

SCIENCE PHILOSOPHY RELIGION

ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena
Physical,
Mental, and
Soul
Culture



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The chapter headings, condensed, are as follows:

PART ONE.—1. Introduction, Scope and Aim of this Science. 2. Mind. Materialism, Idealism. The Universal Intelligence. 3. Inspiration. Duality of Mind Theory. Self-conscious and Sub-conscious. 4. The Will. 5. Intention. The Universal Will. Concentration. 6. Confidence. Positive and Negative People. 7 and 8. Hypnotism. 9. Suggestion. Rapport. 10. Suggestive Therapeutics. 11. Magnetism. 12. The Power of Thought. 13. Personal Magnetism. Self-mastery. 14. Thought Transference. 15. Telepathy.

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LOVE



If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,

I am become sounding brass, or a clanging cymbal.

And if I have the gift of Prophecy,
And know all Mysteries and all Knowledge;
And if I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,

I am nothing.

And if I bestow all my Goods to feed the poor,

And if I give my Body to be Burned,

BUT HAVE NOT LOVE,

It profiteth me nothing.

LOVE suffereth long and is kind;

LOVE envieth not;

LOVE vaunteth not itself,

Is not puffed up,

Doth not behave itself unseemly,

Seeketh not its own,

Is not provoked,

Taketh not account of evil,

Rejoiceth not in unrighteousness,

But rejoiceth with the Truth;

Beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things;

LOVE NEVER FAILETH.

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

ELTKA

Devoted to a Realization of the Ideal.

Vol. V

MAY, 1903

No. 29

THE REAL.

The things of sense are only dreams—
A world that seems;
Who reaches up to the Ideal
Achieves the Real.

SUSIE M. BEST in *Mind*.

The Development of the "Sixth Sense."

BY PAUL TYNER.

I consider that Science is now pointing to developments in the history of our race quite as remarkable as those presaged in any dream of poet or novelist. Flammarion had forecast for us "the development of psychic faculties dormant for perhaps millions of years," and especially an "electric sense." This, it may be supposed, is the sixth sense, developed variously in the direction of "clairvoyance," "clairaudience," and "psychometry."

I class what are called psychometry, clairvoyance, and clairaudience together as one faculty, because I believe that all

these phenomena to be manifestations of one and the same sense in various stages of development. It is more than possible that the phenomena of hypnotism, telepathy and the projection of the astral belongs also to this sixth sense, and with other "phases," as the Spiritualists call them, are combined in its fuller development.

Experiments in regard to the development of the sixth sense, I find, vary with differences of character and temperament. Other sensitives tell me that with them hearing came first and seeing only long afterward. Others, very delicately organized, are at first exceedingly sensitive to "impressions" or intuitions which plainly indicate the projection on their consciousness of thought from an intelligence quite outside their own, without coming through sight, touch or hearing. Still others begin by acquiring remarkable sensitiveness to the psychical atmosphere of a room. For no material reason their sleep is disturbed in one room, and all sorts of uncomfortable and disagreeable sensations are experienced, while in another room, perhaps in the same house, they will breathe freely and have a delightful feeling of serenity or cheerfulness. Still others begin by noticing peculiar sympathies or antipathies to the touch of certain objects. Comparing these various instances with my own experience, I cannot help thinking that the development of the sixth sense depends very much upon the side on which it is first recognized, and, consequently, to some extent, restricted by force of habit. Development comes more quickly to the "seeing" than to the "hearing" sensitive, if I may judge from the cases familiar to me. Is it because form and color suggest sound more quickly than sound suggests form and color?

I am led to believe that the key to the best development of the sixth sense, is to be found in its "psychometric" side. "If

walls could talk !” “ If things could speak ! ” are exclamations often heard from people, who would scout the idea if told that walls and other things do talk, if we would only listen. Yet these same people would be puzzled to account for their strange inward sense of possibility, even while making a suggestion which they outwardly consider impossible.

I have said that I regard psychometry as the key to the development, on rational lines, of the sixth sense. Psychometry itself seems to be a development on the psychic side of that physical sense, which is at once the finest, the most subtle, the most comprehensive and the most neglected of all the five senses—the sense of touch. While distributed over the whole surface of the body, through the nervous system, this sense is more delicate and sensitive in some parts than in others. The marvelous possibilities of its development in the hands are shown in the cases of expert silk buyers and of coin handlers. The first are enabled merely by touch to distinguish instantly the weight and fineness of a score of different pieces of cloth hardly distinguishable to the eye. Girls employed in the mints, while counting gold and silver coins at an astonishingly rapid speed, detect at once the minutest difference of overweight or underweight in the coin passing through their hands. The remarkable sensitiveness developed by the blind in the tips of the fingers, under such scientific cultivation as that provided in the Perkins Institute, of which Laura Bridgman in the past and Helen Kellar in the present are such conspicuous examples, is familiar to most readers.

It may not be so generally known that recent post mortem examinations of the bodies of the blind reveal the fact that in the nerves at the ends of the fingers well-defined cells of gray matter had formed, identical in substance and in cell formation with the gray matter of the brain. What does this show? If

brain and nerves are practically identical is it not plain that, instead of being confined to the cavity of the skull, there is not any part of the surface of the body that can be touched by a pin's point without pricking the brain? It shows, moreover, I think, that, given proper development by recognition and use, a sensation including all the sensations generally received through the other physical organs of sense may be received through the touch at the ends of the fingers. It proves that a man can think not alone in his head, but all over his body, and especially in the great nerve centers, like the solar plexus and the nerve ends on the palms of the hands and the soles of the feet. The coming man will assuredly perceive and think in every part, from his head down to his feet. Need I suggest the importance of remembering in this connection, how much in our modern life is conveyed by the hand clasp, or the deep delight that comes to lovers in caressing touches, when impelled to pat the hands or cheek of the beloved one or to stroke her hair? It is through the emotional life that our sensitiveness is led from the physical to the psychic plane of sensation.

Through the sense of physical touch, apparently, one is first brought, on "psychometrizing" an object into a vivid perception of an aura or atmosphere surrounding it. Every individual and every distinct object, animate or inanimate, is surrounded by an aura of its own, just as the earth and every other planet has its own atmosphere. In this aura, as in a mirror, the sensitive sees reflected the history of the object, its significance in connection with the emotions and such other associations with the personalities of its possessors—of the life and experience of which it formed a part—as he may bring himself en rapport with. As already noted, all this is not only perceived objectively but is also "sensed," subjectively. The sensitive seems to merge his own personality in the aura of the object, and in his own person feels the pains and pleasures he describes.

congress which should exceed in the scope anything heretofore attempted. Such a series of congresses is particularly appropriate for the St. Louis Exposition, where for the first time the educational influences of an exposition are made the dominant factor, and the classification and installation of exhibits made contributory to that principle.

The administrative work was organized in November, 1902, by the appointment of Howard J. Rogers as Director of Congresses, and the selection of the following Administrative Board:

Nicholas Murray Butler, Ph. D., LL. D., President Columbia University, New York, Chairman.

William R. Harper, D. D., LL. D., President of the University of Chicago.

R. H. Jesse, Ph. D., LL. D., President University State of Missouri.

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Frederick J. V. Skiff, Director Field Columbian Museum, Chicago.

Frederick W. Holls, D. C. L., New York, Member Hague Tribunal.

Dr. Simon Newcomb, of Washington, D. C., will be the presiding officer of the International Congress of Arts and Science, and for vice presidents will have the assistance of Prof. Hugo Munsterburg, of Harvard University, and Professor Albion W. Small, of the University of Chicago.

The Congress of Arts and Science will have one definite task: to demonstrate the unity of knowledge and thus bring harmony and interrelation into the scattered scientific work of our day. Leading scholars from the whole world are to deliver

INTERNATIONAL CONGRESSES.



PALACE OF EDUCATION.

The Educational Building of the Louisiana Purchase Exposition is of the Corinthian order of architecture. It is situated to the left of the main lagoon, and this, and the Electricity Building are the only two buildings facing the Grand Basins with the cascades and approaches to the terrace crowning the hill on which the Art Building stands. While not the largest in area, its position makes it one of the most conspicuous buildings in what has been called the main picture of the Exposition.

The building fronts 525 feet on the main thoroughfare of the Exposition. The principal entrances are on the axes of the building, and somewhat resemble the well known form of the triumphal arch. At each angle of the building is a pavilion, forming a supplementary entrance, and these are connected by a colonnade of monumental proportions. The four elevations are similar in character, varying only as required to accommodate the design to the irregular shape of the ground plan. A liberal use of architectural sculpture lends a festal character to the otherwise somewhat severely classical exterior. The screen wall back of the colonnade gives opportunity for a liberal display of color as a back ground for the classic outlines of the Corinthian columns, affording liberal scope for the mural decorator. The interior court follows the general outline of the buildings in form and style, and is laid out in the form of a plaiance or garden of a formal type. It is also suggested that this building, the roof of which is partly on a level with the terrace of the Art Building, could be successfully utilized as a promenade, with a roof garden and restaurant attachment. The contract price of the Educational Building was \$319,399.

lectures. The plan provides not only for the conflux of scholars, for the active participation of men of affairs, from all nations and races, from all professions and parties. It is expected that groups, for instance, on commerce or on finances, or on labor, will attract business men; groups on colonial policy or arbitration, or municipal government, will attract politicians; in short, every group of men may find here representation, and yet, by keeping all the discussions in the framework of the one scholarly congress, the plan avoids the evident danger that the participation of unscholarly men should make the meeting dilettantic.

The widest group will be the Science of Knowledge, divided into Theoretical Sciences and Practical Sciences. The Theoretical Sciences are divided according to purposes and phenomena, into four main divisions:

Normative Science (absolute purposes); Historical Sciences (individual purposes); Physical Sciences (absolute phenomena); Mental Sciences (mental phenomena).

The Practical Sciences are divided into three main divisions: Utilitarian Sciences; Regulative Sciences; Cultural Sciences.

These seven main divisions are then subdivided into the following general topics:

Normative Sciences:— Philosophy; Mathematics.

Historical Sciences:— Politics, Law, Economics, Language and Literature, Education, Art, Religion.

Physical Sciences:— Physics and Chemistry, Astronomy, Geology, Biology, Anthropology.

Mental Sciences:— Psychology, Sociology.

Utilitarian Sciences:— Medical Sciences, Practical Economic Sciences, Technological Sciences.

Regulative Sciences:— Practical Political Sciences, Practical Social Sciences, Practical Legal Sciences.

Cultural Sciences:— Practical Educational Sciences, Practical Aesthetic Sciences, Practical Religious Sciences.

These twenty-five departments will be subdivided into one hundred and thirty sections for more detailed discussion.

On Monday the congress will be opened by one address on the "Relation of the Congress to Scientific Progress," another on the "Unity of Theoretical Sciences." The seven main divisions will also be discussed during the afternoon by an introductory address on the "Fundamental Conception" of each special division. Tuesday will be devoted to a consideration of the twenty-five departments of the congress, upon each of which two official addresses will be delivered, one on the history of that special department of knowledge during the last century, and one on its Methods. On the remaining four days of the week, two official addresses, one on the relation to other sciences, and one on the problems of to-day, will be delivered, on all but one of the 130 sections into which the twenty-five departments are divided. Sunday, the 25th, will be given over to the remaining section, and three addresses made on the Influence of Religion on Civilization. This will provide for 321 official addresses.

PHYSIOLOGIC EFFECTS OF THE EMOTIONS.

It can be shown in many ways that the elimination of waste products is retarded by the sad and painful emotions; nay, worse than that, these depressing emotions directly augment the amount of these poisons. Conversely, the pleasurable and happy emotions, during the time they are active, inhibit the poisonous effects of the depressing moods and cause the bodily cells to create and store up vital energy and nutritive tissue-products.

Valuable advice may be deducted from these experiments; during sadness and grief an increased effort should be made to

accelerate the respiration, perspiration, and kidney action so as to excrete the poison more rapidly. Take your grief out into the open air, work until you perspire, by bathing wash away the excreted eliminates of the skin several times daily; and above all, use all the expedents known to you—such as the drama, poetry and other fine arts, and direct volitional dirigation to induce the happy and pleasurable emotion. Whatever tends to produce, prolong or intensify the sad emotions is wrong, whether it be dress, drama or what-not. Happiness is a means rather than an end—it creates energy, promotes growth and nutrition, prolongs life. The emotions and other feelings give us all there is of enjoyment in life, and their scientific study and rational training constitute an important step in the art of using the mind more skilfully and efficiently.—*Prof. Elmer Gates.*

The Psychic Man.

By A. C. HALPHIDE, M. D.

4731 Indiana Ave., Chicago.

Synopsis of a lecture delivered to the Society of Anthropology, Chicago.

Anthropology is the science of man and it should study the whole man. There are not wanting, however, teachers who believe and teach that man is only physical. These materialists hold that the idea of a soul is a myth. They have perpetuated upon society the absurdity called physiological psychology. Another class of teachers believes and teaches that man is only mind—mortal mind or divine mind—and that the body is simply the manifestation of mind. These mindists have perpetrated a companion absurdity in their philosophy that might be termed psychological physiology. The one degrades man to a beast and the other exalts him to a divinity. Man is neither wholly

body nor wholly mind; he is more, he is a synthesis of both. His life is not lived on the low plane of the physical nor the high plane of the mental, but on an intermediate plane between these extremes, where they overlap and blend. Man is ever psychophysical. He may cater to the body and become what might be termed a physical man, or he may cater to the mind and become what might be called a psychic man, but it is impossible for him to reach either of these extremes. Now let us turn our attention to the psychic man and study his essential power—the mind.

In order that I may be understood let me define mind. Mind is the subject of all of our conscious activities and the whole of the psychic being of man. By mind is meant the soul, the spirit, the ego, the conscious self, and it is self-active, an uncaused cause. The science of mind is psychology and psychology should include all of the activities of the mind in its knowing, feeling and willing. Psychologists teach, judging from their published works, that all knowing depends upon sense perception and consciousness, that is, that our knowledge of the outside world, the not self is gained through sense perception and that our knowledge of the inside world, the self, is gained by conscious perception, together with the necessary ideas. Is this true? Are we limited in our knowledge of the outside world by sense perception—the five special and the fifteen general senses? I think not. There are many facts that point to the existence of a perception that is above of below, or at least independent of the senses. The mind is able to and does perceive immediately and without the intervention of the sensorium. It is always the mind that perceives, that knows; the senses, special and general, simply serve to convey the sense phenomena to the mind. The mind can see without the aid of, and beyond the range of the physical organs of sight; it can hear without the aid of and beyond the range of the physical organs

of hearing, and it can receive thought messages without the aid of and beyond the range of the physical signs ordinarily necessary to perception. The mind's power to perceive directly, for the want of a better term, is called supersensuous perception. Such perception is not uncommon, and illustrative examples are not difficult to find, as will be shown presently.

Persons, who, by natural endowment, or by special development, are able to use their supersensuous perceptions at will in unusual degrees are called psychics. Therefore, the psychic man is one who is able to function on the mental plane more or less independently of the physical. The psychic is not a new discovery except in name, for under various appellations he has figured throughout the pages of history, ancient, medieval and modern. We recognize him in the seer, soothsayer, prophet, sorcerer, yogi, magician, witch, and so forth. These need only be mentioned here, but there is a more modern group that needs to be more fully defined, for its members furnish the phenomena by which we illustrate the use of the supersensuous faculties of the mind. They are the Clairvoyant, the Clairaudient, the Psychometrist, the Somnambule, the Medium and many others.

The Clairvoyant is an interesting personage, by reason of the phenomena which he produces, and these phenomena are most important in this discussion. He is able to see clearly, without the use of his physical sight, across vast stretches of space, and he often describes, minutely, scenes and events occurring thousands of miles away. He sits passively, with eyes closed, and sees, apparently, directly with the mind, not only distant scenes, but near objects and events. For example, a watch that no one present has seen the face of, is held above his head, and he is able to tell the time indicated by the hands, not only the correct time of day, but any time the hands may indicate. Manifestly the power of perception exhibited by the clairvoyant

transcends sense perception and suggests the existence of supersensuous powers of the mind.

Likewise, the perceptive powers employed by the clairaudient suggest the existence of a faculty of hearing more subtle than the physical organs of hearing. Like the clairvoyant he is able to perceive and recognize sound recurring thousands of miles beyond the range of his physical organs of hearing. Clairaudience is usually possessed by clairvoyants, so that those unusual powers of perception often both exist in the same person, that is, the clairvoyant, when he perceives far distant scenes and events, also perceives the sound accompanying them. I take it for granted in this discussion that the reader has had evidence of the existence of these unusual powers of perception, and so only call attention to them.

In like manner the psychometrist produces phenomena which cannot be explained by sense perception. His power of divination, that is, his ability, from contact or near approximation without contact, to divine the history and character of objects and places; for instance, by holding a bit of stone in his hand he is able to give its geological formation and history, or again, by merely sitting in a room he is able to describe the events which have occurred in it. Certainly these perceptions are beyond the range of the senses.

Thought transference or telepathy furnishes another group of phenomena that cannot be explained by the ordinary means of perception. That thoughts are intentionally, or otherwise, transmitted from mind to mind, across wide distances, without any material agent, can no longer be doubted. Like wireless telegraphy thought transference seems to depend only upon some subtle etherial connection. Most of my readers doubtless have either had personal experience or positive knowledge in telepathy, or mind reading, so examples will be unnecessary.

Somnambules furnish the means for the study of most of the above phenomena, and through them, by means of hypnotism and suggestion, many of us have been able to demonstrate the existence of powers which supercede ordinary sense perception. Whatever these powers are, certainly their importance demands a place in every complete psychology.

The spirit medium is a psychic who produces many of these supersensuous phenomena, and he is brought forward by spiritualists and others as the explanation of the whole matter. It is claimed that he produces the phenomena, or that the phenomena are produced through him by the agency of discarnate spirits. Even if we admit that the spiritualistic theory is the correct one, which we do not, it does not explain the psychology of the matter for the medium's communication with the discarnate spirit involves the same psychological difficulties. Sense perception cannot explain the communication of souls where the physical organism is lacking in one party. To me it seems plain that the phenomena produced by spirit mediums through the supposed agency of the shades of the dead involves the existence of mental powers which transcend the most highly developed sense perception.

Other psychics might be cited, but it is thought that sufficient genuine phenomena have been referred to to prove the existence of very unusual mental powers. The existence of such supersensuous powers is to me indubitable, but the explanation of these faculties of perception is not so plain. The more common and most generally accepted explanation is that man is evolving another special sense, the so-called sixth sense, and this seems to be the natural order of things. However, there is a respectable number who insist that instead of the development of a new sense the psychic phenomena are produced by vestigial faculties brought by man from his lower evolutionary condition,

and that we enjoy them in common with the lower animals. The existence of such powers in the lower animals is exceedingly doubtful. Instinct and highly developed sense perception are probably mistaken for supersensuous powers. Indeed, not a few are inclined to believe that all of the psychic phenomena may be accounted for by highly developed and trained sense-perception. It does not require very long search nor profound thought, however, to establish the fact that the phenomena under discussion are far beyond the powers of the most refined sense-perception.

A study of the psychic man is the only means by which a conclusive explanation can be found of the psychic and occult phenomena which he produces. No satisfactory investigation has been made, for the reason that his character has always been shrouded in mystery; he has been thought to possess supernatural powers, and supposed to be either in league with the devil or divinely endowed with miraculous powers. The psychic has fostered these fallacious notions by shrouding his phenomena with mystery, either because of his own ignorance of their meaning or his desire for notoriety and gain. No sentimental or other reasons should deter our study of the psychic man. The searchlight of modern scientific investigation should be turned upon him and his work, and doubtless he will soon be better understood. He is not a monstrosity, but an exceptionally gifted man. To be sure, he is usually a peculiar and characteristic personality, occasionally unlovely, but more often the reverse, nevertheless his importance demands that he should be understood and properly classified. The powers of mind that he uses and the phenomena that he produces must sooner or later find their places in our works on psychology.

The advantages of such a study are manifest; in the first place, it will enable us to remove the mystery which enshrouds

many important phenomena and perhaps render them useful in our daily lives. In a very real sense we are all psychic men, and should be able in a greater or less degree, to use the powers which have hitherto been considered peculiar to him, beside, a knowledge of the psychic man will give us a better understanding of the powers and phenomena of mind, for he does not use any supernatural powers, but simply more perfectly understands and uses faculties which are common to all. And, finally, let us hope, that it will hasten the day when we shall more perfectly know ourselves and be enabled to live more harmonious and useful lives.

HUMAN BROTHERHOOD

On that day we shall pass from class paternalism, originally derived from fetich fiction in times of universal ignorance to Human Brotherhood in accordance with the nature of things and our growing knowledge of it; from Political Government to Industrial Administration; from Competition in Individualism to Individuality in Co-operation; from War and Despotism in any form to Peace and Liberty.—*Carlyle*.

Justice—And Beyond

GEORGE TYRRELL, S. J.

IN THE INTERNATIONAL JOURNAL OF ETHICS

Christ's answer to the question: Who is my neighbor? has not only given us a conception of Justice as much wider than the Socratic, as Heaven and earth is wider than Athens, but it has determined for us more exactly what kind of life and happiness it is that we must first learn to value for ourselves, before we can be enthusiastic about securing it for others in due measure. It is more than possible to be clear as to the supremacy of the

State-good over every private good, and as to the need of giving each man his due, and yet be wholly vague as to the precise nature of the public good, and as to what is, in fact, due from man to man. Even in our own day we observe among those who have abandoned the Christian solution an astonishing zeal for the happiness and the rights of all, co-existing with a dense mistiness as to the meaning of the terms in question.

The life which Christ declares to be man's highest form of energy and His inalienable right is an end at once individualistic and social. It is a function of the individual, but just so far as he is, and acts as a member and instrument of that universal organism, wherein we are all brought together under God and governed by that indwelling Reason whose impulse we obey in every act of disinterested and universal love. It is a sharing in a common possession, a common love, a common progress and attainment, not as we each share the same sunshine, or the same atmosphere, which we enjoy neither more nor less for its being shared by the rest of us; but rather as I share the joy of my friend because it is his and he is mine; and his joy is greater because it is shared by me, and mine is greater because it is shared by him. Christ's "Enter thou into the joy of the Lord" well formulates the whole conception of man's blessedness as an entering into that Divine and general life, which also can be said to enter into him so far as he breaks through the chrysalis wall of his egoism and embryonic pre-moral life, and enters into the possession of his full personality and conscious participation in the general life of Reason. It is not strange that the ever-progressive development of such a character in each one of us should be spoken of as "Eternal Life"—"Life" in that it is a process of continual self-perfection and greater adaptation to the reality and truth of things; and "Eternal" in that it perfects that part of us which acts and moves in the spiritual and divine

order of being. Nor is it a mere poetical fancy, but rather a profound philosophic and religious truth which defines him to be the best

“Who loveth best
All things both great and small;”

and others to be better just in the measure that they approximate to this divine ideal; nor will any utilitarian analysis upset the general conviction that the power and exercise of disinterested love is the shortest road to that personal happiness on which it turns its back. In declaring man's perfection and blessedness to consist in this expansive effort whereby the mind and heart seek endlessly to compass God and all things, Christ has implicitly determined the inalienable right of every man to all that is needed for the building-up of this character within him.

But it will be observed that, into this wider conception of man's due, love and affection have entered and have merged the territories of Justice and Charity. Taken more narrowly, Justice is distinct from personal affection, if not actually opposed to it; it is an ardent love, not of persons, but of abstract right and order in human conduct. It renders what is due, to friends and to enemies indifferently; and it even glories in a sort of cold-blooded impartiality and is a more easy virtue for less affectionate characters. He is not just, of course, who pays his dues to others only under compulsion; he must at least love justice and delight in it with his mind; yet this is the love of a thing, of an idea, rather than of a person; it is zeal for the social order and organization, rather than for the units and parts so organized—a cold spiritual motive that appeals feebly to all but a few, until it is taken up and warmed into life by the affection of charity and personal attachment.

As soon as Justice is seen, or even vaguely felt, to be no mere abstraction but the living will, of that personal subsistent

Justice and Reason whose name is God, it begins forthwith to soften the harsher lines of its countenance and to put on the gentler aspect of Charity—of that sympathetic personal love of the several living members of God's kingdom, which renders them not only their due but a generous overplus; which does not contravene but includes and passes beyond mere Justice so far, at least, as Justice forgets that love is the supreme debt of man to man.

Summary of the Proceedings
of the

Psychological Section

of the

Medico-Legal Society

CLARK BELL, Vice Chairman and Secretary

The following subjects are within the Domain of Studies pursued by the Psychological Section of the Medico-Legal Society.

1. The Medical Jurisprudence of Insanity.
2. Inebriety, Heredity and Sociology.
3. Criminality and Criminal Anthropology.
4. Mental Suggestion, and especially of Physicians as to Clinical Suggestion and Therapeutic Hypnosis.
5. Experimental Psychology.
6. Clairvoyance.
7. Facts within the Domain of Psychical Research, including investigation into the so-called Modern Spiritism.

The work of the Section for the year, since the last Annual Report may be summarized as follows:

FIRST—The entire list of contributions made to "The American Congress on Tuberculosis," an organization founded

by the Medico-Legal Society, of New York, the labors of which produced under the patronage of that body, as a part of the work of this Section in its relation to:

1. Preventive legislation, to arrest the spread of ravages of that dread disease.

2. The treatment and study of the dread disease itself and its relation to Sanitaria, Light, Electricity, Climatology and in every aspect.

The whole of which is to be reproduced in a bulletin, which has already reached over 300 pages, with contributions from all lands and countries, too voluminous for this report, and the Bulletin of which for the session of 1901, published during the year, and that of 1902 to be published in 1903, will remain as a permanent and enduring monument, not only to the subjects but of the great labors of the body in which this Section has borne so conspicuous a part.

SECOND—The year just closed, has, in the field of Psychological study, produced the volume entitled: "Spiritism, Hypnotism and Telepathy, as involved in the Case of Mrs. Leonora E. Piper and the Society of Psychical Research;" a collection of contributions on subjects germane to those studies of more than twenty-two authors, too lengthy to even enumerate in this report, and which has aroused a full discussion throughout the land, in both the lay and medical press, of profound interest. [See description on another page.]

THIRD—Additional contributions from leading citizens, touching the necessity of the repeal of the lunacy legislation recently passed by the Legislature in New York, under the instigation of the governor of the State, revolutionizing the whole plan of management of our insane institutions, and the care and supervision of the insane and transforming the control and management of these institutions from the local boards, which have founded and formed these great institutions during the past half century in accordance with the needs, wishes and labors of the several localities where they are located and have grown up, to a Central Bureau at Albany, to be governed, regulated and controlled by a political officer, and to be appointed,

dominated and controlled by whatever political party is in power in the State, as a political, partisan officer, from which the insane institutions of the State have in the past, been completely separated and divorced, and looking to a concerted and continuous movement for the repeal of such legislation, as vicious to the last degree, and greatly prejudicial to the welfare of the insane of the State.

FOURTH—The discussion of the subjects allied to criminology in its sociological studies, introduced by Paul Tyner, Esq., in his paper entitled: "Anarchism and Atavism," on which discussion is now solicited.

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Every member of the Society is eligible to membership in the Section, as also the wives of members of the Society,

The annual Dues of the Section are \$1.50, entitling the members to the Medico-Legal Journal free.

The Section is open to all Students of Psychological Science.

ORDEAL BY FIRE.

Fire-Handling.

JOSEPH STEWART, LL. M., in REALIZATION.

Closely allied to the Fire-Walk, and no doubt involving the same explanation, is the phenomena of fire-handling. The best authenticated case is that found in the account given by the scientist, Sir William Crookes, F. R. S., of seances with D. D. Home. (*Proc. S. P. R.*, Pt. XV., 103.) The phenomena there described were witnessed by Mr. Crookes and friends at the house of one of their number. They have been widely considered on account of the character and scientific attainments of the narrator. The following quotation gives the facts:

“Mr. Home sank back in his chair with his eyes closed, and remained still for a few minutes. He then rose up in a trance and made signs for his eyes to be blindfolded. This was done. He walked about the room in an undecided sort of manner, came up to each of the sitters and made some remark to them. He went to the candle on a side table and passed his fingers backwards and forwards through the flame several times so slowly that they must have been severely burnt under ordinary circumstances. He then held his fingers, up smiled and

nodded as if pleased, took up a fine cambric handkerchief belonging to Miss Douglas, folded it upon his right hand and went to the fire. Here he threw off the bandage from his eye and by means of the tongs lifted a piece of red-hot charcoal from the center and deposited it upon the folded cambric; bringing it across the room, he told us to put out the candle on the table, knelt down close to Mrs. W. F. and spoke to her about it in a low voice. Occasionally he fanned the coal to a white heat with his breath. Coming a little further around the room he spoke to Miss Douglas, saying, 'We shall have to burn a very small hole in this handkerchief. We have a reason for this which you do not see.' Presently he took the coal back to the fire and handed the handkerchief to Miss Douglas. A small hole about an inch in diameter was burnt in the center, and there were two small points near it, but it was not even singed anywhere else. (I took the handkerchief away with me, and on testing it in my laboratory, found that it had not undergone the slightest chemical preparation which could have rendered it fire-proof.)

"Mr. Home again went to the fire, and after stirring the hot coals about with his hand, took out a red-hot piece as big as an orange, and putting it in his right hand, covered it over with his left hand, so as to almost completely enclose it, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking round his fingers,"

Another incident is related as follows:

"At Home's request, whilst he was entranced, I went with him to the fireplace in the back drawing room. He said, 'We want you to notice particularly what Dan is doing.' Accordingly, I stood close to the fire and stooped down to it when he

put his hands in. He very deliberately pulled the lumps of hot coal off, one at a time with his right hand, and touched one which was bright red. He then said, 'The power is not strong on Dan's hand, as we have been influencing the handkerchief most. It is more difficult to influence an inanimate body like that than living flesh, so, as the circumstances were favorable, we thought that we would show you that we could prevent a red-hot coal from burning a handkerchief. We will collect more power on the handkerchief and repeat it before you. Now!'

"Mr. Home then waved the handkerchief about in the air two or three times, held it up above his head and then folded it up and laid it on his hand like a cushion; putting his other hand into the fire, took out a large lump of cinder red-hot at the lower part and placed the red part on the handkerchief. Under ordinary circumstances it would have been in a blaze. In about half a minute, he took it off the handkerchief with his hand, saying, 'As the power is not strong, if we leave the coal longer it will burn.' He then put it in his hand and brought it to the table in the front room, where all but myself had remained seated."

Mr. Andrew Lang, in quoting a similar statement he heard Mr. Crookes make, says he can produce plenty of living witnesses to the same experience with Home. (*Contemporary Review*, Vol. 70, 246.)

Bernadette, the seer of Lourdes, is described by Dr. Dozous as holding her hand, while in an ecstatic condition, in the flame of a candle for fifteen minutes, timed by himself. He examined her hand which was found entirely unaffected by the fire.

(Next Month, "Theories of Explanation.")

THE NEW DAY.

Men will not be content to live every man for himself, nor to die every man for himself. In work, in art, in study, in trade

—in all life, indeed—the children of God, called by a Saviour's voice, will wish to live in the common cause.—*Rev. Edward E. Hale.*

HOME STUDY.

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



A following page (headed "Eltka's Home Study") was already in print before we were sure that certain changes and additions could be made in the announcements. The accessions made to the Library by the Illuminati have added incalculably to its value, and now makes

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Four Weeks*

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Brochures

it possible to publish many important articles upon special subjects which the general reader would care but little for in the magazine, and yet placing it in the power of the individual to select just those lines of study in which he is most interested.

A FEW BOOKS IN HOME STUDY.

Especially Recommended to Students of the Psychic

The Psychic and Psychism, A. C. Halphide, M. D.	\$1.00
Mind and Body by A. C. Halphide, M. D.	\$1.00
Hypnotism, by Bjornstrom	.75
The Esoteric Art of Living, Joseph Stewart. LL. M.	.75
Psychical Development, E. H. Anderson	\$1.00
New Thought Essays, Charles Brodie Patterson.	\$1.00