of the real, the Divine. As we enter into a consciousness of this truth we see that Jesus had to deal with the same obstacles and difficulties common to us of this present day, and rejoice more than ever in His great triumph, great victory, great achievement. He came not in violation of law but in fulfilment, and to fulfill all law. Did he do it? Yes, yes, we can see in His every action, every word, the fulfilling of the law, and our hearts leap for joy as we recognize the fulfilment. We find a new joy, a new peace in His teachings and sayings. When he said “He that believeth on me,” he referred to a “ME” that should be spelled out in great large letters, because it was not the “me” of the Natural man; the Natural man Jesus had been submerged in the consciousness of the Christ, had been over-

come, "lost," and in its stead stood forth the Spiritual, the Divine Ideal, in Manifestation—the Divine Man.

What was attained by Jesus is possible to all, in fact he said that we *must* ascend, *must* attain a like position; we must bring forth, or rather, allow to come forth through us the divine man, and thus make God manifest, thus reveal that great power back of and in all things.

As we enter into an understanding of what Jesus meant when he referred to the "Me" and the "I," we see more clearly the meaning of my text—"He that would save his life must lose it" and "He that would lose his life for my sake shall find it." The Spiritual Man, created in the Image and Likeness of God, the *one* complete Expression of the Creator *must* be, or rather *is*, the natural perfection; this man can never become but *is*. The natural man has sometime in his career, sometime on his journey God-ward, received into his consciousness some little ray of light, faint possibly, which finds a responsive chord; it quickens him, turns his attention toward himself instead of away from; he begins to look upward and inward and conceives in his soul higher aspirations, higher ideals, until finally he catches a glimpse of the Divine Ideal, the Spiritual. Day by day he becomes more conscious of this Spiritual nature, constantly making manifest the degree of realization attained, for, as the Spiritual is realized it comes forth through that which is Natural into manifestation. The Spiritual Man has all of the God nature, is the complete Expression of God, or is *all* that God *is* in Expression, consequently never can become more or less; the Divine man is this Spiritual *attained* by the Natural, hence, made manifest. When this complete Spiritual Man is brought forth in Manifestation we have just what made Jesus the Christ, and made him able to say, "Whosoever loses his life for MY sake shall find it." That which must be lost is the Natural man;

must be absorbed by the Divine. We have, all through the Bible, the one story, the one picture of the Natural and the Spiritual, also that which comes from the Spiritual through the Natural,—the Divine.

We talk of the Law of nature, but what definite understanding have we of nature's law, or laws? We think it perfectly natural, and say it is a law of nature, that the water will run down the side of the hill. Yes, so it is, but did you ever stop to think that there is a greater than that law, and that that greater is "a man". Do you ask why? Because a man knowing how to utilize, how to use, the powers that are his, by fulfilling that same law, can force the same water to ascend the hill; he can force it from the valley to the Mountain Peak. Is he, then, not greater than the law? Yes, because he fulfills the law, does not attempt to destroy or violate it, and as he fulfills he rises superior to it, and is a law unto himself.

I said that the Infinite works in and through the finite to bring forth *itself*. This work is not confined to any one individual or personality, as we have so often supposed; I say *supposed* because it has been pure *supposition*. and at variance with the very teachings of the one we have supposed came into this visible plane in a manner, and after a fashion, different from all else, and in violation of all law. The Immaculate conception must necessarily take place in the *consciousness*, and when we understand this, we begin to realize why it was necessary that the birth of Jesus be in like manner unto all others in so far as we may speak of the Natural Law. Were this not true, he never would have had the opportunity to bring forth in manifestation Spiritual Man, the Divine Ideal, as the Divine man, and thus prove his fulfillment of the law operating through the Natural. Were this not true, he never could have understood the conditions into which the Natural man brings himself, and

over which he must demonstrate his superiority, and perfect dominion. The reason that we have in the past understood how the Great Example could come into the objective world after the same manner as all other human souls, is because we have not understood the infinite order operating throughout all things. Hence, because of our ignorance we have been unable to give unto Jesus Christ the exalted position justly earned in accordance with all law, but have instead believed in a blind sort of manner; we have looked upon Him as the Son of God, unable, because of his nature, to do aught that would savor of "evil." We have not, according to our past thinking, accorded Him the power to *choose*, but have said that it was impossible for him to fall into error as He was the Son of God, consequently Divine, therefore compelled to do just as he did, not having any choice in the matter. What would He have known of the conditions which the human soul makes for itself unless He met and demonstrated his superiority over them? No, there was no *miracle* wrought, no law altered, when Jesus the Son of Joseph and Mary was given birth. He came to fulfill, not to destroy. The reason we have not been able to see how this is true, is because we have not been real and earnest searchers after the *truth* which proves itself, consequently have not understood, nor perceived, the Infinite order—the Divine coming *from* the Spiritual *through* the Natural. There is much, bearing the semblance of Truth, that, when put to the test cannot prove itself. This is usually that which we *believe* but do not *know*.

I would that every one could realize the Divine Ideal; that we could have a better, and more correct, understanding of the "*Me*," the "*I*," of which Jesus spoke so often; that we might learn to say, with a consciousness of its great and real meaning, "Wist ye not that "*I*" must be about "*My*" Father's business." Awake! daughter of Israel; Rise from thy slumbers ye soul's

of men; the world of men and women needs a savior, and it is your privilege to satisfy the longing demand; it is your privilege to prove that you are conscious of your mission by bringing forth the Divine through the Natural. By entering into a realization that this is the great possibility of every human soul, you ascend into a consciousness of your own divinity and thus become a Savior, not only unto yourself, but unto others; you thus are letting go of, or "*losing*" the Natural, and as the Natural is lost, the Divine is found, for this is the law, the same yesterday, to-day and forever, changeless.

Let us be glad and rejoice, that it is our privilege to become, again I say "*become*" not only a savior of our own soul, but of others. We can only be, as we recognize from necessity of becoming. Do not misunderstand this statement; I do not mean that we must postpone, or that inherently we are not *now* all we can ever expect or hope to be, but unless we have set up an ideal unless we have a consciousness of the Divine Ideal, we can never manifest the Christ, the Savior. We must first conceive of the Christ quality of consciousness and then *become* that very thing; grow into it, or, rather allow it to grow, develop, and unfold in and through us.

Oh! that we could realize what it would mean to this world of men and women, if the human family would raise its ideal, or, ideals; if the human soul would but turn its face God-ward, and be willing to allow the light, the great love-light that surmounts and removes all barriers, shine in and quicken, and awaken to further endeavor, further effort, that which lies dormant and sleeping, because covered up and surrounded by false conceptions and ideas,—the *real* or the "I" of each soul—that which every human soul *must* at some time become conscious of. It would indeed, in truth, in fact, cause this old world to pass away and usher in a new one. This does not mean the disappearance

of all that is visible to the physical eye, but the fading away of old environments and conditions with which the human soul has surrounded itself and which constitutes its world, and the substitution of a truly heavenly condition wherein the soul would faster develop its inherent powers and capabilities, truly a new race of people would inhabit the earth, wherein love, peace, happiness and joy would be dominant. This is the *really* natural condition of the soul and is what is demanded by that voice within, the voice we have so often tried to still; the demand we have so often tried, but tried in vain to satisfy from without. Oh! how often the *real* of us would have risen in its majesty, but in our ignorance we have checked it and brought thereby further limitations, unhappiness and discontent upon ourselves. Let us *now* recognize the power, the force, within the soul, impelling it and pushing itself forth, thereby directing it in the consciousness of our oneness with it; this will fulfill the law, lose the natural man, and reveal to the human race that for which it longs—life, love, peace, health, happiness and contentment forever and forever. We shall realize in the Christ consciousness that *eternity* does not begin with the grave, for if it had a beginning it must of necessity have an ending; God is Eternity. Let us understand it, and know that we are living today in the *eternity* of God; be willing to lose the natural, or that which seems, and find thus the divine, or *real*.

The universe pays every man in his own coin; if you smile it smiles upon you in return; if you frown you will be frowned at; if you sing you will be invited into gay company; if you think you will be entertained by thinkers; and if you love the world and earnestly seek for the good that is therein, you will be surrounded by loving friends and nature will pour into your lap the

treasures of the earth. Censure, criticise, and hate, and you will be censured, criticised, and hated by your fellow-men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—*N. M. Zimmerman.*

Longfellow could take a worthless piece of paper, write a poem on it and make it worth \$ 5,000. *That's Genius.*

J. P. Morgan can write a few words on a piece of paper and make it worth \$ 1,000,000. *That's Capital.*

A mechanic can take a pound of steel and work it into watch springs, and make it worth \$ 800. *That's Skill.*

A merchant can take an article which costs 30 cents and sell it for \$ 2.00. *That's Business.*

Your wife can buy a dress for \$ 10,—but prefers one for \$ 50. *That's Natural.*

Some editor may tell you his periodical is as good as ELTKA. *That's Ridiculous.*

SAINT PAUL.

The following poem by Frederick Myers, entitled St. Paul, is intended to represent the feelings of one who has tasted true inspiration and is trying to remember. Great truths are sometimes poured out through human lips and the speaker becomes truly a messenger of God. The man who has thus known, says

Esoteric Christianity, can never quite lose the memory of the knowledge, and he carries within his heart a certainty which can never quite disappear. The light may vanish and the darkness come down upon him; the gleam from heaven may fade and clouds may surround him; threat, question, challenge, may assail him; but within his heart there nestles the Secret of Peace—he knows, or knows that he has known."

So, even I, athirst for His inspiring,
I, who have talked with Him, forget again;
Yes, many days with sobs and with desiring,
Offer to God a patience and a pain.

Then through the mid complaint of my confession,
Then through the pang and passion of my prayer,
Leaps with a start the shock of His possession,
Thrills me and touches, and the Lord is there.

Lo, if some pen should write upon your rafter
Mene and Mene in the folds of flame,
Think ye could any memories thereafter
Wholly retrace the couplet as it came?

Lo, if some strange intelligible thunder
Sang to the earth the secret of a star,
Scarce should ye catch, for terror and for wonder,
Shreds of the story that was pealed so far!

Scarcely I catch the words of His revealing,
Hardly I hear Him, dimly understand.
Only the power that is within me pealing
Lives on my lips, and beckons to my hand.

Whoso hath felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Yea, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

Rather the world shall doubt when her retrieving
Pours in the rain and rushes from the sod;

Rather than he in whom the great conceiving
Stirs in his soul to quicken into God.

Nay, tho' thou then shouldst strike him from his glory,
Blind and tormented, maddened and alone,
E'en on the cross would he maintain his story,
Yes, and in Hell would whisper, "I have known."

Can The Human Soul Be Seen?

Two months ago, in a short article on "Personality," we tried to show that there is something back of the human form (call it "soul," or what you will) which may become truly visible. We thought that there may be "a soul so strong that it can come out, and beyond, and almost hide from view its human form—of such strength that it can compel us to see *It instead* of its human habitation;" and that when we come to a fuller realization of the soul of all things "We will perhaps understand something of why it was that the great painters of olden time painted their greatest characters surrounded by a halo. It was not because he would allow himself to introduce a useless ornament into his work. It was because he saw there something greater than the human form which gave it expression—a reality which, even to himself he could represent only by a flood of light."

It is with pleasure that we find our thoughts echoed in other places. In a late number of the New York American and Journal, Prof. Garrett P. Serviss says:

"A discovery which may explain the halos around the head of the Savior and the Virgin Mary, and the singular power which certain persons have claimed to possess of seeing luminous

emanations from the faces and bodies of men and women, has recently been made in France by Dr. Blondlot, of the Academy of Sciences, seconded by Dr. Charpentier and M. Gustave de Bon. Reports of these discoveries and the startling and wonderful experiments that have been made in connection with them have appeared in a recent number of the great French scientific periodical, the *Comptes Rendus*, and, indeed, have already been discussed in these columns also.

This surprising discovery, which may throw that of radium itself into the dark, is, in substance, that human beings, and apparently all living animals in varying degrees, give off continuously a strange form of radium which is ordinarily invisible, but which can be rendered visible in the dark by means of the properties of certain chemicals.

If, for instance, a piece of cardboard smeared with phosphorescent sulphide of calcium is brought near to the human body in a dark room, it will glow with increased luminosity. A similar effect is produced upon glow worms and phosphorescent bacteria when they are subjected to the influence of the mysterious rays from a living body.

Strange to say, the power of this radiation seems to be increased by the activity of the muscles and nerves.

If the subject experimented on, exercises his muscles vigorously the phosphorescent screen grows brighter. A similar increase of radiation is observed as a consequence of mental activity. If the subject speaks while the test screen is held close to that part of the brain where physiologists have located the speech centre, there is immediately an increase of light. The line of the spinal cord can be traced by its effect upon the phosphorescent screen.

In fact, there appear to be two forms of this newly discovered radiation. One of these forms, called the N rays, is

excited by muscular action and pressure, and it has even been found to exist in non-living substances. The other form, which is more penetrating, being able to pass through considerable thicknesses of metal, is thought by Dr. Charpentier to originate only in the nerve centres of the living body. The brain is very active in the production of these rays, and their intensity appears to be increased by mental effort on the part of the subject. If the attention is concentrated, if the subject thinks hard, the effect is perceptible in a brightening of the phosphorescent screen.

This statement of the principles of the new discovery is sufficient to show its bearing upon the question of the visibility of halos around the heads of certain persons. Neither Dr. Blondlot nor any of his associates professes to be able to see the emanation without the aid of a phosphorescent screen, but there are other persons who, before this discovery was made, have asserted their ability to see luminous phenomena about the heads and persons of living people. Since we now have scientific proof of the existence of rays proceeding from our heads and bodies which can be made visible by chemical means, it does not seem impossible that to some peculiarly organized persons these rays may be visible without the intervention of such devices as those employed by the French experimenters.

If this be so, it may open up a way to a scientific explanation of many things that have heretofore appeared to be altogether supernatural and inexplicable on any physical basis. In considering the origin of such halos as those said to be perceived by certain persons about the heads of Christ and the Virgin, it may be recalled that Dr. Charpentier's experiments tend to show that the radiation from the brain is increased by mental activity. The psychical state of the subject appears to be reflected in the rays which he gives off. In the case of a subject possessing great nervous power it would naturally be expected that the

emanation should be more potent than with one having a less highly developed organization. That quality in a man which we call spirituality, if developed to an extraordinary degree, might manifest itself by a radio-activity proportioned to its intensity. Then the existence of a halo, visible to some eyes at least, about the head of Christ would be in accord both with what we know of His psychic power and with the indications that Dr. Charpentier's researches give of the influence of the mind over the radiant energy of the brain.

So with the Virgin Mary and various saints, the spirituality and mental concentration of the subject may be supposed to have governed the strength of their nervous radiations.

On the other hand, the fact that science has thus far been unable to make these rays visible except indirectly through their effect upon a phosphorescent substance does not necessarily imply that some eyes may not be sensitive to them.

There is a well-known instance of a man of recognized scientific attainments, Baron von Reichenbach, who insistently averred that he could see, and that a few other persons could see luminous rays about human beings shut up in a dark room. He ascribed these rays to what he called "odic force."

A short account of Baron von Reichenbach's experiments was given in ELTKA in the year 1900, also those of Col. A. De Rochas, of Paris, who had produced similar phenomena. Reichenbach's experiments were repeated in England by Alfred Russel Wallace and other prominent naturalists, and were fully confirmed.

NOTES.

Owing to a severe illness of the editor during the past six weeks, the make-up of ELTKA for this number is not all that

had been intended. Some things are cut short and others are left out entirely. It is hoped in future numbers to make up for present shortcomings.

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

We have received a communication from Horatio W. Dresser stating, that the original edition of his book, *THE POWER OF SILENCE*, will soon be out of print, as the work is to be entirely rewritten and enlarged. The new edition will not be ready for some months. Meanwhile those who desire to purchase the early edition should send their orders promptly. The book will be sent at the usual price, \$1.25, postpaid; bound in red leather, \$2.50. Address, Horatio W. Dresser, 73 Wendell Street, Cambridge, Mass.

The *ARENA*, under its new management (Albert Brandt, Publisher, Trenton, N. J., and Boston, Mass.) will open its thirty-second volume with the July number, and will appear in an entirely new make-up. It will contain almost twice as much reading matter as at present, and will be published on all-rag paper, sewed instead of wired, making it much less tiresome to hold in the hand and much more convenient for the reader to hold the pages open. Its frontispiece will be printed in deep sepia on vellum paper, and will contain a striking original full-page cartoon by the eminent illustrator and cartoonist, Dan. Beard, who as a member of *THE ARENA* staff will furnish at least one of his strong and suggestive drawings each month during the ensuing year. It will contain a remarkable paper as enthralling as "Dr. Jekyll and Mr. Hyde," entitled "The Confessions of a Dipsomaniac," written by a prominent author whose name is withheld. The paper has been carefully edited by the eminent scientist and physician, William Lee Howard, probably the greatest American authority on dipsomania and various other abnormal conditions which superinduce much of

the mental, moral and nervous disintegration of modern life. Another feature will be a paper by Joaquin Miller, the poet of the Sierras, entitled "The Little Brown Men of Nippon," furnishing a fascinating and illuminating picture of social life and conditions in Japan as known to Mr. Miller through personal observation. A brief symposium on "An Endowed Art Theater for America," to which such eminent Americans will contribute as Edwin Markham, the poet; F. Edwin Elwell, the sculptor and Curator of the Department of Ancient and Modern Statuary in the New York Metropolitan Museum of Art, and F. F. Mackay, the well-known actor. "In the Mirror of the Present," the Editorial, Book-Study and Book-Review departments will be reinforced by a department devoted to a survey of the progress of the world, embracing a digest of the most important happenings in the solitical, economic, religious, educational and scientific worlds.

Be Not Beauty-Blind.

BY JOSEPH STEWART

In Realization.

Interlaced between the blades of grass the little ground-spider has woven a sheet of gossamer, so exquisitely fine that under ordinary conditions it eludes the eye of the casual observer, but through the silent hours of night Nature's artistic hand has decked it with a thousand crystal gems of dew, and as the sun shines upon the hillside an opalescent sheet of white shimmers between the blades of green. I stoop down to examine, and straightway I am introduced to a new world. Gathered throughout the silken mesh a thousand globes of clearest water suspend and glisten like the rarest diamonds, and with each change of view or distance the refracted sun-rays transform each tiny globe into orbs of ruby, sapphire, emerald, opals of the richest shades and hues.

How marvelously beautiful must be this varicolored sun-

system to the tiny inhabitant of this little universe. Contemplate the shower of gold, purples, blues, violets, reds, and greens which burst upon the vision as the first sun-rays strike the crystal spheres, and what an ever-changing kaleidoscope of shades is presented as each globe slowly diminishes by evaporation in the sun's heat!

But I pause: the tiny inhabitant may not note the ambient spheres as he gazes past them in quest of other detentions. Perhaps he is color-blind, as most persons are beauty-blind in our larger universe of brilliant suns and colors.

And so the thought about the spider points me a moral. We are in a world of endless wonders, in a Universe of marvelous beauties. Each day varies the foliage-coloring, every hour transforms the sky-hues and cloud-shapes. A pageantry of floral life unfolds its many forms and colors, the purple haze of autumn blends in many shades with the reds of changing leaves and blue horizon; the early frosts, ere yet the sun translates it garnishes each leaf and blade with frosted silver; the first light freeze creates the rarest tracteries and forms; a sleet succeeded by a sunny day transforms the expanse of prairie into a magnificent field of crystal, shimmering and iridescent: the forest trees become translucent and sparkle in a thousand shades, and when the moon over all diffuses her mellow light no imagination of fairy land can equal it. The autumn fires on prairie ere yet the snow has come spread aech night a circle of aurora around the horizon. Countless forms evolve in cloudland and assume the varied hues. Cliffs, banks, precipices, vales and succession of hills vary the scenes. Above stretch out those silent expanses of sun-systems.

All these, and countless other aspects of Nature, delight the observing eye alone, and through each other avenue of consciousness may the soul be equally delighted.

But how few recognize! They are too busy living in the thoughts that merely conduce to survival and the pursuit of conventional ends. They do not take time to know these experiences nor appreciate their beauty and value as contributions to the higher life. They are beauty-blind.

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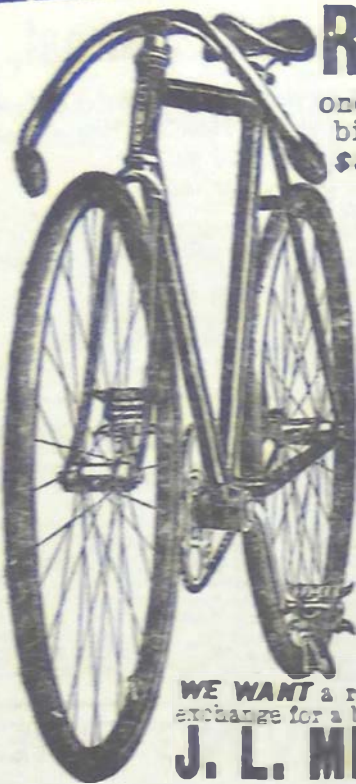
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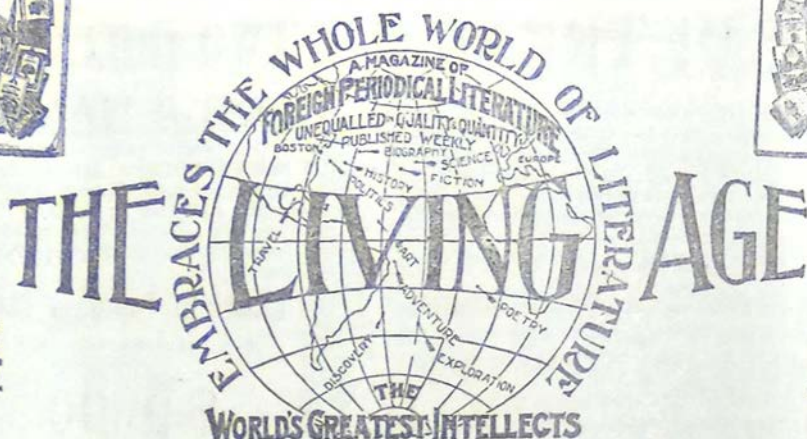
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