

SCIENCE PHILOSOPHY RELIGION

ELTKA

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EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture

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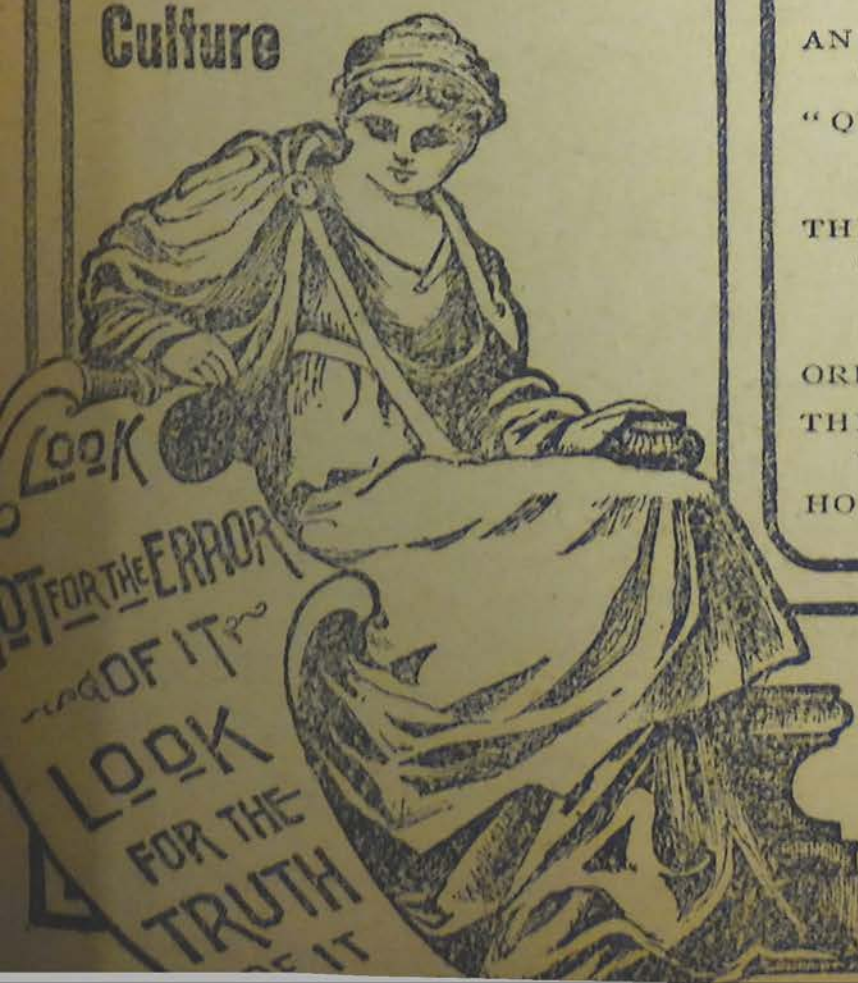
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MIND AND BODY

Suggestion and Hypnotism Applied in
Medicine and Education

BY

A. C. HALPHIDE

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

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

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- II The Development of Hypnotism
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This book is commended to the profession and laity as a fair, scholarly and instructive discussion of one of the most interesting, mysterious and potent agencies in the realm of therapeutics.—MEDICAL CENTURY, N. Y.

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

ELTKA

Devoted to a Realization of the Ideal.

Vol. V

MARCH, 1903

No. 27

Social Delusions.

BY NATHAN B. GOODRICH

Norwich, N. Y.

As the earnest, aspiring student of New Thought proceeds in his unfoldment, he becomes less and less attached to the worldly doings around him. It is true that he wants the comforts of life, as his rightful heritage; for he knows that if rightly used, that they are aids, and that opulence is a means toward good, if the possessor does not become the possessed.

He is frequently placed in social positions, where he does not always know just what is best to do or to say. At times these occasions are great trials to him, to follow that which he thinks is right. Often, if he does not make himself positive, he will permit the magnetism of those around to influence him, and he feels inclined to "do as they do in Rome." It was Emerson who said: "It is easy in the world to live after the world's opinion; it is easy in solitude to live after your own; but the great man is he, who in the midst of the crowd keeps with perfect sweetness the independence of solitude." What do these afflictions signify? Simply, that they are little lessons in

the practical school, which test our strength and tend to develop that which is obvious to all men,—our character.

How often we notice that the person who wears one or more diamond rings on their hands is paid more deference, than the person whose shapely hands, vitalized by the soul within, are ornamented by no artificial means. Not that there is any evil in the wearing of those clear sparkling stones, which are emblematic of purity; but the false idea, that the owner should have prestige.

The smart set in every large city, are continual seekers after original and expensive diversion. After the entertainment has past, the beauties of the affair are soon forgotten amid thoughts of future pleasure. In the last few years there have been hundreds who have resigned their place in this vain bubbling existence, to live life for itself, and to spend much of their money and energy in doing good to the struggling masses, who are in need of assistance. Then it is, that they realize, that real happiness cannot be bought, or obtained in any special place in this world; but that it comes from within and from helping others to help themselves.

Society does not like adversion, but names and customs. Do not attempt to convert your numerous acquaintances by appealing direct to their mentality,—they would laugh and call you very "eccentric;" If you should endeavor to explain to them certain occult truths, in the simplest language and to the best of your ability, they would understand but little of the meaning you would want to convey. Why? Because there are no cells in the brain-stuff prepared to receive the knowledge, it rebounds to those who are in the same thought currents. You must remember that spiritual discernment is the result of growth.

Do not look with contempt upon the exaggerations of speech

or upon the hypocritical affectations of social life, which are garbed in mere conventionality; but look upon the actors, as little ignorant children playing their part in the drama of mortal existence. When you see two elderly men in angry discussion over some selfish desire, think of them as two small boastful boys, each affirming that he can "lick" the other. When you see three or four society women, each exerting herself to become the most popular; then think of a number of little girls, each envious of the other, because the one possesses some toy which the other has not. Smile—ay smile contentedly, for you know that yesterday you were in their place, and to-morrow they will be in yours; and when you can, by a kind cheerful word, extend to them a helping hand, and gently lead them toward the path of Light, Truth and Love.

A Striking Illustration of the Practicability of Co-Operation.

FROM "THE ARENA"

A concrete illustration of the wisdom, utility, and practicability of co-operative efforts along the line of the Rochdale movement is found in the wonderful history of co-operation in Windhill, England, as recently related by Mr. Edward Smith, now of San Jose, Cal. This story which appeared in a recent issue of the *Co-operative Journal*, reads like a romance, especially when the report of the movement for the last year is compared with its humble beginning.

"There were," observed Mr. Smith, "twelve of us, all poor young men, some of us with families, and in 1867 we were buying our groceries in small lots and paying tremendous prices, so we concluded to organize an association. We put in £2 each, or \$120. We bought as many of the staple articles of the

grocery trade as we could, and rented a small cottage for storing them. Then one of the 'twelve apostles,' as we called ourselves, took his turn each week in keeping our little store open during the evening only. In three months the business had increased until we kept our store open day-times as well. In six months we had sixty members and in a short time we had sufficient funds to buy land and erect a building. Our dividends were large and our members soon began to accumulate savings, not only leaving their dividends with the company but depositing their earnings as well. We put in various lines of merchandise. Then we hired a number of tailors and set them to making our clothing. We hired shoemakers who made and repaired our boots and shoes. We bought fresh meats and employed a butcher to cut up and dispense them. In a few years we found it necessary to start branch stores and butcher shops for the convenience of our members. So the concern grew and prospered."

It was at the opening of the new co-operative store at San Jose, Cal., that Mr. Smith gave the above story of the growth of co-operation in his native home, and at that time he read the contents of a letter he had just received from the secretary of the Windhill company, which gave the following facts regarding the status of the movement to-day:

"The Windhill Association to-day has 5,650 members in a town of 26,000. Its business has grown until in 1901 its annual turn-over was £158,000 or \$780,000. The association conducts forty departments, sixteen branch stores, and ten butcher shops. It employs 150 persons and fifteen wagons. From these figures it will be seen that there is a shareholder for every family in town."

What was achieved in Windhill may be wrought in any American community where earnest co-operation will loyally

band together and work for victory, and where wisdom is used in the selection of honest and competent management.

"Query No. 50." "A Nut To Crack."

Henry Harrison Brown, Editor of "NOW" finds no adequate explanation.

Herbert A. Parkyn, M. D., Editor of "SUGGESTION," says it is an easy one.

For some time there has been an article going the rounds of our exchanges containing the report of certain phenomena, the different explanations of which we have been reading with considerable interest. The article attracted our attention especially from the fact that we had given a report of similar phenomena in *Eltka* some two years ago. At that time we could not give, nor are we yet able to give, a perfectly satisfactory explanation. However, we will reproduce the articles giving the opinion of Dr. Parkyn and Mr. Henry Harrison Brown and will later give some of our own conclusions.

Our quotations are made from the article in *Suggestion* Entitled "Query No. 50. An Easy Nut Cracked."

EDITOR SUGGESTION:

The enclosed clipping appeared in *The Religio Philosophical*. What do you think of it? Is there any other explanation for the result obtained than that given by the writer of the article?

W. P. B. Montana.

A NUT TO CRACK.

TO THE EDITOR:

A recent experiment with one of the sonambules in my class is worth reporting. For it I find no adequate explanation. I took about 75 of my business cards, as they have a blank side and are as nearly alike as human ingenuity can devise. While

performer and saying, "I have put a mark upon the face of the top card in the pack." Of course the performer must have noticed the exchange, but he probably did not wish to make a fuss, and he felt sure of success anyhow. So he took the pack, and going to the subject, handed her the pack just as he received it, the marked card face downwards, upon the top of the pack. 'I want you' he said, 'to look hard at this portrait,' and she gazed steadily at the back of the card he gave her. 'It is a portrait of your sister,' he said, 'and is considered an excellent likeness. I want you to remember the portrait, so that when you see it again you will be able to pick it out at once. Is it a good likeness?' 'Yes, very good,' she replied. 'Very well,' said he, 'look at it again, and be sure to remember it. Just describe how she appears there.' Well the subject went into all the details, you know—dress, hair, hat, and everything, and then he took the cards from her and handed the pack to someone to shuffle. He shuffled them well, for I watched him, and then returned them to the performer. He said to the subject, 'I want you to take this handful of portraits and pick out your sister's photograph from among them.' You understand that she was only looking at the backs of the cards. Well she went straight through the pack and stopped at a certain card. The performer passed it to the man beside me. 'Is that your card?' he asked. 'It certainly is,' he replied, 'Here's my mark.' I was very glad he picked this man out, because the result of this feat settled his skepticism for that evening."

"Wonderful indeed!" sneered the doctor, when I had finished. "So she only saw the backs of the cards, eh?" Ah, clairvoyance without doubt—and it convinced the skeptic? Truly we are a credulous people."

"Come, then," I said; "since you're so cock-sure, let's have the explanation."

"Would you like to see me do the trick" he asked, "or would you rather waive that and have the explanation at once?"

"I want the explanation," I said.

"Very well," he said quietly. "It hardly becomes me to laugh at you, I suppose, seeing that it took me some time to satisfy myself that there was nothing in the trick beyond a certain quick observation, but after performing it correctly myself with an ordinary pack of cards while I was in my waking condition, I was satisfied that there were at least two ways of doing it."

"Nonsense," I said.

"I did it six times running with six different packs, and that was enough for me! Do you know the explanation? No two cards are ever alike. Look fixedly at the back of a card in any pack, and then see if you can't pick out the card any time you want to. You can, if your observation is fairly acute."

"But there's more than that in it," I cried.

"Of course there is," said the doctor. "That's only half the trick. We know how it can be done; now to prove how it is done. How do you suppose we got at the truth? Simplest thing in the world. We woke the subject up and asked her how she remembered the photograph. She couldn't remember, didn't know how she did it. Made her do the trick again and told her this time she *would* remember. Woke her up again. 'How did you know this card?' 'I knew it by the spot in the corner,' she replied. 'Didn't you see your sister's face in it?' we inquired. 'Not the second time,' she replied. 'I did when I was first told to look at the card.' Very simple, you see. Anything odd in the appearance of this particular card was firmly fixed in her memory. Yet she didn't know in her subjective state that that was how she chose the right card. Hence she was perfectly honest in her work; you see both she

and I, she with the subjective, I with the objective consciousness, performed the trick alike."

At the time the interview with Dr. Flower occurred I believed the hypnotic somnambule actually slept and remembered nothing that occurred during a seance. But even at that time I had discovered that by suggesting to the somnambule that he should tell what he saw on the card that reminded him of the photograph, he would be compelled to tell me the truth, and the truth came out unexpectedly, for I thought then the subject actually saw a photograph.

Some subjects are more cunning than others, so that this feat cannot be successfully performed with all somnambules unless they are given a "cue." Give them a "cue" and even the dullest of them will perform the trick very well, for if you will examine a pack of playing cards you will find that no two of them are alike. Every card has some distinctive marks by which it can be easily remembered. If blank white cards are used the trick becomes much easier, for I defy anyone to produce fifty ordinary business cards that are not so clearly marked individually that a young child can pick out the selected one every time. In fact, if you spend a month endeavoring to find fifty—nay twenty—white cards without individual markings you will fail.

The Doctor concludes his remarks with the very good advice to "Take the trouble to test this matter for yourself." We have done so; and will give next month a report of some of the experiments which have led us to believe that the correct, or at least the *complete* solution has not yet been reached.

MIND BUILDING.

Anybody may go into the business of building his own mind. The thinking organ undergoes perpetual changes in

cell-structure and is never finished. Even in old age it is not too late. Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant ideas and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up only now and then. Let him make this a regular exercise, like swinging dumb bells. Let him gradually increase the time devoted to these psychical gymnastics giving them sixty or ninety minutes per diem.

At the end of a month he will find the change in himself surprising. The alteration will be apparent in his actions and thoughts.

It will have been registered in the cell structure of his brain. Cells useful for good thinking will have been well developed, while others producing of evil will have shrunk. Morally speaking, the man will be a great improvement on his former self.—*Prof. Elmer Gates.*

THE SURGERY OF LIGHT.

REMARKABLE DISCOVERY OF HEALING RAYS BY
DR. NIELS FINSEN, OF COPENHAGEN.

Cleveland Moffett, Alfred Harmsworth, Dr. George G. Hopkins and Jacob A. Riis
Tell the Story of Dr. Finsen and His Achievement in the
February number of McClure's Magazine.

It is fitting that a great discovery touching the treatment and care of certain diseases *by light alone* should be given the world by a man who lived in Iceland until he was twenty-one, and knew through all his boyhood the depressing influence of too much night. One of the first things Finsen said when I went to see him last summer in Copenhagen was this, and he said it with touching humility: "All that I have accomplished in my experiments with light and all that I have learned about

its therapeutic value has come because I *needed* the light so much myself. I longed for it so."

The story of Finsen's achievement is another instance of success growing out of apparent failure, and strength out of weakness. For, after studying medicine for eight years at the Copenhagen University, he took his doctor's degree in 1890 (at the age of thirty) only to find himself so stricken in body, with heart, liver and digestive organs all affected, that it was out of the question for him to ever practise his profession. So he turned to the work that offered, and for three years filled the modest post of preceptor in anatomy at the university, his health continuing as bad as possible. Thus in 1893 the Finsen whose fame to-day is celebrated through all the scientific world was a poor and obscure instructor in a little Danish city.

During these three years, however, Finsen did more than teach anatomy; his spare time, his thoughts, and any strength he had after the day's work, were occupied with observations and experiments destined soon to rob small-pox of its ugliest terror, the scarring of the face. Not that he started with any such aim or had small-pox particularly in mind at first; he started with light and a study of its physiological action: Can light do any *good* to the body, can light do any *harm* to the body?—a subject of investigation at that time almost entirely neglected. But he came presently to such important conclusions as to the influence of light in certain eruptive diseases, notably small-pox, that before the end of 1893 great doctors in various parts of Europe were listening with respect and wonder to this startling message from Copenhagen.

It was a simple enough line of reasoning that led Finsen to his first discovery. He found that if a number of earthworms were placed in an oblong box covered half with red glass and half with blue glass they will always crawl away from the blue

light and seek shelter in the red light. In blue light they are restless and ill at ease, in red light they lie still, perfectly content.

Finsen took note also of a curious experiment with the chameleon, which consists in placing this little animal so that half of its body is under blue glass and the other half under red glass, the result being that one half of the chameleon turns almost black under the blue light, while the other half remains almost white under the red light. Which means, explained Finsen, that the chameleon uses its moveable pigment cells to protect itself against the disagreeable effects of the blue light.

And the summing up of these and hundreds of similar observations was that, of the various colors composing ordinary sunshine, the blue or actinic rays—sometimes also called the “chemical” rays—including violet and ultra-violet, are the only ones that have any noteworthy physiological effect upon animal life. The red rays have none at all, the others scarcely any. All that the red or heat rays can do is to burn when intense enough, as fire burns. But the “actinic” rays, which do not burn, have other properties that may render them highly beneficial or harmful to animal life. Thus it is the “actinic” rays that produce ordinary sunburn—really not burn at all, but an irritation of the skin, which may as explorers know, be quite as painful on a glacier with the thermometer below zero as in the tropics.

Finsen was at this point in his researches when, one day at the medical library in Copenhagen, he came upon a pamphlet published in 1832, by Dr. Pictou, of New Orleans. In the pamphlet there was incidental mention of the fact that, during a certain small-pox epidemic some soldiers confined in dark dungeons had suffered the disease and recovered without supuration or scarring. No attempt was made at explanation. But the mere fact was sufficient for Finsen, who, in a flash of

insight, siezed upon a truth that had lain here for years, understood by no one. The soldiers had recovered without scarring simply because, being in the dark cells, they were protected against the irritating actinic rays, the same blue rays that disturb the earthworms so. No one knew better than Finsen how much harm these rays can do, even to a normal and healthy skin, by sunburning. How much greater harm, he reasoned, must these rays work if allowed to fall upon an inflamed sensitive cuticle like that of a small-pox patient. It was, therefore, clear to him that such patients should be kept either in darkness like Dr. Pictou's prisoners, or better still for purposes of convenience and comfort, in red light, which is physiologically the same as darkness. Would not patients thus protected from the chemical rays enjoy immunity from pock marking? he asked himself.

Within a month after the question had suggested itself Finsen offered to the world his red-light treatment, declaring confidently that small-pox patients would suffer no scarring of face or body if cared for in rooms from which all light but red had been excluded. And the curious part of it is that at this time Finsen *had never seen a case of smal-pox*, and based his conclusions entirely on theoretical grounds. He was like the astronomer who first calculated with pencil and paper that there must be a new planet at a certain point in the heavens, and then set about finding it with his telescope.

It happened that there was much small-pox that summer in Bergen, Norway, and Dr. Findholm, chief of the military service there, suggested to Dr. Svendsen, his assisstant, that he make a trial of the red-light treatment. In August 1893, the first test was made on eight small-pox patients, four of them children, who had never been vaccinated and were bad cases. The result was a triumph for Finsen, and was summed up thus by Dr. Svendsen:"

"The period of suppuration, the most dangerous and most painful stage of small-pox did not appear; there was no elevation of temperature and no edema. The patients entered the stage of convalescence immediately after the stage of vaccination, which seemed a little prolonged. The hideous scars were avoided."

Here, then, was a thing accomplished by the ailing anatomy teacher. All the world might now have small-pox without fear of disfigurement, which was something, although certainly not a cure.

It was well known at this time that ordinary sunlight will destroy bacteria if these are long enough exposed to its action. Finsen now proceeded to show that this bactericidal action of light is almost entirely limited to the blue, the violet and ultra-violet rays (the green, yellow, and red being practically useless), and that this action is greatly intensified by focusing the light through lenses. Thus Finsen found that while unfocused light from a July sun in Copenhagen would kill plate cultures of the *bacillus prodigiosus* in an hour and a half, the same light concentrated through lenses, with the useless rays filtered out, would kill similar cultures in two or three seconds, and the same was true of other bacteria—they were almost instantly destroyed if exposed to concentrated actinic rays.

Finsen began with lupus, a dreadful disfiguring disease, usually of the face, that comes when the bacteria of tuberculosis attack the surface of the body instead of the lungs or deeper parts. There was no cure for lupus, and thousands of sufferers over the world (there were some 1,500 in Denmark alone) were condemned without hope to endure its slow ravages. Surgeons might cut away the affected parts, but some of the bacteria were almost sure to remain, so that the knife gave only temporary relief.

Finsen's first patient was an engineer of Copenhagen, Niels Morgensen, who for eight years since the lupus declared itself had vainly tried whatever science could suggest for his relief. No less than twenty-five times, he told me, his face had been operated on, the right side being cut, scraped, burned with acids, seared with hot irons, and all to no avail. In the fall of 1895 the phototherapeutic treatment on Morgensen, was begun. At first everything was very crude; a hand lens was used to concentrate the rays from an ordinary arc lamp, the red and ultra red being filtered out through blue water. For an hour or two hours, every day, this concentrated blue light was directed against the afflicted right cheek, Finsen himself holding the lens, aided by a medical student.

The result came up to the fullest expectations. After the first treatment there was no more spread of the disease but a steady closing in of the lupus patches and a lessening of the angry redness as healthy tissue formed. Within six months Niels Morgensen was free from his disease, and Finsen had done what doctors and surgeons would have laughed at as a mad impossibility—he had cured a case of lupus with some blue water and a piece of glass.

Alfred Harmsworth, editor of the *London Daily Mail*, and donor of the first \$50,000 lamp to the London Hospital, says:

"It is not too much to say that the Finsen light treatment for lupus ranks among the most striking and beneficent discoveries which modern medical science has made for the benefit of afflicted humanity. I cannot think it possible that men of means can know that so terrible a scourge can be absolutely and certainly cured, and yet allow the hospitals of your generous and enlightened land, from lack of funds, to continue without the necessary appliances for the Finsen treatment."

Dr. George G. Hopkins, in speaking of the Finsen System in

America and its use in combination with the X-ray in the treatment of cancer, says:

"It is yet too early to assert that the Finsen ray, used in combination with the X-ray, will definitely cure malignant cancer. Until the cases of apparent cure have been under observation for several years there can be no certainty that the disease is eradicated. This much, however, we may say: that the dreaded scourge can be arrested even in its last stages, and the sufferings of the patient almost nullified by the simple action of the actinic rays. Should the apparent cures of cancer prove permanent, we must regard Finsen's discovery as the greatest mitigant of human suffering since the first use of anæsthetics."

Jacob A. Riis, in telling of his personal acquaintance with Dr. Finsen, says: "I came to look with a kind reverential awe upon this patient, silent man whose every thought was for his suffering fellows while he calmly counted the hours to his own release from racking pain. I learned from his own lips the story of his great temptation: how when he found what he sought he lay awake one whole long night, debating with himself whether to turn it to account in private practice,—Finsen is a poor man—or to give it and his life to the world. He chose poverty: and the world is the richer for his sacrifice.

*Ordeal by Fire.

"Through fire and water to serve a friend," is an expression frequently heard, yet how few stop to consider that it has any foundation in fact! It seems hardly possible to us, of the twentieth century, that not so very long ago—only back to the

*In the preparation of this article we are especially indebted to the excellent series of articles which appeared in Nos. 5, 6, and 7 of "Realization," by Joseph Stewart, LL. M., and to Prof. S. P. Langley, secretary of the Smithsonian Institution.

time of Henry III—there was in England and the continent a form of trial to determine the guilt or innocence of a person in which the accused had to carry a piece of red hot iron for some distance in the hand, or to walk nine feet barefoot and blind folded over red-hot ploughshares. The hand or foot was bound up and inspected three days afterwards; if the accused had escaped unhurt, he was pronounced innocent; if otherwise, guilty. Throughout Europe the clergy presided at this trial; for then, as now, there was a widely held belief that supernatural powers (in each case the God of the believer) would interpose miraculously to vindicate the innocent.

For the civilized world, the Fire-Ordeal is a thing of the past. Yet, in the words of Andrew Lang, "Nobody would guess that a rite of passing deliberately, and unscathed, through ovens or furnaces yet exists in Japan, Bulgaria, the Society Islands, Fiji, Southern India, Trinidad, the Straits Settlements, the Isle of Mauritius, and, no doubt, in other regions."

Joseph Stewart shows that the practice, "both as a religious rite and a judicial procedure, is of greater antiquity than any special form of religion." In accounting for its continued use, he says: "It can hardly be supposed that a practice involving the lives of persons could have prevailed over the world and have been wholly devoid of occasional results which to some extent gave reason for a belief in it. If, without deception, it must have inevitably resulted in conviction, it is difficult to account for its long survival. The cases differ from common folk-lore traditions in that they were of the people's experience, enacted with terrible reality, sanctioned by custom and law, enforced by judicial orders, and related in the history of jurisprudence and religion.

"On this point W. S. Gibson, F. S. A., in *Archæologia*, vol. 32, 287, says: 'That all the accused were not found innocent

by the corsned and immersion, nor all guilty by the hot water and the hot iron, is evident from the permanence in public estimation of these methods of appeal. . . . The theories that have been suggested do not apply to all methods of trial, nor do they satisfactorily show by what human means these fearful proofs were resorted to with impunity. Their constant employment by almost every nation of Christendom during not less than six centuries is a historical fact inconsistent with the theory that collusion and fraud were practiced by the clergy.'"

"Notwithstanding such considerations, these narratives would continue to be regarded as evidences only of human vagaries and superstitions were it not for the fact that, one of these phenomena survives in our day in the ceremony of the Fire-Walk, the unquestioned evidence of whose supernormal character is afforded by competent observers. If the latter is performed by reason of supernormal faculty, that fact will somewhat change the view regarding the historical cases, and offer a reasonable explanation for such instances of genuine exemption as may have occurred, if any."

"Regarding the modern cases, the easy explanation of fraud and deception have wholly failed, in the view of competent observers, to meet the facts. It may be that a further study of psychic phenomena will suggest the explanation."

A few examples of the modern Fire-Walk will be given. The first is an extract from the narration by Colonel Gudgeon, in *The Journal of the Polynesian Society*, of the ceremony as performed at Rarotonga.

"About 2 p. m. we went to the oven and found the *Tohunga* (a Raiatea man) getting matters ready, and I told him that, as my feet were naturally tender, the stones should be leveled down a bit. Men with very long poles that had hooks, began to level the stones flat in the oven, which was some twelve feet in diameter.

"He then unbound two bundles which proved to be the branches of a large-leaved *Ti*, plucked, it is said, from two of these trees standing close together, and it is said that the initiated can on such occasions see the shadow of a woman with long hair, called *te varua kino* (evil spirit), standing between the trees. So much for the Shamanism, and now for the facts.

"The *tohunga* (priest) and his pupils walked to the oven and, halting, the prophet spoke a few words and then each struck the oven with the *ti* branches. This was three times repeated, and then they walked slowly and deliberately over the two fathoms of hot stones. When this was done the *tohunga* came to us, and his disciple handed his *ti* branch to Mr. Goodwin, at whose place the ceremony came off. Then the *tohunga* said to Mr. Goodwin, "I hand my *mana* (power) over to you; lead your friends across." Now, there were four Europeans, Dr. W. Craig, Dr. George Craig, Mr. Goodwin and myself, and we stepped out boldly. I got across unscathed, and only one of the party was badly burned; and he, it is said, was spoken to, but like Lot's wife, looked behind him, a thing against all rules.

"I can hardly give you my sensations, but I can say this that I knew quite well I was walking on red hot stones and could feel the heat, yet I was not burned. I felt something resembling slight electric shocks, both at the time and afterwards, but that is all. I do not know that I should recommend every one to try it. A man must have *mana* to do it; if he has not, it will be too late when he is on the hot stone of *Tama-ahi-roa*.

"To show you the heat of the stones, quite half an hour afterwards some one remarked to the priest that the stones would not be hot enough to cook the *ti*. His only answer was to throw his green branch on the oven, and in a quarter of a minute it was blazing.

"I walked with bare feet, and after we had done so, about 200 Maoris followed. No one, so far as I saw, went through with boots on. I did not walk quickly across the oven, but with deliberation. My feet also were very tender. I did not mention the fact, but my impression as I crossed the oven was that the skin would all peel off my feet. Yet all I really felt when the task was accomplished was a tingling sensation not unlike slight electric shocks on the soles of my feet, and this continued for seven hours or more. The really funny thing is that, though the stones were hot enough an hour afterward to burn up green branches of the *ti*, the very tender skin of my feet was not even hardened by the fire."

Dr. T. M. Hocken, F. L. S., gives a detailed account of the Fiji "fire-ceremony" in the *Transactions of the New Zealand Institute*, which says, in part: "The great oven lay before us, pouring forth its torrents of heat from huge embers, which were still burning fiercely on the underlying stones. The pitiless noontide sun, and no less pitiless oven heat, both pent up in the well-like forest clearing, reduced us to a state of solution from which there was no escape. Despite this, the photographers took up their stations, and others of us proceeded to make our observations. The *lovo*, or oven, was circular, with a diameter of 25 or 30 feet; its greatest depth was perhaps 8 feet; its general shape was of a saucer, with sloping sides and a flattish bottom, the latter being filled with the white-hot stones. Near the margin of the oven, and on its windward side, the thermometer marked 114 degrees."

The stones at the bottom of the oven were disclosed, with here and there flame flickering and forking up through the interstices. The diameter of the area occupied by those stones was about 10 feet, but this was speedily increased to a spread of 15 feet or more by a second ingenious method. . . . Our

thermometer was suspended by a simple device over the center of the stones, and about 5 or 6 feet above them, but it had to be withdrawn almost immediately, as the solder began to melt and drop, and the instrument to be destroyed. It, however, registered 282 degrees Fahrenheit, and it is certain had not this accident occurred the range of 400 degrees would have been exceeded and the thermometer burst.

"During all these wild scenes we had seen nothing of the main actors—of the descendants of Na Galita. Doubtless to give more impressive effect, they had been hiding in the forest depths until the signal should be given and their own supreme moment arrive. And now they came on, seven or eight in number amidst the vociferous yells of those around. The margin reached, they steadily descended the oven slope in single file, and walked, as I think, liesurely, but as others of our party think, quickly, across and around the stones, leaving the oven at the point of entrance.

"Just before the great event of the day I gained permission to examine one or two of the fire-walkers prior to their descent into the oven. . . . The two men thus sent forward for examination disclosed no peculiar feature whatever. As to dress they were slightly garlanded around the neck and the waist; the pulse was unaffected, and the skin, legs, and feet were free from any apparent application. I assured myself of this by touch, smell, and taste, not hesitating to apply my tongue as a corroborative. The foot-soles were comparatively soft and flexible—by no means leathery and insensible. This careful examination was repeated immediately after egress from the oven, and with the same result."

(Continued next month. Containing "The Fire-Walk Ceremony of Tahiti" by Prof. S. P. Langley, the experience of the medium D. D. Home, etc.)

If this is the first copy of ELTKA that has come to your notice, we trust you will subscribe, or at least avail yourself of a

trial (six months for twenty-five cents) in order to become better acquainted.

The Pity Of It.

BY GEORGE A. GREENE.

I have come along my journey of life enjoying the pleasures and happiness that commended themselves to me and have been correspondingly depressed by those things that put up a bluff of trouble against me. Sometimes the depression degenerated into cowardice and I dodged the issue presented me. Sometimes there came the reaction of resistance and I assumed an attitude of combat and strife, considering it an ideal one. Oft times I found I had run away from the veriest of shadows, and the humiliation of it in my cooler moments of after thought was harder to bear than could have been the apparent punishment that awaited me had I stood my ground. And on the other hand I sometimes found that the energetic fight I had put up against some seeming menace was the only reality that had any existence in that connection.

My experience was very like that of the clown in a show whose head struck against the athlete's punching bag as he walked too near it. Being angered he struck it viciously only to find that the reaction of the bag struck him in the face with equal force. It had no energy or vicious intent till he himself imparted them to it. The truth of the matter is that his punishment was the necessary result of his own acts and that no other intelligence than his could be held responsible for it.

The teaching of these experiences of my life coincide with the doctrine of non-resistance.

The application of the various classes of arithmetical principles are illustrated and made clear to the student by the consideration of a simple question involving a few marbles or

pennies, but a principle found good there is good forever. That millions may depend upon it is no reason for doubt.

So, my experience having proved to me beyond a question that nonresistance was the factor of greatest power in my dealings with so-called troubles, it follows that it must be the principle to be applied in solving all such questions no matter how much seems to depend upon them nor how complicated their appearance.

Trouble is a phantasy, a baseless belief, that can find no excuse for its shadowy, murky existence only as I forget the foundation truth—All is good. With my faith resting firmly on this rock I can meet all the emergencies of life with the certainty that whatever illusions invest it will drop away and that the reality remaining will be good for me.

I could pour out lamentations of regret and sorrow over those stenuous efforts that I now know to have been so foolish, but such a course would be only a continuance of that old folly of making much out of nothing. So, really, I have little to do with the past.

"The mill cannot grind with the water that has passed" and, also, "I cannot cross the bridge until I reach the river." So I am glad to drop trouble, and the past and the future, and more glad to find that just the *real* demands my attention in the *present* time only.

The pity of it is that The Way traced by the One Master of the Science of Life who declared it "so plain that a way-faring man though a fool need not err therein" should have been deserted to follow the "blind leaders of the blind."

The Ideal is in Thyself,

The situation that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered,

despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and, working, believe, live, be free.

HOME STUDY.

Including Informal Talks With Our
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spondence, etc

In carrying out this department to the fullest mutual benefit possible it is necessary to reduce the expense to the lowest point, and a considerable saving in office work will be made by customers giving attention to the following simple rules.

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Frequently we receive an order for a book of which there is but one copy in the library. In such case the book may be already loaned but due for return within a week or two, so do not be impatient if you do not receive an immediate reply. Where the demand seems to warrant it, duplicate copies will be added as soon as practicable.

In all cases where requests are made for books not now on hand we will make an effort to add them to the Library as soon as possible. Your letter will be kept on file and as soon as the book desired has been procured you will be notified.

Among The Magazines.

COMMON SENSE is the title of a new journal of universal thought, edited by Eugene Del Mar, Denver, Colo. The current number is very interesting and we are sure that all who have

read any of Mr. Del Mar's writings will want to secure a copy. From what we have seen of the editor's previous work we are confident that the journal, as its name implies, will be full of good common sense. Price, \$1.00 a year. Address P. O. Box 1364, Denver, Colo.

ATMOS, Edited by O. N. Orlow, Ph. D., is the title of a new monthly devoted to "the Brotherhood of Divine Humanity." It is one of the most tastefully printed periodicals we have seen and contains many good things. \$1.00 a year. O. N. Orlow, Ph. D., 3440 Clay St., San Francisco, Calif.

The March number of the New Thought magazine, MIND, presents an unusually varied table of contents. It opens with a metaphysical view of Evolution by Henry Wood, which is followed by an ironical article entitled The "Heathen" Hindu, from the pen of Baba Premanand Bharati, an Indian sage. The Value of Physical Phenomena, by A. W. Wright, concludes a series on Spiritualism: Old and New. John Emery McLean, in the editorial department, discusses a variety of topics of New Thought interest. The number concludes with Editor McLean's Reviews of New Books. (20 cents a copy, or \$2.00 a year. The Alliance Pub. Co., Fifth Ave., New York.)

NEW BOOKS

"ELIZABETH TOWNE'S EXPERIENCES IN SELF-HEALING" is really a history of the author's own life for the last twenty odd years, written up in her own inimitable style. She has shown plainly just how she grew up in the new thought, healing herself "of almost every imaginable kind of disease from heart trouble to the catching-cold habit, from all sorts of chronic and acute things, and from all sorts of faults of disposition and temperament." When Elizabeth has any work to do she alway begins the day before, and says she can invariably get herself "into the mood"

at the proper time. Her instructions along this line (some writers would call it auto-suggestion) are worth the price of the book. Paper; 65 pages; price, 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

PRACTICAL HYPNOTISM is the title of a very interesting and useful little book upon this subject by O. Hashnu Hara

The object of this book is to present to the student in a cheap and handy edition a clear, practical exposition of some of the best known methods of inducing hypnosis. The author does not make any claims of originality, and has added to the value of the book by liberal use of the works of such well known authorities as Mesmer, Moll, Braid, Deleuze, Liebault, Bernheim, Bjornstrom, Charcot, Hudson and others.

Paper; 108 pp; price, 30 cents. E. Marsh-Stiles, Publishers, 12, St. Stephens Mansions, Westminster, London, S. W., England.

THE LAW OF EXPRESSION; OR THE ORDER OF CREATION, by Alma Gillen, is written, as the author says, "to show that it is perfectly logical, scientific and reasonable to believe that one can be cured of illness and have his sorrows changed to joy," because of the innate powers *within* man. Paper; 24 pp.; price sixpence. W. Isacke, 211 Edgware Road, London, W., England.

"A Book Relating to the Art Work of the Fire, and the Method by which the City that Needs no Sun may be built up." Paper; price 50 cents. By Adair Welcker, 331 Pine St., San Francisco, Calif.

THE NOAHIAN FLOOD ALLEGORY. Interpreted by interpreting the meanings of the wide-spread mental, moral and spiritual evolutions and revolutions of the present age. Paper; 66 pages. Price, 50 cents. For sale by Anna J. Austine,

Stewartstown, York County, Pa., or address the author, Emerick, author and lecturer, Jacksonville, Illinois.

UNITY: OR, FOR LIFE, LIBERTY, AND FREEDOM. Paper pages. Price 30 cents. By R. H. Bates. Torbay Villa, Hoch Road, Leighton, Beds, England.

CONSCIOUSNESS: BEING: IMMORTALITY: and DIVINE HEALING AND CHRISTIAN SCIENCE, is a beautifully printed booklet by O. O. Burgess, M. D., San Francisco, California, which we intend, later, to make a more extended review.

New Books For Eltka's Home Study.

Suggestion and Osteopathy. W. I. Gordon, M. D.
 In The Crucible. Laura M. Dake
 The Constitution of Man. George Combe
 Experience in Self Healing (paper) Elizabeth Towne
 How to Control Fate Through Suggestion. H. H. Brown
 The True History of Mental Science. Julius A. Dresser
 Realization. Loraine Follett
 Psychometry. J. C. F. Grumbine
 Auras and Colors J. C. F. Grambine
 Practical Hypnotism. (paper), O. Hashnu Hara

We expect to soon furnish our readers with another set of articles from the pen of Rev. Frank C. Haddock. His work which has appeared in Eltka has met with general approval. A letter recently received from Mr. Stephen D. Parrish, (Pastor and Counselor at Richmond, Ky.) he says, in speaking of Haddock's "Psychic Culture of Physical Character," "Although I do not agree with the Rev. Haddock in all his conclusions, yet this is the only logical and sensible manner in which I have yet seen the matter presented."