

15 Psychology

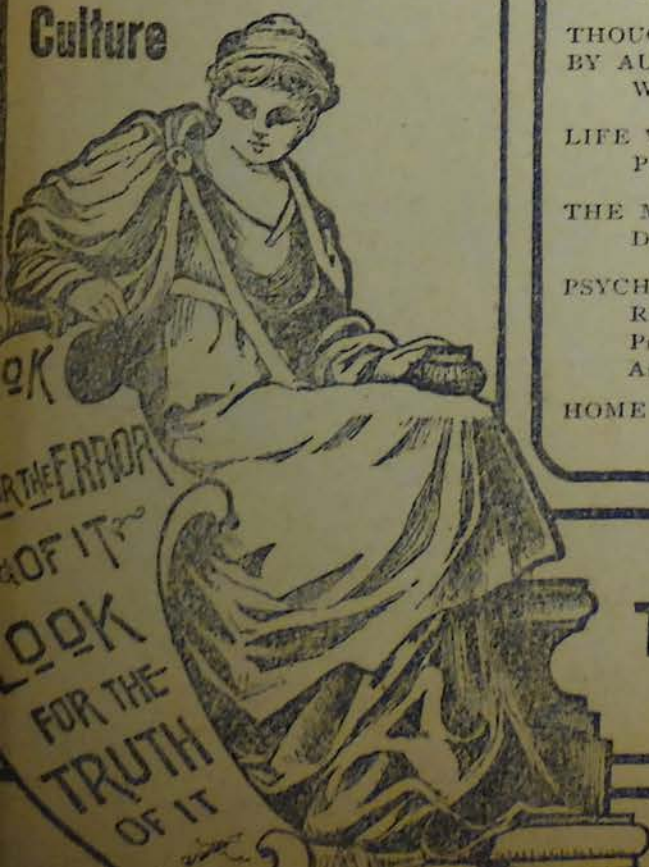
SCIENCE PHILOSOPHY RELIGION

ELTKA

A MAGAZINE
EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture



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FEBRUARY, 1903

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The chapter headings, condensed, are as follows:

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ELTKA

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Vol. V

FEBRUARY, 1903

No. 26

The Praise of Woman.

From "What Women Should Know."

WOMEN may err—woman may give her mind
To evil thoughts, and lose her pure estate;
But for *one* woman who affronts her kind
By wicked passions and remorseless hate,
A thousand make amends in age and youth,
By heavenly Pity, by sweet Sympathy,
By patient Kindness, by enduring Truth,
By Love supremest in adversity.
Theirs is the task to succour the distress'd,
To feed the hungry, to console the sad,
To pour the balm upon the wounded breast,
And find dear Pity even for the bad.
Blessings on women! In the darkest day
Their love shines brightest; in the perilous hour
Their weak hands glow with strength our feuds to stay.
Blessings upon them! and if men would shower
His condemnation on the few that err,
Let him be calm, and cease his soul to vex;
Think of his mother, and for sake of her,
Forgive them all, and bless the gentler sex.

Thought Transference by Automatic Writing.

WILLIAM T. STEAD,
Editor of
The London
Review of Reviews

Receives Accurate and Lengthy Telepathic Communications From His Friends
Living at a Distance of Hundreds of Miles.

Telepathy by automatic writing gives us an ideal method of communicating with our distant friends. Chimerical as it may appear to the uninitiated, it yet bears with the prediction of the well known scientist, Sir William Crookes, prince of British chemists, fellow of the Royal society, discoverer of thallium and inventor of the radiometer and X-ray tube. Sir William in a recent interview prophesied that it would soon be found practicable to telegraph without wires by simply transferring thought from mind to mind at the will of the thinker.

Two of the arguments urged against the use of telepathy for practical purposes, are: First, the inaccuracy of many of the messages received; and, Second, the claim that it would be impossible to establish communication between two people who were separated by any considerable distance. These arguments are no longer valid. Students of psychical research are in many instances securing more accurate results with telepathy than did Marconi in his elementary trials of wireless telegraphy. In my own experiments there have been a number of messages transmitted practically correct over a distance of nearly three thousand miles (from California to Pennsylvania). In one case the message received by me contained only three errors out of a list of sixty-five items.

The experience of Mr. William T. Stead, editor of the

LONDON REVIEW OF REVIEWS, shows what a man of broad and liberal mind, *who is willing to receive the truth*, may accomplish.

Mr. Stead says:—

As I every day receive communications from my friends by my automatic telepathic hand, it does not occur to me to say much about it in these pages, any more than it would occur to me to mention that I come up to town every day by the help of a steam engine.

The evidence as to telepathy, laboriously accumulated by the Psychological Research Society, is regarded by many who recoil from admitting the reality of the invisible world as affording an invaluable store of arguments and illustrations for combating the belief in the existence of the soul after the dissolution of the body. According to these thorough-going sceptics everything that was once esteemed supernatural can be accounted for by telepathy. A man sees, or thinks he sees, a ghost. What he does see is simply the visualization of a thought transmitted to him telepathically by another mind. He hears the ghost speak in the very tone and accent of the deceased. This is again declared to be but the revival of memory due to the telepathic impact of another's thought. He grasps the hand of this ghostly visitor, and feels a missing finger, a deformed thumb, or a peculiar ring. This also is explained as being a tactile impression suggested telepathically to the recipient. But when the ghost communicates information known solely to the dead, or utters predictions concerning things to come, the strain on telepathy becomes too great, and we have to fall back upon some other hypothesis to account for the facts.

Taking the Report of the Census of Hallucinations as my text, let me quote a few passages to indicate the significance of the evidence which, in the opinion of Professor Sidgwick's committee, establishes the reality of telepathic communication.

The word Telepathy was brought also into use by us to ex-

press the (scientifically speaking) novel conclusion—which several different lines of inquiry have tended to establish—that thoughts and feelings in one mind are sometimes caused by the influence of another mind, conveyed somehow otherwise than through the recognized channels of sense.

“Now, there can be no doubt that the general acceptance of Telepathy, in this sense, as a fact of nature, must importantly modify the current scientific view of the relation of mind to matter.”

The report proceeds to describe how images of persons dead or alive can be telepathically conveyed by the mind of one to the eye of another. The committee say:

“We refer to cases in which the percipient sees an apparition of some one who is trying to transfer an idea of himself—or of another human being—to the percipient's mind, without any previous knowledge on the part of the latter that such an attempt was being made. There are fifteen successful experiments of this kind already recorded by our Society, in which ten different experimenters have taken a part: the records are all at first-hand, and in every case the evidence of the percipient has been obtained, as well as that of the experimenter.”

The cases recorded in the report do not, however, exclude the hypothesis of the apparition being not the mere externalization of a telepathically received idea as a sensory hallucination, but the Double or Astral second self of the experimenter. This certainly appears a possible explanation of the case on which Mrs. Rayleigh Vicars on going to bed, willed with all her might that her friend in the adjoining room should see her, with the result that she did see Mrs. Vicars standing by her bedside, Mrs. Vicars meantime being in her own bed dizzy and half-conscious. That seems to be much more a projection of the Double than a mere externalization of a telepathic idea.

But, waiving that question, the committee point out the significance of the recognition of the fact of telepathy in connection with the great question of the possibility of communications between the living and the dead. They say:

“If we arrived at the conclusion that telepathic communication between living men occurs independently of any physical process through the intervening of space, we should certainly have taken an important step towards proving that the mind is not essentially dependent on the body; and we should thereby have got rid of an important argument for supposing that the death of the body carries with it the extinction of the mind, or at least the termination of its power of communicating with another mind.”

At this point I venture to intervene with a reference to my own experience in telepathic communication. In another passage in the report the committee say, dealing, be it remembered, with no later evidence than 1892:

“For the most part—though, as will presently appear, not entirely—it has been only found possible to perform telepathic experiments successfully when the persons between whom the telepathic influence operates are separated by a comparatively small interval of space.”

This is no longer true. I have found no difficulty in obtaining most accurate and lengthy telepathic communications from friends living who have been removed from me by intervals of space measured by hundreds of miles.

The evidence recorded by the *Psychical Research Society* is for the most part either occasional and spontaneous, or consists of experiments which, however interesting they may be, are of no practical use to the experimenters, who never seem to carry them further. In my case it is quite different. I constantly use my automatic hand for the purpose of receiving communications from

my friends, nor when I have once established telepathic communication with anyone do I ever have any difficulty in securing messages from them, no matter where they may be, whether far or near, asleep or awake. These messages differ infinitely in importance, in length and in accuracy. But, speaking broadly, in nine cases out of ten they are accurate, and when they are inaccurate, it is sometimes due to my own thought mixing itself up with the message, and sometimes to the telepathic message being a little too previous, and announcing as an event of today something that really will not occur till tomorrow or next week. When I am in ordinary working trim not a day passes that I do not receive messages from distant friends.

When Miss X., my assistant editor, returned from her recent interesting expedition in search of the gifted seers of the Highlands, she sent telepathically through my hand a long report covering three closely written quarto pages, describing the result of her visits, her plans and intentions in the future, reporting upon the condition of the office and its work, and discussing questions of practical business. All this was written out with my hand at Wimbledon, while Miss X. was in town. I had not see her for nearly six weeks, during which time I had not once written to her. When I met her I read over to her her telepathic message. When I had finished she said, "You have made one mistake. You say, 'So-and-so is very painstaking, but very stupid.' That is not my opinion. So-and-so is very painstaking, but only occasionally stupid." And that was the only error in three closely-written quarto pages!

I may perhaps be permitted to give an instance where telepathic communication anticipated a telegram by three hours, in a case in which I was personally very deeply interested. Although the incident was comparatively slight, the evidence is so clear and so well attested, and, moreover, the telepathic communica-

tion followed immediately upon a message purporting to come from a disembodied spirit, and was in turn followed by confirmatory letter and telegram, that it may be worth while simply reproducing them here.

When I was in Grindelwald in July I was grieved to receive bad news as to the health of one of my nearest and dearest friends. Three days in succession I received letters from London, each more gloomy in its tidings, and when the third arrived I decided to return at once. I went to Dr. Lunn's office and asked him when I could get a reply from a London suburb to a telegram. It was then four. He said he did not think I could expect a reply before eight o'clock. I discussed the question of leaving that night or of waiting till the morning. Ultimately I decided to adopt the latter course, and, going across to the telegraph office, I sent off a dispatch, saying, "Grieved to hear of —'s illness. Will return tomorrow. Telegraph doctor's latest report." Returning to the hotel to make all preparations for departure, I found a friend in my room to whom I told my bad news.

Sitting down at the table, I determined to try whether or not I could, by the aid of my automatic hand, obtain any news from London. I first asked the ever-faithful friend Julia, who some three years ago passed from our sight, whether she could tell me how the patient was. My hand wrote without a moment's hesitation :

"Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct."

I then asked mentally if I should ask my friend's son to use my hand telepathically to give me the latest news. The answer came at once as follows :

"No, you had better ask her daughter ; she is at home, and can give you the latest news."

I then asked her daughter to use my hand, and tell me how her mother was. My hand then, as always, unconscious of the least difference in the control of the embodied or disembodied, wrote as follows :

"Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit."

I feared to believe the good news. I read the messages to my friend, who signed them as confirmation, and remarked that if this turned out right it would be a great score for the spooks, but that I feared my own strong desire for better news had vitiated the accuracy of the dispatch. I then left the hotel, and went down to Dr. Lunn's chalet, where I told Dr. Lunn, Mr. Clayden, Dr. Lindsay and other friends that I must return to London next day.

At seven o'clock dinner is served at the Bar. I saw the head waiter, told him I was expecting an important telegram, and asked him to bring it me at table. This he promised to do. Dinner passed. Eight o'clock approached. "I am afraid," I said to my friend, "the spooks are no go this time," and set off for the church. I had not got half-way there when my boy Jack ran after me, shouting, "Father, here's your telegram; it was delivered by mistake in Uncle Herbie's room." I opened it, and found that it had arrived at 7:10. It ran as follows :

"— better. Don't come back."

LUCK.

Luck is of your own making. Luck means rising at six in the morning, living on one dollar a day if you can make two, minding your own business and not meddling with other people's;

luck means the hardships and privations which you have not hesitated to endure, the long nights that you have devoted to work; luck means the appointments you have never failed to keep, the trains you have never failed to catch; luck means trusting in God and in your own resources—a religion whose motto is “Help yourself, and Heaven will help you.” Luck comes to them who help themselves and know how to wait.—*Max O'Rell.*

THE ART OF LIFE.

Who masters this has mastered all
 A man need know. Yet lo, the sage
 May blunder o'er his letters while
 A young child smoothly reads the page!
 —Clinton Dangerfield, in *The Era.*

LIFE WORTH LIVING.

BY PROFESSOR DAVID STAR JORDON,
 in *The Humanitarian.*

Most of the philosophy of despair, the longing to know the meaning of the unattainable, vanishes with active out-of-door life and the consequent flow of good health.

For a degree of optimism is a necessary accompaniment of health. It is as natural as animal heat, and is the mental reflex of it. Pessimism arises from depression or irritation or failure of the nerves. It is a symptom of lowered vitality expressed in terms of the mind.

There is a philosophical pessimism over and above all merely physical conditions and not dependent on them. But the melancholy Jacques of our ordinary experience either uses some narcotic or stimulant to excess or else has trouble with his liver

or kidneys. Most forms of vice and cruelty resolve themselves into decay of the nerves. It is natural that degeneration should bring discouragement and disgust. But whatever the causes of pessimism, whether arising in speculative philosophy, in nervous disease or in personal failure, it can never be wrought into sound and helpful life. To live effectively implies the belief that life is worth living, and no one who leads a worthy life has ever for a moment doubted this.

Such an expression as "worth living" has, in fact, no real meaning. To act and to love are the twin functions of the human body and soul. To refuse these functions is to make one's self incapable of them. It is in a sense to die while the body is still alive. To refuse these functions is to make misery out of existence, and a life of *enemi* is doubtless not "worth living."

The philosophy of life is its working hypothesis of action. To hold that all effort is futile, that all knowledge is illusion, and that no result of the human will is worth the pain of calling it into action, is to cut the nerve of effectiveness. In proportion as one really believes this, he becomes a cumberer of the ground. His life is a waste of so much good oxygen, and having no mission on earth, as Mark Twain observes, "he ought to be under it, inspiring the cabbages." It was said of an earnest student of the darker side of human life, that "in whatever part of God's universe he finds himself he will be a hopeful man, looking forward and not backward, looking upward and not downward, always ready to lend a helping hand and not afraid to die."

It is through men of this type that the work of civilization has been accomplished; "men of present valour, stalwart, brave iconoclasts." They were men who were content with the order of the universe as it is, and seek only to place their own actions in harmony with this order. They have no complaints to urge against "the goodness and severity of God," nor any futile

wish "to remould it nearer to the heart's desire." Not the ultimate truth which is God's alone, but the highest attainable truth is the aim of Science, and to translate Science into Virtue is the goal of Civilization.

The third question which Science may ask is the direct one. In what part of the universe are you, and what are you doing? Thoreau says that: "There is no hope for you unless this bit of sod under your feet is the sweetest to you in this world—in any world."

Why not? Nowhere is the sky so blue, the grass so green, the sunshine so bright, the shade so welcome as here, now today. No other blue sky, nor bright sunshine nor welcome shade exists for you. Other skies are bright to other men. They have been bright in the past and so will they be again, but yours are here and now. Today is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great whole we may not understand, but we are here to play it, and now is the time. This we know, it is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.

What, then, are you doing under these blue skies? The thing you do should be for you the most important thing in the world. If you could do something better than you are doing now, everything considered, why are you not doing it?

If every one did the very best he knew, most of the problems of human life would be already settled. If each one did the best he knew he would be on the highway to greater knowledge, and therefore still better action. The redemption of the world is waiting only for each man to "lend a hand."

It does not matter if the greatest thing for you to do be not

in itself great. The best preparation for greatness comes in doing faithfully the little things that lie nearest. The nearest is the greatest in most human lives. Even washing one's own face may be the greatest present duty. The ascetics of the past who scorned cleanliness in the search for holiness became for the most part neither clean nor godly.

It was Agassiz's strength that he knew the value of today. Never were such bright skies as arched above him; nowhere else were such charming associates, such budding students, such secrets of nature fresh to his hand. His was the bouyant strength of the man who can look the stars in the face because he does his part in the universe as well as they do theirs. It is the fresh, unspoiled confidence of the natural man who finds the world a world of action and joy, and time all too short for the fullness of life which it demands. When Agassiz died, "the best friend that ever student had," the students of Harvard "laid a wreath of laurel on his bier and their manly voices sang a requiem, for he had been a student all his life long, and when he died he was younger than any of them."

Optimism in life is a good working hypothesis, if blindness and self-satisfaction be not its mainspring.

What if there are so many of us in the ranks of humanity? That the individual be lost in the mass as a pebble cast into the Seven Seas? Would you choose a world so small as to leave room for only you and your satellites? Would you ask for problems of life so tame that even you could grasp them? Would you choose a fibreless universe to be "remoulded nearer to the heart's desire," in place of the wild, tough, virile man-making environment to which the attraction of gravitation holds us all.

It is not that "I come like water and like wind I go." I am here today, and the moment and the place are real, and my will is itself one of the fates that make and unmake all things. "Every

meanest day is the conflux of two eternities," and in this centre of all time and space, for the moment it is I that stand. Great is eternity, but it is made up of time. Could we blot out one day in the midst of time, eternity could be no more. The power of man has its place within the infinite Omnipotence.

It is to us a question not of hope or despair, but of truth, not of optimism nor pessimism, but of wisdom. "Wisdom," as I have elsewhere said, "is knowing what to do next; virtue is doing it." Religion, the heart impulse that turns toward the best and highest course of action. What is our place? What have we to do next? Not in infinity, where we can do nothing, but here, today, the greatest day that ever was, for it alone is ours.

What matter is it that does not end with us? Neither with us does history begin. An Emperor of China once decreed that nothing should be before him, that all history should begin with him. But he could go no further than his own decree. Who are you that would be Emperor of China?

"The eternal Saki from that bowl hath poured
Millions of bubbles like us, and *shall pour.*"

Why not? Should life stop with you?

What have you done that you should mark the end of time? If you have played your part in the procession of bubbles, all is well, though the best you can do is to leave the world a little better for the next that follows.

If you have not made life a little richer and its conditions a little more just, by your living you have not touched the world. You are indeed a bubble. If some kind friend somewhere "turn down an empty glass," it will be the best monument you deserve. But to have had a friend is to leave the glass not wholly empty, for life is justified in love as well as in action.

The words of Omar need to be read with the rising inflec-

tion, and they become the expression of the soundest hopefulness:

“The eternal Saki from that bowl hath poured
Millions of bubbles, and *shall pour.*”

In the same way we must read the lines of Tennyson:

“I falter when I firmly trod,
And, falling with my weight of cares
Upon the World's great altar-stairs
That slope through darkness, *up to God.*”

It is no longer in the darkness that we falter. The great altar-stairs of which no man knows the beginning nor the end do not spring from the mire nor end in the mists. They “slope through darkness up to God,” and no one could ask a stronger expression of that robust optimism which must be the mainspring of life.

THE MIND OF THE MOB.

A Psychological Discussion by

DR. VINCENT.

The Cry for Vengeance, “Remember the Maine,” did more than the “Cause of Humanity” to bring about the Spanish-American War.

“The Mind of the Mob” was the subject of a very entertaining and instructive lecture recently given by Dr. George Vincent of the University of Chicago. In his address Dr. Vincent explained many of the phenomena of the mind of the common crowd from a psychological point of view, showing how the human mind is influenced by surrounding conditions. He pointed out how much less reserved was the human mind when acting with other minds than when acting and thinking by itself. When in the company of others one loses to a degree his individuality and moves along with the current of the crowd.

Dr. Vincent opened his address by the simple reference to a certain Mr. Brown, who, although he was a very quiet and reserved citizen, went wild with enthusiasm when he witnessed a baseball game in which his town team was one of the contestants. He spoke of the same spirit of enthusiasm that is exemplified in a political or missionary meeting and the punishment of a criminal by mob violence. "What is this emotional epidemic, ask the mob psychologists. Why are there times when all minds run in the same tide like in the time of the crusades, witchcraft, financial panics and fashions? The psychological crowd," continued Dr. Vincent, "has three particular characteristics: The concentration of attention upon a single thing; the disappearance of the sense of individuality; the disappearance of the critical attitude, or the assumption of a spirit of protection against suggestion."

Dr. Vincent cited examples of hypnotism to show how the mind was influenced under certain conditions. He declared that, providing no effort was made to resist the hypnotic influence, there were only two classes of people, children and idiots, who could not be hypnotized. He said the conditions for becoming hypnotized were the concentration of the mind upon a single point, the distraction of attention from everything else, perfect quiet, monotony of experience and immediate execution.

Dr. Vincent spoke of the great American custom of passing resolutions at every opportunity, and showed how oftentimes they were passed unanimously after a rousing speech when they would be rejected if the resolutions had been introduced first. He also declared that for a minister to know the right time to take up a collection was usually success or failure to him.

War means "Vengeance," not "Humanity," and Dr. Vincent declares that the civilization of the race is much thinner than we like to admit. In this connection he used the Spanish-American war as an example, saying that many people prided

themselves upon a nation that had such noble sentiments that it would step in and interfere in behalf of the struggling Cuban people, but he declared that it was not so much the noble sentiments as it was the savage instinct of vengeance that was vented in the cry that went from one end of the nation to the other, "Remember the Maine." He declared that had it not been for the sinking of the battleship, President McKinley would have accomplished by diplomacy many things that had been achieved rather dubiously by war and some that have not been achieved at all.

Dr. Vincent closed his address with saying that the most precious thing that has been intrusted to man is his individuality, and that it is his duty to develop it and always look for the truth.

"As to Psychic Phenomena,
I Believe——"

Concise extracts from various authors who have expressed an opinion concerning
"Psychic Phenomena."

RICHARD HODGSON, LL. D.,
Secretary of the American
Branch of the
Society for Psychical Research.

If I might put briefly my own opinion as to the chief constructive lines of our work, I should say telepathy has been established; that there is much evidence of clairvoyance, premonitions and similar phenomena; that there is yet other evidence depending on spontaneous experiences that seems to point towards the action of deceased persons; that in the articles of Mr. Myers there is an overwhelming evidence drawn from various sources that human personality is much wider and deeper than most persons have been in the habit of supposing; and that

all these related phenomena are pointing more and more to the conclusion that man survives death. I believe myself that some such general relation between the various groups of phenomena as Mr. Myers has exhibited will be proven true, and that eventually there will be completely satisfactory evidence drawn from empirical sources and based on strictly scientific grounds, entirely independent of what might be called theological and philosophical considerations, that man indeed does not die with the death of his body.

I have myself been led to this conviction as a result of many years of investigation with Mrs. Piper. I need not point out of what momentous importance it would be to the human race to reach a well assured affirmative scientific conclusion concerning the question of a future life. Whether such a conclusion is reached or not, however, there can be no doubt of the extreme importance of investigating in the fullest and most careful manner the whole series of alleged facts which may seem *prima facie* to indicate any higher powers in human beings than the majority of scientific men in recent years have been willing to acknowledge, and some of which certainly seem to point to our survival of death.

PROF. HYSLOP,
Columbia University.

Every institution connected with social, moral and religious life must be profoundly affected, whether for good or ill, by such an assurance as may be given by psychical research of a future life, the doubt about which has turned the aspirations of modern civilization from the moral to the economic ideal."

ANDREW LANG.

In the article called "Reflections on Mrs. Piper and Telepathy" (Proc. S. P. R., Vol. xxxvi) Mr. Lang says: "We are dealing here with a most im-

a test she had described the hall in her house, (which was unknown to me and Mr. Lesley), with certain curious details. Would not Dr. Hodgson argue that this might be better explained by the hypothesis of communication through her spirit, than by telepathy between Mr. Lesley and anybody not present who knew the house? Yet, as its owner was and is alive, the theory of a spirit is wholly impossible, and if not telepathy a *trois*, then some other non-spiritualist theory must account for the facts, as for the facts in Miss Angus' cases.

Twice my thought has (apparently and in the absence of any other hypothesis known to me), been "picked up" by an experimenter, and in neither case was it my surface thought. These things bias one in favor of the belief that there is something here into which it may not be waste of time to inquire.

THE PROFESSOR GETS A LITTLE MIXED.

Professor Ladd, instructor in psychology at Yale, while lecturing before the senior members of the class a short time ago, unconsciously "gave himself away" in this fashion:

"Now let me illustrate that point. One day a celebrated psychologist, a world-renowned psychologist, I might say, was walking down the street when I met a little girl, and I said to her——"

What the professor said was drowned in the outburst of laughter from the students.

SYMPATHETIC VIBRATIONS.

The Denver News reports a pleasant and instructive talk with the young pianist, Josef Hofmann. He was asked whether an artist enjoys his own performance, and replied that he cer-

tainly does if he has the right audience—if there are, say, a hundred people who know, who feel, who sympathize. Asked how he could tell whether the “right audience” were present, he said :

“ Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, it is as real as this table before me or the message you receive by the wireless telegraph.

“ It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power, he gives it back to them, they return it to him ; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo.

“ Without such aid as I have the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence.”

HOME STUDY.

Including: Informal Talks With Our
Readers, Book Notes, Corre-
spondence, etc

During the past month there have been a number of requests for books for use in the Home Study department which are not on our lists. These will all be obtained as early as possible. It is intended to cover as wide a field as possible, and while care will be taken in the selection of books with the end in view of including the best standard works, yet it should be understood that the list will in no wise be confined to merely those

which I think are best. Of personal friends and associates we would each of us make a somewhat different choice. Yet we find, in fact, our associates, instead of being the result of any choice, are usually forced upon us by circumstances; and our friends, the ones loved and needed most, are not always with us. When you come to look upon books and their authors as your friends, then you will begin to get some of their real worth. Then you will, at least for a part of your time, be able to choose your associates, and by hard work—for it is only through honest, patient effort that this can be gained—will you win their friendship. You can thus, if desired, have always with you some of the world's noblest men and women.

Some of the works added this month to the Home Study are:—

Mental Suggestion by J. Ochorowicz	\$ 2.00
Data of Ethics, Herbert Spencer	.75
Descent of Man, Charles Darwin	.75
First Principles, Herbert Spencer	.75
Origin of Species, Charles Darwin	.75
Other Worlds than Ours, Richard Proctor	.75
The New Life, Leroy Berrier	1.00

Every month there are a number of inquiries as to the meaning of the word "Eltka." In reply to these I would say that the word first became known to me by its use among a few "psychics" with whom I was acquainted. I am informed that it is of Persian origin; how ancient I do not know. The two words from which it taken *originally* meant "The Heights," "The peak of a mountain," etc. This meaning gradually changed, in use, to convey the idea of "a higher spiritual unfoldment." To us, for each person who uses any word attaches to it some

meaning of his own, it means not so much "the height of spiritual unfoldment" as it does "the road or way *towards* a higher realization;" that is, Eltka [the magazine] instead of being, in itself, the heights, is rather the path along which those travellers who can be companions in thought and love and deed are wending their way together towards that life of which there is in every human heart an ideal.

Nearly all subscriptions have been promptly renewed upon their expiration, and we are in receipt of many letters which show that Eltka is meeting with the approval of its readers. One subscriber, in sending a year's renewal, says:—

"I assure you that I greatly enjoy your magazine and certainly would not be without it for twice the price. Please be sure to send No. 23, as I keep the file of Eltkas for reference. Hoping you the success your paper certainly deserves, I remain a friend of Eltka. W. E. M. Indianola, Nebraska.

Dr. S. E. M——, of Burton, Ohio, says: "I received your January number and would say that if this copy is any indication of the character of the ones to follow, I want it for a year, and herewith enclose my subscription. The article by Frank C. Haddock on the Psychic Culture of Physical Character is very valuable. I wish you success for Eltka."

BACK NUMBERS. We can furnish a few copies of all back numbers of Eltka, excepting Nos. 5, 6, 11 and 16. When back numbers are desired to complete files, please be sure to order same by *Number*, not by date.

MAGAZINES.

The New Thought magazine, MIND, began the new year with a number of unusual excellence. It opens with a scholarly

paper by Joseph Stewart, LL. M., on "Psychical Research in the New Thought," which is accompanied with a portrait and biographic sketch of the author by Charles Brodie Paterson. This is followed by a most instructive article on "The New Metaphysical Movement," from the pen of Kenneth R. Forbes. The first of two papers by Agnes Procter on "The Ideal as a Dynamic Force" is a profound essay, and C. H. Webber has a fine poem called "What is God?" The first of three articles on "Spiritualism: New and Old," by Adelle Williams Wright, will be of interest not only to Spiritualists but to all who are interested in psychical research. We hope, and expect, in this series to see some new light thrown upon the subject, and intend upon its completion to give our readers an extended review. (20 cents a copy, or \$ 2.00 a year. The Alliance Publishing Co., Fifth Ave., New York.)

HUMAN CULTURE is the new name adopted by L. A. Vaught for his monthly magazine formerly known as *Human Faculty*. Along with the new name come many other improvements, and the journal cannot fail to be of value to all who are interested in the subjects of Self Culture, Mental Phenomena, Physical Development, and Practical Character Reading. \$ 1.00 a year. L. A. Vaught, Editor. 130 Dearborn St., Chicago, Ill.

Owing to the misconceived meaning of its former name, the *Sun-Worshiper* has now become THE MAZDAZNAN. Beginning with the present month one of the leading features is an illustrated Physical Culture Department. Rev. Otoman Zar-Adusht-Hanish, Editor. \$ 1.00 a year. 1613 Prairie Ave., Chicago, Ill.

NEW BOOKS.

THE NEW LIFE, by Leroy Berrier, is an excellent expression of the "New Thought." In the opening chapter, entitled "A

Psychological Laboratory," our mental faculties are analyzed, tested and studied in a clear and comprehensive manner. Especially does the author in this section make clear to the reader what is meant by the "consciousness" and "subjective consciousness." The subjects following are: Fundamental Principles; Relation of Man to His Environment; Concentration; Training of Thought; Purpose and Aim of Life; and Human Culture. Altogether the work is well worth careful study. Handsomely bound in cloth; price, \$ 1.00. Address Leroy Berrier, 2301 Farnam Street, Davenport, Iowa.

THE LAW OF THE NEW THOUGHT, by William Walker Atkinson, is, in our opinion, the best work yet produced by this popular author. In the opening chapter Mr. Atkinson answers from his point of view the question frequently asked: "What is the 'New Thought'?" We are pleased to find that the New Thought, instead of being all the absurd things which are so almost hysterically insisted upon by some writers, is, after all, very old thought indeed; and that the reader of to-day with a desire for true insight will find its deeper truths clearly set forth in the writings of all ages. The author shows that when one has obtained possession of the central thought—the Oneness of All—that the sacred books of all religions may be read with a new meaning. And among modern writers, such as Shakspeare, Bacon, Pope, Browning and Emerson, many dark corners and hard sayings are, with the same key, illuminated and made plain. The book, which consists of sixteen comprehensive chapters, is well worth a careful reading. Cloth; 8vo.; 100 pp. Price, \$ 1.00. The Psychic Research Co., 3835 Vincennes Ave., Chicago, Ill.

THE LAW OF SUGGESTION by Santanelli. Intended to include "Hypnosis; What and Why It Is, and How to Induce It; The Law of Nature, Mind, Heredity, etc." Santanelli (Mr. J. H. Loryea) is one of the best known American stage hypnotists but of his book I fear we fail to have a due appreciation. We fail to find in it any of the higher phenomena of hypnotism; in fact, the subject is treated in a manner quite opposite to the ones with which we are familiar. For instance, I thought there was

such a thing as "post-hypnotic suggestion," but Santanelli says not; he says "auto-suggestion" can only mean "a sleep-walker," yet I thought I could give myself a suggestion without walking in my sleep. I had become quite sure that the mind could accomplish much even during sleep, but he says that "in sleep the 'mind' is inactive." The book agrees but little with what Mr. Santanelli calls "the quasi 'authorities'" (meaning, as near as I can discover, the best known writers upon the subject). Silk cloth; 248 pp.; fine antique laid paper; illustrated. Price, \$ 1.10. Santanelli Publishing Co., Lansing, Michigan.

M. L. B.—You will be reasonably successful in all your undertakings. Your "present course" is, for you, the correct one; and though there may be minor changes, yet in the main you are right. Your method has been founded upon your own natural character and is already of such a nature that it does not need correction by us. Simple, natural growth in the lines you have already chosen is best. You may expect "the desired result," though there will be changes in your desires.

W. E. McC.—You have the most difficult of all lessons to learn: To become in harmony with *existing* conditions. But your desires are for the right, and when you come to look the thing squarely in the face and realize that the change must take place *within you* and not with outside things—when you can earnestly say to yourself, "This thing (or condition) I want, *and I will fit myself to receive it*" — then all will become yours. Choose the best course open to you *now* and follow it steadily, patiently and persistently. Do not listen too readily to advice, and especially do not follow one set of rules to-day and another to-morrow. You have plenty of courage, self-reliance and ability and by giving heed to this paragraph you may look forward to a useful, happy life.

NOTE TO CORRESPONDENTS.—If you have written to us and have not yet received a reply, do not fear that your letter has been overlooked or slighted. Every letter, no matter how trivial the subject, is given our careful attention and is answered as well and as quickly as possible.