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Psychic Phenomena
Physical,
Mental, and
Social
Culture

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Vol. V

JANUARY, 1903

No. 25

HUMANITARIAN.

BY W. D. RICHNER, M. A.

Philadelphia, Pa.

'Mid the dense throng of pleasure seekers and gay shoppers crowding busy streets of the great city during the festive season of Christmastide, I too partake of the social, humanizing spirit so prevalent and happily increasing at this special occasion.

Everybody, intent on making others, especially the children, happy with some token of goodwill and the expression of kindness reaching beyond the little presents of common custom. What if there are increasing murmurs against deception practised on the little ones in the fairy name of "Santa Claus." I too wish sincerely this may soon be otherwise; aye, and it will be so, wisdom will be justified of her children. There is much questioning and necessary rational explanation; the truth is thus coming to the fore, will soon be uppermost to make us free indeed and with increased degree of the kindly, humane spirit of improved social conditions. When freed from superstitious fears of the gods, men will realize our chief concern and greatest good is to conserve the rights and untrammelled liberties of all humankind.

Christmas holds in remembrance the birth of him who called himself the "Son of Man," and whose sublimest attribute is his large humanity.

Patriotism, the love of a citizen for his own state or city had existed long before, but the larger love of mankind, that reaches beyond geographical limits, is taught through the person of Jesus by the Spirit of the Christ—as indeed by others before he appeared in Palestine, to hold up innocent, welcome childhood as the type of a noble, divine manhood, and the promise of comfort to those in mourning and recognize peacemakers as the children of heaven. True and sad, these beautiful teachings are long misunderstood, and men midst savage slaughtering of war scorn them, yet there are seasons when, happily, these humane teachings of love and goodwill win their way and enfold nations in one loving embrace.

A special characteristics in present civilization is its increasing humanity. Even pulpits that formerly denied the universal brotherhood are now promulgating the necessity and utility of humanitarian thought as the great factor in correct character-building—there is progress even here. Older bloody codes of law are softened, and the purpose of modern prison life is less for punishment than reformation. Hospitals for the sick, homes for the aged and destitute, orphans, foundlings, Magdalenes, schools for reformation of boys and girls who have begun life badly, societies to aid the poor in the laudable effort for intellectual and art culture, funds to provide excursions and other health-giving amusements for them. Had men read aright they could have found all this humane work and duty in the Sermon on the Mount.

The glad hand of Christmastide takes in all humankind and the true spirit says: "Suffer little children to come unto me." There is nothing so strong to keep men and women youthful as close sympathy with youth's joys. The hours age passes in companionship with childhood are the purest and best hours. The darker passions disappear—greed of money, envy, revenge, rivalry, gluttony, cruelty—none of these can endure the presence of stainless childhood, but fly like evil spirits from the breast in sympathy with the joyous pastimes of children. All reform of

this century to command respect must take full account of human nature in all phases. The time is past for the offering of a bill as the British lord in parliament would to "abolish human nature." His idea appears to be the passage of such an act as will make a condition precedent to any subsequent reformatory statute, and avoid unnecessary cost of legislative education.

But it is being widely disclosed that of the many religious systems in the world there is little of value in them when the practice of the ameliorating humanities are eliminated; and to "put new wine into old bottles" is not wise. Mere ecclesiasticism is not sufficient as a factor in the necessary work of amelioration. The time now is for orthodoxy to yield gracefully to the overwhelming evidence of the new science. Some concessions are being made, but old hierarchal authorities are ill disturbed with the foolish fear that religion and morals will suffer a relapse by overmuch "free thought" so prevalent. Long flattered with unction that the morals of the people are within their keeping by divine appointment, they possess little trust in human morals, doubt even the results of their own instructions these many years of authority. But evolution continues, and the bulk of humankind is not pessimistic. The waves of spiritual and mental progress and humanitarian thought continue to succeed each other. Nations boast of the triumphs of the sword, but how empty when compared with the peace-giving achievements of the Plow. Our real progress in industrial peace and the permanent joys of home life follow as the plow-share carves the way. Thrice blessed the day when nations cease to learn war and divert skill, invention and treasure into industrial pursuits. But alas! How has Christendom forgotten their Savior's occupation for his daily bread?

"Be patient! Oh be patient! Put your ear against the earth,
Listen there how noiselessly the germ of seed has birth—
How noiselessly and how it upheaves its little way,
Till it parts the scarcely broken ground, and the blade stands up in day."

In love there is peace, which includes rest, trust, wisdom strength, tenderness. In love there is no absence and, therefore no longing. Love gives real joy, real freedom. It holds to nothing but its own sublimity, and rests in the simple fact of its

existence. It recognizes only the Infinite Presence, where continual communion is possible because of its wholeness and unity.
—*Helva Van Anderson.*

The Psychic Culture of Physical Character.

BY FRANK C. HADDOCK.
Third Article.

[NOTE.—The Psychic Culture of Physical Character began in No. 23. The back numbers will be sent to new subscribers upon request. Enclose 6 cents postage.]

Upon the above law, and applying the above proposition, the regimes for the psychic culture of physical character are now indicated.

First Regime: Observance of Laws of Health. There is no psychic power for a good body in defiance of law. Nevertheless, a prime violation of health-laws is seen in constant worry and pernicious fastidiousness about conditions and infringements. The regime requires that the laws of physical well-being should be understood and that they should be used, not as taskmasters but as servants, with a robust psychic affirmation of health and a vigorous confidence in the body and nature as really intending to perform their functions correctly. Patience and determination will in time develop these factors.

Second Regime: The Dignity of Physical Consciousness Maintained. It is an error never to think of the body except during excess of happiness or pain. Dignity of physical consciousness should be carried; that is, one should maintain a noble feeling in the physical life. The feeling may be cultivated so as to become habitual, and such a psychic awareness of self in an exalted way will inevitably react upon the whole physical struc-

ture. To acquire the habit, a morning exercise may be followed,—standing as erect as possible, inhaling and exhaling fully, summoning a sense of splendid well-being (trying, trying, if conditions are contrary) and maintaining the consciousness while moving about in various actions.

Third Regime: The Recognition of Body-Nobility. The poorest body is a marvel. It is a workshop, a machine, a house, a temple, a world, a vast complex of divinities. Every fundamental part or function, every idea of its original intention, is divine and equally divine. Around it should be thrown a halo of splendor. Thought should be saturated with a sense of its wonder, its possibilities, its usefulness, its numberless values. In this thought it should be cared for as an instrument, a cathedral, which the soul has built and which may be royally improved. In connection with the above morning exercise may be repeated these words: "*The body is the king's throne-room, and I am the king!*"

Fourth Regime: Good Grooming. The body is now an animal. It should be groomed more perfectly (but sensibly) than the best Arabian steed. It should be clean, inside and outside, should be dressed as well as possible for times and seasons, should be appropriately adorned, should be invested with, so that itself feels, a physical pride in its appearance and powers.

Fifth Regime: The Cultivation of Carriage. If one carries the body indifferently, inferior psychic reactions are inevitable. So fine a chambered nautilus should be carried in a manner, should maintain a "presence," befitting a consciousness of vitality and value. Multitudes of people lug the body around; it is merely a collection of bones and meat. Now and then one is seen whose splendid psychism pervades the body making it one with the personality. They express the essence of this regime.

Sixth Regime: The Cultivation of Grace. The heart of the

present work consists in that grace of movement, action, conduct, which springs inevitably from thought begotten by the above regimes and thrown into this purpose. The outcome will be natural physical grace peculiar to the individual. The regime seeks, not the dancing masters manners, which are his and admirable if genuine, but a fine and typical handling of the body ensuing necessarily from the preceding suggestions.

Seventh Regime: Culture of the Sense of Compactness. If one doubts that a naturally shambling body can be made to look like a living soul incarnate in marble, let him observe a typical case in the moment of sudden danger, or supreme alertness, or perfect dignity, or flaming wrath, when the whole composite self is roused to its utmost and massed upon one all-deciding purpose. The body has pulled itself together and is as compact as an oak. In observing this regime, the psychic attitudes above named after the word "moment," should be assumed, taking them one at a time, for many days if necessary, and always with the thought, "*I am one,—compact,—My entire self aroused and massed for action.*"

Eighth Regime: The Focusing of Attractiveness. The meaning of "attractiveness," as here used, may be indicated by eliminating the qualities "handsome" and "beautiful," yet conceiving a physical "presence" that is winning, notwithstanding. This kind of people are not rare. They are homely, yet physically pleasing. Observance of the preceding regimes will develop attractiveness of the body in a general way. In the present regime such attractiveness is focused by thought directed to that purpose. The method consists in adapting the physical movements, according to occasion, in a way intended and desired to please. The thought is behind the manner, the body is charged with the idea and awareness of it, and all bodily activities are focused to the one end—attractiveness. This atti-

tude should be assumed and practised until it becomes habitual.

Ninth Regime: The Massing of Magnetism. One may seek to please with no particular purpose in view. The magnetic psychic attitude always involves an object to be gained. It is, moreover, keener and more robust than that of attractiveness. Even if physical, it backgrounds in the strenuous magnetism of the soul. The regime, then, consists in the vigorous conforming of physical conditions and activities to the magnetic thought, "*I win you by every psychic and physical power save force and dishonor.*"

Tenth Regime: The Development of the Energy-Sense. When the soul and the body are greatly aroused, an enormous amount of energy is involved. But its presence is seldom recognized. The regime consists in assuming such a compound psychic and physical inner attitude, without external movement, and in becoming intensely conscious of the entire self as thus aroused. Once the ability to assume the attitude or mood is acquired, it should be frequently practised until it becomes habitual—to be laid aside, of course, at will. If relaxation be also practised, and if the attitude be controlled, prevented from venting itself in unnecessary motions, starts, etc., it will in time give splendid "tone" to the entire physique.

Eleventh Regime: The Culture of Mental Quality in Exercise. Into all physical exercise (work is not here considered) the mind should put itself and a full consciousness of the physical parts involved. The regime does not advise consciousness of action or the thing done, but insists upon awareness of the body in action. The purpose is a development of mental quality in physical activities which acts as a powerful tonic to physical functions. This gives us the difference between the mere toiler and the intelligent athlete.

Twelfth Regime: Treating the Body as a Battery. In a battery the atoms and molecules have an independent power of

vibration; otherwise the so-called instrument would be useless. Nevertheless, the source of the battery's power is chiefly external—that is, to the mere material of which it is composed. Matter in the body has its own independent or natural vibrations, but the body is a battery because it is a psychic organism. But this instrument may be made to act directly upon itself by psychic compulsion. When one throws off a headache by the exercise of the soul's powers, we have an illustration of such direct action. The soul does not act immediately upon the the parts involved, because they are connected with the whole mechanism, but it starts into operation those physical functions that are necessary to the purpose in view. One does not drive nails with his fist; he employs a hammer. One does not heal disease by sending the soul to the stomach or the lungs or the heart; the soul is already there. One does not secure poise of nerves or compactness of muscles by driving the soul into ganglia or muscle-bundles; in fact it cannot be driven out, except by death. In these cases, the all-pervading soul, resident from toe to brain, arouses itself to quicken connected and central functions to the performance of normal duties, and the psychically vitalized powers convey where needed the necessary correction and stimulation. The process employs the ether, which is "stressed" by psychic impulses, and its "stresses" induce functional activity corresponding to the psychic discharges of power. The regime, then, consists in asserting psychic control of the entire body battery and in inducing etheric impulses by thought and will, which will carry all desired correction and tone to any part of the body. The writer knows that this can be done practically within limits, and believes that ideally it can be done without limits. Our limits simply bound our ignorance.

Thirteenth Regime: The Thought-Reaction of Physical Characteristics. The reader is now invited to formulate in writ-

ing an ideal of physical character composed of all desirable physical traits and powers. This ideal should be distinctly analyzed and the details should be committed to memory, so that these and the whole can be called vividly to mind at any time. The analyzed ideal should also be written in large letters on cardboards and conspicuously placed about one's house or working-place. The regime, now, consists in thinking, intensely and frequently, of the details, one at a time for some considerable period, and occasionally of the whole ideal, with a deep desire and persistent resolution that, sooner or later, the parts and the compound shall become one's own. The outcome, physical improvement, is inevitable, provided physical conduct corresponds. It is not affirmed that the ideal can be perfectly realized by one who begins with a sickly adult body; one cannot hope to reverse hereditary tendencies running from generations; but persistent observance of this regime, in connection with the preceding, will assuredly culture more and more a desirable physical character.

Fourteenth Regime: Summoning the Universal Forces. Once at least every day of one's life, the mind should be composed, a sense of great inner energy should be summoned and the soul should call upon the Universal Forces for vital power and assistance in body-culture. The call, however, is not a cry and a demand; it is an assertion of desire, an affirmation of the desired as a present fact. It may be thus expressed: "*I am wholly receptive to all good; I am open to the great ocean of life around me. And I now receive—I am aware of the incoming of life; the Universal Forces are pouring into me, body and soul, the waves of life, of peace, of power. I am alive, splendidly alive.*" This regime needs but a month of mindful practice to demonstrate its value.

Physical character may be cultivated. It demands merely intelligence, patience and will. If one has built a body uncon-

sciously, why may not one very considerably reconstruct by rational and deliberate effort. We have seen how bodies are differentiated by psycho-etheric activities. We also discover how psycho-etheric forces may culture a finer physical character.

A Cry from the Ghetto.

Translated from the Yiddish of Morris Rosenfeld by J. W. Linn.
IN THE HULL HOUSE BULLETIN.

The roaring of the wheels has filled my ears,
The clashing and the clamor shut me in;
Myself, my soul, in chaos disappears,
I cannot think or feel amid the din.
Toiling and toiling and toiling—endless toil.
For whom? For what? Why should the work be done?
I do not ask, or know. I only toil.
I work until the day and night are one.

The clock above me ticks away the day.
Its hands are spinning, spinning, like the wheels.
It cannot sleep or for a moment stay.
It is a thing like me and does not feel.
It throbs as tho' my heart were beating there—
A heart? My heart? I know not what it means.
The clock ticks, and below we strive and stare,
And so we lose the hour. We are machines.

Noon calls a truce, an ending to the sound,
As if a battle had one moment stayed—
A bloody field! The dead lie all around;
Their wounds cry out until I grow afraid.
It comes—the signal! See, the dead men rise,
They fight again, amid the roar they fight,
Blindly, and knowing not for whom, or why,
They fight, they fall, they sink into the night.

SELF-DISCIPLINE.

BY JAMES ALLEN.

With the practice of self-discipline a man begins to live, for he then commences to rise above the inward confusion and to adjust his conduct to a steadfast centre within himself. He ceases to follow where inclination leads him, reins in the steed of his desires, and lives in accordance with the dictates of reason and wisdom. Hitherto his life has been without purpose or meaning, but now he begins to consciously mould his own destiny; he is "clothed and in his right mind."

In the process of self-discipline there are three stages, namely: 1, control; 2, purification; and 3, relinquishment. A man begins to discipline himself by controlling those passions which have hitherto controlled him; he resists temptation, and guards himself against all those tendencies to selfish gratification which are so easy and natural, and which have formerly dominated him. He brings his appetite into subjection, and begins to eat and drink as a reasonable and responsible creature, practising moderation and thoughtfulness in the selection of his food, with the object of making his body a pure instrument through which he may live and act as becomes a man, and no longer degrading that body by pandering to gustatory pleasure. He puts a check upon his tongue, his temper, and in fact his every animal desire and tendency, and this he does by referring all his acts to a fixed centre within himself. It is a process of living from within outward, instead of, as formerly, from without inward. He conceives of an ideal, and, enshrining that ideal in the sacred recesses of his heart, he regulates his conduct in accordance with its exactions and demands.

There is a philosophical hypothesis that at the heart of

every atom and every aggregation of atoms in the universe there is a *motionless centre* which is the sustaining source of all universal activities. Be this as it may, there is certainly in the heart of every man and woman a *selfless centre* without which the outer man could not be, and the ignoring of which leads to suffering and confusion. This selfless centre which takes the form, in the mind, of an *ideal of unselfishness* and spotless purity, the attainment of which is desirable, is man's eternal refuge from the storms of passion and all the conflicting elements of his lower nature. It is the Rock of Ages, the Christ within, the divine and immortal in all men.

As a man practises self-control, he approximates more and more to this inward reality, and is less and less swayed by passion and grief, pleasure and pain, and lives a steadfast and virtuous life, manifesting manly strength and fortitude. The restraining of the passions, however, is merely the initial stage in self-discipline, and is immediately followed by the process of *Purification*. By this a man so purifies himself as to take passion out of the heart and mind altogether; not merely restraining it when it rises within him, but preventing it from rising altogether. By merely *restraining* his passions a man can never arrive at peace, can never actualize his ideal; he must *purify* those passions.

It is in the purification of his lower nature that a man becomes strong and god-like, standing firmly upon the ideal centre within, and rendering all temptations powerless and ineffectual. This purification is effected by thoughtful care, earnest meditation, and holy aspiration; and as success is achieved; confusion of mind and life pass away, and calmness of mind and spiritualized conduct ensue.

True strength and power and usefulness are born of self-purification, for the lower animal forces are not lost, but are

transmuted into intellectual and spiritual energy. The pure life (pure in thought and deed) is a life of conservation of energy; the impure life (even should the impurity not extend beyond thought) is a life of dissipation of energy. The pure man is more capable, and therefore more fit to succeed in his plans, and to accomplish his purposes than the impure. Where the impure man fails, the pure man will step in and be victorious, because he directs his energies with a calmer mind and a greater definiteness and strength of purpose.

With the growth in purity, all the elements which constitute a strong and virtuous manhood are developed in an increasing degree of power, and as a man brings his lower nature into subjection, and makes his passions do his bidding, just so much will he mould the outer circumstances of his life, and influence others for good.

The third stage of self-discipline, that of *Relinquishment*, is a process of letting the lower desires and all impure and unworthy thoughts drop out of the mind, and, also refusing to give them any admittance, leaving them to perish. As a man grows purer, he perceives that all evil is powerless, unless it receives his encouragement, and so he ignores it and lets it pass out of his life. It is by pursuing this aspect of self-discipline that a man enters into and realizes the divine life, and manifests those qualities which are distinctly divine, such as wisdom, patience, non-resistance, compassion and love. It is here, also, where a man becomes consciously immortal, rising above all the fluctuations and uncertainties of life, and living in an intelligent and unchangeable peace.—*The Light of Reason*.

You need not get religion, everybody has it; it is nature's birthright, and of itself does not offer any inconvenience to the possessor.—*The Benjamite*.

A Study in the Psychology of Music.

W. XAVIER SUDDUTH, A. M., M. D., CHICAGO, ILL.

IN SUGGESTION.

The entrancing effect of music is felt throughout all animate nature. None are so low in the scale of being, provided they possess auditory apparatus, as to be beyond its subtle influence. No other element is so universal in its application; childhood has ever been lulled into dreamland by sounds of sweetest melody, and manhood seeking surcease from toil invokes its softest strains to drive dull care away and soothe the weary brain.

Its production is not confined to man alone, all nature is said at times to sing, and the ancients believed in the music of the spheres. But notwithstanding its widespread field of usefulness and its universal permanence throughout nature, it is only within the last few years that any attempts have been made to study its psychology and ascertain the manner of its action on the consciousness of the individual.

The love of music is an attribute of the subjective mind, and may be called a "subjective sense" that is most highly operative when the other senses are stilled, and not only this but the power of producing music in many persons seems to be increased in proportion as they are able to invite subjectivity.

In some cases physical defects serve to enhance the perfection of the subjective memory and increase the power of the mind to grasp the laws of harmony. Beethoven was deaf from early childhood, and thus, while he was deprived of the pleasure of listening to the harmony of his own production, he yet contributed to the enjoyment of thousands upon thousands of his fellow men.

It is easy to distinguish between mere mechanical music and that which may be termed subjective or soul music. In the degree in which a musician can lose himself in the rendering of either vocal or instrumental music, does he succeed in producing the best results. Self consciousness is always fatal to highest success.

Then again, not only do the best results in rendition lie with the completest subjectivity, but in order to most heartily enjoy music a person must, for the time being, throw himself into the spirit of the piece and lose all sense of objective relations. Such a condition of subjectivity is the analogue of hypnosis, the varying phases of which differ only in degree and not in kind, as we shall try to show. Hypnosis is a mental state and not a physical condition, and although we do not witness the same phenomena in the subjective state induced by music as in the other form, it is not because the two states are radically different, but because of the difference in the surroundings and consequent difference in the suggestions received.

A series of experiments made by Albert S. Warthin, Ph.D., M. D., Ann Arbor, Mich., demonstrates most fully that persons in a state of mental subjectivity or hypnosis are intensely affected by music, and was undertaken as the result of watching the effect of Wagnerian melody on those who most highly enjoyed that style of music. From his experiments, Dr. Warthin is convinced that persons deeply affected by music are in a state of mental subjectivity or hypnosis. My own observations confirm his and lead me to affirm that the degree of pleasure derived from hearing music is in a direct ratio with the profundity of the subjectivity.

In the hypnotic state any particular sense to which attention is called may be quickened to a degree wholly unknown to the waking or objective state. The prodigious feats of Blind

Tom, are an example of this heightened sensitivity. It will be remembered that poor, blind and feeble-minded as he was, deprived by nature of almost all objective intelligence, yet he could almost immediately reproduce any piece of music played in his presence, no matter how long or technical it might be. His power undoubtedly lay in his intense subjectivity, for he seemed to dwell in an atmosphere of music. He could improvise as well as imitate, and this, too, with wonderful skill and without previous training.

Mozart was also an example of an "intuitional" musician, but with the difference that he was highly intellectual, although possessing hardly an ordinary literary education.

The difficult task of putting down into notes the music performed by a double choir, abounding in imitation and traditional effects, of which the chief is characterized by an absence of a perceptible rhythm, is scarcely conceivable, yet this young Mozart did in the theft of the *Miserere of Allegri*. The performance of this feat bears out our theory of his clairvoyant powers.

Several different accounts exist, but we have chosen one taken from the German of Heribert Rau by E. R. Sill, as best suited to our purpose. Nowhere in the account does it appear that the writer was acquainted with the condition known as lucid somnambulism, and yet a more perfect description of that subjective state could not have been written at the present time nor by a person fully acquainted with all its varying phenomena. Not only this, but the settings of the performance and immediate environment of Mozart were the most favorable possible to produce a hypnotic effect. The description is as follows: "At the appointed hour they (young Mozart and his father) entered the *Sistine Chapel*. What a spectacle met their eyes! The world has not another similar one. Some seven hundred wax candles lighted up the vast and already crowded building. The colossal

dome lifted itself above like the arch of the blue heaven. The walls were painted in gigantic frescoes; and on the opposite wall as you entered loomed up the sublime 'Last Judgment' of Michael Angelo. It smote upon the imaginative and sensitive spirit of Amadeus (Mozart) with an irresistible awe. He felt his limbs tremble and his blood gather at his heart. But now—on a sudden—all the countless lights were extinguished as by magic, except fifteen, which twinkled above the altar, and the whole Sistine chapel lay in ghostly gloom, and then began the *Matutino delle tenebre* from a choir of thirty-two voices, without instrumental accompaniment. This famous composition consists of fifteen psalms and a number of prayers and concludes with the 'Miserere.'

"A stillness of death reigned in the great building. As each psalm was ended one of the fifteen candles was extinguished, and the gloom and silence throughout the church became more profound and awful, and the singing grew sadder and deeper, till its tender pathos, wounded to the death, was singing its pain; and then it deepened and swelled, till it was the woe of all humanity for the wrongs of its noblest sons going up before the throne of the eternal spirit.

"Then hot tears rushed from the hearts of the listeners, and they forgot that they were children of the dust in a dust-born world. And when now the fifteenth psalm was ended, and the last light was extinguished and the darkness of the grave reigned over the whole chapel, then arose the Miserere. The impression was indescribable.

"Amadeus no longer was a bodily existence, he neither felt nor saw nor breathed in the flesh. The Miserere had long been finished, but Amadeus still stood motionless. A gigantic cross, brilliant with hundreds of blazing lights, was lowered from the center of the dome and flooded the darkness with a sudden sea

of splendor. It was a magic effect; but Amadeus marked it not; he stood unmoved. The stream of thronging humanity had crowded by, and only a few loiterers remained in the empty chapel; but he knew not of it, and still stood motionless, as if stricken to a statue.

"Then his father, almost in alarm, bent down and said with a voice full of affection, 'Wolfgang, it is time for us to go.' The boy started, as out of a dream, and stared with great eyes at his father. Then passing his hand over his brow and eyes, and looking about him, as though to recollect where he was, he nodded to his father, and silently followed him into the open air.

"Not a word came from the boys lips as they walked homeward. Father Mozart, too, was full of thought, and when they reached the house he was glad to have his son hasten to their chamber, which they occupied together, and retire to rest. But scarcely had his father fallen asleep by his side when Amadeus softly arose, lit the lamp, and made ready pen and music paper. Then he gently threw open one of the windows and gazed out. There lay at his feet the eternal city—the tomb of so many centuries—the mausoleum of half the history of the world; and over its ruined glory the heavenly night had folded the moonlight like a shroud.

"For a few minutes Amadeus gazed upon the impressive scene, then with a glance at the splendid night sky, he closed the window hastily, and seated himself before the music paper at the table. When the next morning's kindling sunrise greeted the earth, it threw its first rays over a beautiful boyish head that was resting on folded arms across the desk, fast asleep with weariness and toil, and it gilded the sheets of music paper that lay beside the young sleeper on whose closely written pages appeared the Miserere of Allegri.

"Wolfgang Amadeus Mozart, the boy of fourteen years had performed what has ever since been considered almost a miracle; he had written out, incredible as it may seem, that wonderful masterpiece of composition which the Romish church held so jealously guarded under pain of excommunication to anyone of the singers who should lend, show, or copy a single note of it—written it from memory after one hearing and without an error." In this latter statement the writer is slightly in error, for the father, in writing on the subject, says: "Wolfgang accomplished the task in two visits to the Sistine chapel."

I have quoted thus at length to show the peculiar circumstances that surrounded this wonderful feat which we now understand as accomplished in a state of lucid somnambulism, self-induced by the influence of the favorable surroundings and the music operating on a particularly susceptible subject; a feat, as yet, never surpassed, although in some degree approached.

The question now agitating many observers is how to associate sub-conscious ideas with the individual's objective senses. Van Norden says that "facts acquired during (natural) sleep may be recovered on awakening by indirect methods appealing to this coherent subconsciousness." Binet has shown that in every one, and at all times, subconscious potentialities exist and can be aroused, interrogated and educated. Hypnotic hallucination is only an aggregation of a perfectly normal process which tends to go on in all of us and is only repressed by experience, nor are its grander performances entirely without parallel; its outbursts of genius have been equalled by similar extemporizations in dreaming, and by accomplishments in the waking state, in exceptional persons. The fact merely indicates that very remarkable developments in multiple consciousness have long been studied under the phrase of "unconscious cerebration."

But some one says that these are only flights of imagina-

tion—nothing real! What is real? we would query. Does an experience have to smell of garlic, possess a metallic taste or bear the stamp of coin in order to be considered genuine? Not all dreams are visionary; they are only impractical when measured by the limitations of human experience—limitations of our own creating, in most instances. Who are our most successful men? Those who will not be discouraged by the cry of impossible! impracticable! but who go ahead and grasp success out of the very jaws of defeat! Thus was steam harnessed, the world circumnavigated, the lightning chained and the earth girded by overhead and submerged cables, and every other glorious enterprise brought to a full fruition. Born in the mind of some dreamer it became at last a practical reality. Now nothing is more real than the existence of subconscious mental activity.

“As to Psychic Phenomena,
I Believe——”

Concise extracts from various authors who have expressed an opinion upon the
cause of “Psychic Phenomena.”

The series of articles under the above heading which began in the last number of ELTKA is meeting with an unlooked for measure of public approval. That we have happily struck a popular vein, is shown by the numerous comments made, also by the fact that such a leading periodical as THE NEW YORK AMERICAN AND JOURNAL contained in their issue of the same date an article almost identical in its features with ours. We may also mention that another equally prominent journal, THE

SAN FRANCISCO BULLETIN, has honored ELTKA by republishing our last month's article complete.

ALFRED RUSSEL WALLACE.

Psychical Research demonstrates, by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive—that our friends are often with us, though unseen, and can give direct proof of a future life which so many crave, but for want of which so many live and die in anxious doubt.

CAMILLE FLAMMARION, in
The Arena.

Quite recently, on the 27th of July last, [1897] at the invitation of an excellent and worthy family named Bleck, who were rustivating at Montfort-Lamaury, in Seine-et-Oise, I had the great satisfaction of being able to observe personally, and under the strictest test conditions, the celebrated medium Eusapia Paladino, who had already been made a subject of study under various conditions by MM. Lombroso, Schiaparelli, Charles Richet, the Comte de Rochas, M. Dariex, and a great number of other scientists.

The seance began in full light. I have indeed invariably insisted on obtaining as many phenomena as possible in full light. It was only gradually, as "the spirit" requested it, that the light was diminished. But I obtained the concession that the darkness should never be complete. At the extreme limit, when the lamp was extinguished, it was replaced by a red photographic lantern.

At first I placed myself on the left hand, afterwards on the right hand, of the medium. No manifestations were given except when I held both her hands under mine and both her feet under mine; or, again, unless I had one hand on her knees (in

the case of the table-raising, for instance), and the other hand holding both of hers; or, yet again, unless I held one of her hands, while another investigator, M. de Fontenay, who throughout faced me on the other side of the medium, held her other hand and also her feet. I feel certain that throughout the exhibition Eusapia was not once able to effect any trickery. I should also state that she submitted to our precautions with the utmost goodwill.

The minutes of the seance include the following facts:

1. Levitations of table. "During a quarter of an hour there were five levitations of the table, the four legs being completely raised from the floor to the height of about fifteen centimetres and during several seconds. During one levitation the sitters refrained from touching the table, forming the circle in the air above, and Eusapia did the same. M. de Fontenay got up and took two magnesium photographs of this manifestation. While this was being done M. F. held the right hand of the medium. The table was photographed, first while it was in the air, and then when it was on the floor."

2. Levitations of spoon. "After the seance, Eusapia, by way of amusing herself motioned several times to a teaspoon placed on the edge of a tray, to rise, saying, "*Vieni, vieni*" ("Come, come"). She succeeded twice. The spoon rose two or three centimetres [three-quarters of an inch or 1 1-6 inches] from the edge of the tray, and was thrown onto the tray. Her hands were placed on each side of the spoon, about three centimetres [1 1-6 inches] away, and made at a distance the motion of raising the object. I need not add that there was neither thread nor hair between the two hands."

3. Movements of tripod stand without contact. "Still in full light, a small tripod stand at the right of M. F., without being touched, came towards the table and fell down. No one

having got up or approached the curtain, no apparent explanation could be given of this phenomenon. . . . The stand, which M. F. had picked up and placed at a distance, again approached the table and made several attempts to get on top of it. M. F. pressed heavily upon it in order to force it down, but met with an elastic resistance, so that he did not succeed. The free edge of the stand superposed itself on the edge of the table, but, held back by its triangular pedestal, it was unable to swerve sufficiently to pass above the table."

4. Blows as of a mallet. 5. Movements of curtain. 6. Sensations as of being touched. 7. Opaque object passing in front of red lamp. 8. Sensation of feeling a beard on back of hand. 9. Snatching of the paper. 10. Throwing of the pencil. 11. Movement of stand onto table. 12. Music of small musical box. 13. Movement of guitar above heads. 14. Tracings with the nail. 15. Imprints of a hand and a face, [without contact; in putty.]

The first five manifestations, having taken place in full light are incontestable. In the same rank I put 6, 7, 8, 9, 10. The last (15), having been produced toward the end of the seance, when the attention was necessarily relaxed, and being more extraordinary than any of the others, I confess I do not venture to accept with certainty, although I am quite unable to conjecture how it could have enbe produced by fraud.

The first impression which arises on reading the report is that the various manifestations were quite trivial, altogether commonplace, and gave us no knowledge concerning the other world—or worlds. It certainly seemed to me that no spirit was at work. The phenomena were of an absolutely material character.

On the other hand, however, it is impossible not to recognize the existence of unknown forces. The one fact, for example, of the rising of a table to the height of fifteen, twenty,

forty centimetres [about six, eight, and sixteen inches], is not by any means commonplace. For myself, it seems to me indeed so extraordinary that I can scarcely conceive anyone admitting the fact without having himself, seen it—seen it with his own eyes—seen it in reality—in full light, and under conditions which make doubt impossible. When one is perfectly certain of having verified this, one is also certain that there has emanated from the human organism a force comparable with the magnetism of the loadstone, capable of acting on wood, on matter, somewhat as the loadstone acts on iron, and counteracting for some moments the action of gravity. From a scientific point of view this is an important fact. I am absolutely certain that the medium did not lift this weight of 7,300 grammes [about sixteen pounds] with either her hands or her legs, or by her feet, and that none of the sitters could have done so. It was by her superior force that the piece of furniture was moved. Here then we are certainly in the presence of an unknown force which emanates from persons present, and above all from the medium.

A sufficiently curious remark here suggests itself. Several times in the course of the seance, and at the levitation of the table, I said: "This is evidently a physical force, without spirituality; there is no spirit here." On each occasion two extremely violent protesting raps were struck on the table. It may also be noticed that usually, (though it was not the case at the present seance) one is compelled to admit the spiritualistic hypothesis, and to beg a spirit to act, in order to obtain manifestations. That is a psychologic circumstance which has its importance. Nevertheless, it does not seem to me to prove the existence of spirits, for it may be that this idea is necessary to the unification of forces, and possesses a purely subjective value.

Placing myself solely at the point of view of a physicist who observes, I say: no matter what explanatory hypothesis you may

adopt, there exists an invisible force, drawn from the medium's organism, which can leave her and act outside of her.

Such is the fact: what is the best hypothesis to explain it?

1. Is it the medium herself who acts unconsciously by means of an invisible force emanating from her?

2. Is it an intelligent cause, other than herself, a being who has already lived on this earth, who draws from the medium a force which such being needs in order to act?

3. Is it a member of another order of invisible beings? For nothing warrants us in denying that other invisible beings may exist in our midst.

Here then are three quite different hypotheses, no one of which seems, according to my own personal experience, to be as yet exclusively demonstrated.

Without recurring to all the details of the foregoing report, the conclusions which may be drawn from it are, it seems to me, as follows:

There emanated from the medium an invisible force.

The sitters, by forming the circle and by uniting their sympathetic volitions, increased this force.

This force is not immaterial. It may be a substance, an agent, emitting radiations having wave lengths which do not affect our retina, but which are nevertheless extremely powerful.

In the absence of light rays this force can concentrate itself, materialize, even assume a certain resemblance to a human body, act like our organs, knock violently on a table, touch us.

It acts as though it were an independent being. But this independence does not really exist, for this evanescent being is intimately bound up with the organism of the medium, and ceases to exist when the conditions of its genesis cease.

In giving utterance to these scientific absurdities I am perfectly well aware that it is difficult to accept them. After all,

however, who is to define the limits of science? We have all discovered, especially during the last quarter of a century, that we do not know a great deal; and outside of astronomy there is not one exact science, founded on absolutely settled principles. Then, too, remember the *facts* to be explained. Doubtless it is easier to deny them; but that is not honest. He who has seen nothing convincing has no right to deny them. What he should rather do is to say simply, "I know nothing about them."

It is obvious that, of the three above proposed hypothesis, the first is that which I favor, so far at least as concerns the present seance. It must not be assumed, however, that I reject the other two. We are here on the threshold of a new and utterly unknown world. I choose the most simple hypothesis; but it is nothing more than an hypothesis. The hypothesis of the spirits of the dead leads to far more complex discussions; and, as for myself personally, I have never had any proof of identity.

To sum up, I believe we can affirm the undoubted existence of unknown forces capable of moving matter and of counteracting the action of gravity. It is a combination, difficult to analyze, of physical and psychic forces. But such facts, however extravagant they may appear, deserve to enter the domain of scientific investigation. It is even probable that they may powerfully contribute towards the elucidation of the problem—for us supreme—of the nature of the human soul.

HOME STUDY.

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

Our "HOME STUDY," which was announced in the last number of Eltká, is creating considerable interest, and we believe

it will prove itself one of the best means yet devised for furnishing those who are unable to obtain a complete library with the opportunity of continuing their studies in lines desired. New books and courses will be added as rapidly as possible, and new lists will be sent as soon as issued to those who have requested them. We are already beginning to understand something of what our readers want, and new features will be added to the department as soon as it becomes clear to us what things are considered most desirable and useful. Those who see Eltkka for the first time this month will find a description of the "Eltkka Home Study" idea on another page. We would also say that where there are several of our subscribers who live in the same neighborhood, the expense can be still further reduced, as they will be allowed to exchange books, thus saving considerable in postage. Of course in each case the original borrower would be held responsible. It should also be understood that each time a book is loaned the price of same will be reduced ten per cent (the amount charged), thus the person who buys a book which has been read several times will need to pay only what the book is actually worth. We have had a number of letters from people who are not subscribers to Eltkka, yet who wish to take advantage of the "Home Study." "Can they do so?" *Yes.* We want *everyone* to receive its benefits—But—you should remember if there were no Eltkka, then there would be no Eltkka "Home Study." So don't you think you should help support the magazine? It is worth fifty cents a year to you, and the more you help us the more we can help you.

At the beginning of a New Volume it is customary with publishers to use up much valuable space with announcements of "the good things in store for our readers," (which may all be very interesting to the reader, and is, no doubt, of considerable value to the publisher.) However, we have decided to omit the

promises. We haven't time to tell you how good its *going* to be—we're too busy making it as it *should be* NOW. No. 25 begins Eltka's fifth successful volume; we hope it will continue in the future to merit the appreciation it has received in the past. One of the inconveniences under which we have been laboring, was the dating of our magazine. Especially was this so with new subscribers, who were under the impression that they were receiving an old number instead of the current issue. The post office department does not allow a periodical to skip a number and while they have given us permission to date the present issue January yet we wish our readers to note that the present number, 25, is consecutive with the one sent last month (No. 24). We would also say that all subscriptions on our books are dated not from month to month but from number to number, thus insuring all subscribers their full due. Eltka is being recognized as an important factor in the field of the New Psychology. Its articles are practical; its pages clean. Will you not help us extend its usefulness by recommending it to your friends? We hope to double the circulation this year, and the more you help us the better magazine we can give you in return.

Book Notes, Reviews, Correspondence, Readings, etc., will all receive attention as early as possible.

NEW BOOKS FOR HOME STUDY.

The Philosophy of P. P. Quimby, by Annetta G. Dresser	\$1.00
The Living Christ, by Paul Tyner	1.00
Guide Book to Natural, Hygienic and Humane Diet, Sidney H. Beard	.50
Spiritual and Material Attraction, Eugene Del Mar	.75
Spiritism, Hypnotism and Telepathy, Clark Bell, Esq. LL.D.	1.00
Clairvoyance, J. C. F. Grumbine	2.00
Personal magnetism, etc., William A. Barnes	.50
Studies in Spiritual Harmony, by Ione	1.00