

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

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Recent Achievements in Science

BY REV. HENRY FRANK.

FELLOW OF THE ILLUMINATI.
In the MEDICO-LEGAL JOURNAL.

WHEN we contemplate recent achievements in science, we are at once surprised to discover how utterly they have demolished the so-called materialistic conclusions of a quarter century ago. At that time it was almost universally believed by the prevailing thinkers, along lines of scientific investigation, that alleged matter was the ultimate substance of nature, and that what was, by force of differentiation, denominated spirit, in reality had no existence whatsoever.

It is very true, however, that the multitude were very largely confounded by the use of terms which they did not understand, as did the philosophers. For instance, the term "materialistic" was wholly discounted by such students as Huxley and Tyndal, whilst Haeckel and Buchner, although they are usually regarded as the most outspoken materialists, refuse to be so classified.

The famous text of Tyndal, which has been quoted a thousand times to convince the uninformed that he was avowedly a blatant materialist, proves nothing more than that he was

pre-eminently a hylozoist, which is a wholly different thing. What Tyndal said was: "By an intellectual necessity I cross the boundary of the experimental evidence, and discern in that matter which we have, in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator, hitherto covered with opprobrium, the promise and potency of all terrestrial life."

Now, to a student who possesses only half the truth of nature, it must be most apparent that the above declaration is nothing more than the assertion that the primal force of spirit or being, from which all things have emanated, and in which or whom all things abide, must necessarily be inherent in so-called matter, and can only manifest itself through and in matter. The above statement is, in fact, nothing more than a scientific declaration of Saint Paul's sentiment when he proclaimed to the Athenians the unknown God by saying, "In Him we live and move and have our being."

We are so wont to regard matter as the crude, tangible, substance that we see and handle, that we are incapacitated to appreciate the meaning of a genuine scientist when he discourses on the subject. So long has the burden of theology lain as a pall on the crude substance of nature, as being the source and embodiment of all evil and degradation, including even the human form itself, that it came as a shock to the entire race when science undertook to speak to us of the divinity and eternity of matter.

The office of the so-called New Thought is, therefore, very efficacious in educating the masses in a correct understanding of the meaning and mystery of matter, and in demonstrating that there can be no genuine variance between the truth of religion and that of science, for truth is everywhere essential and one. And yet, over fifty years ago a great German scientist and

educator pronounced the same deduction, couched in scientific terms, and was duly denounced for his pains as an atheist and materialist.

It was the famous Moleschott who, at that period of theological autocracy and misguided churchism, declared "that the times are gone by in which men dreamed of spirit independent of matter. But the times are also past in which the spiritual was supposed to be degraded if it was only manifested through matter."

Herein is so-called New Thoughtism easily anticipated by a good half century. But only when we give this much abused New Thought, whose decadence has already set in—by the evidence of cant and the mummery of "vain repetition,"—such a scientific garb that it will not repel the honest student of nature on the one hand nor the seriously religious soul on the other, will it ever acquire such commanding prominence in the realm of culture as to be of permanent value to mankind.

The spiritual triumph of science has come in dissolving the discrete or separable elements of matter into single, invisible, universal, and uniform substance, in whose matrix are cast all the variable manifestations of nature.

The old error lay in the fact that there were a certain number of elementary units, from whose combinations all the manifest forms of substantial nature came into being. Now we learn that the supposed 70 or 80 elements are themselves all reducible to a single or final element, from which the variable forms of matter become manifest, merely because of the infinite involutions or convolutions of this primal substance within itself.

Some call this ether, some regard it as but a gas or rarefaction of ordinary matter in dissolution. "According to Secchi it consists, perhaps, of none but the primitive or true atoms of the unknown primal matter, from which were built up in separate

sets of groups those we erroneously name elements or original matter, so that all forms of matter would thus be constituted of ether." (Buchner.)

Although this conclusion was an excellent scientific guess about a half century ago, it has been outstripped by the exact experimentation of laboratory toilers, who have in our own day been actually able to analyze and dissolve the some-time mysterious atom, and discover its origin and system of organization.

From the fact that primal matter is now believed to be known by science, and that in all probability it is nothing other than electricity, in principle if not in manifestation, we have approached nearer to-day to the merging of pure science and pure religion than ever before in the world's history. This fact discovered, at once demonstrates the long proclaimed absoluteness and eternity of matter, no less than it demonstrates the indwelling, universality, and potency of concomitant spirit. The two are but different phases of one and the same thing; but different apprehensions by the human senses of variable impressions of the Universal Energy that moves the Eternal Substance of space and time.

The most remarkable and revolutionary of all scientific discoveries, not excepting Newton's *chef d'œuvre*—the law of gravitation—is that of Radiant Matter. That matter, notwithstanding its apparent solidity, should be in such a state of invisible activity that it is continually giving forth radiations which have the power to photograph objects and to augment the electric conductivity of the air through which they pass, is so revolutionary a discovery that it completely upsets all former theories of dynamics and the nature of matter.

The X, or Roentgen ray, has the power to penetrate solid objects, and the power of photographic activity. It can penetrate the human system and photograph the bones and foreign sub-

stances that may have become lodged therein. But these rays emanate from the solar ray itself, and are equivalent to what is called the ultra—or invisible—violet ray. The Becquerel or radio-active ray, however, emanates directly from the substance itself, as from radium, polonium, uranium, etc.

Now, it is very apparent that if our eyes were so made that they were susceptible to the high velocity of the activity of such rays, either Roentgen or Becquerel, then an entire universe which is now concealed from our knowledge would be exposed to our study and perception. This is the scientific assumption on which may be based the possibility of clairvoyance or clairaudience, some remarkable incidents of which powers I will enumerate in a later paper.

Two remarkable scientific deductions that should not be forgotten may logically be made from these discoveries in the radiation of matter.

First, they reveal to us the nature and internal condition of all matter. The so-called radiation is nothing more than an exceedingly high velocity of the particles of matter that fly off from the surface of these peculiar substances I have mentioned. A slight particle of radium will give off these radiations for millions of years, it is computed, without effecting any appreciable diminution of the original quantity. Hence it is very evident that the so-called atoms of all material substances are in such a state of ceaseless agitation and corpuscular warfare, that the surrounding air is ever bombarded by the offshooting particles. Hence Primal Matter is manifestly a state of infinite and eternal vibration of some substance that is invisible to the human senses, and in its nature is nothing more than the oscillation of an ever-present energy.

Second, the fact that matter can thus be dissolved, both in the laboratory and in nature, into simple energy or radiation,

proves its essential equivalence with what we are accustomed to call Spirit, and thus proves to us that all the universe is reducible to one simple element or essence.

Hence, inasmuch as what we call phenomena are, in the end, but the conscious impressions upon our sensitive organs of variable degrees of activity in universal energy or primal matter, it is manifest that if we can heighten our sensibility to more delicate impressions, we may be able to discern phenomena utterly different from, if not apparently contradictory to, the ordinary phenomena of nature.

This brings us to two more deductions: First, that the old conception of alchemy, or the corresponding inter-transmutation between the so-called chemical elements, is now a demonstrable scientific proposition; and, second, the proof of the often occultly asserted auric atmosphere of all substances, which may be clairvoyantly discerned.

As to the former, it need merely be said in this brief paper that even the most conservative among the authentic chemists now admit that in so much as radium has been dissolved into helium, the former of which is an absolute chemical element, it is proof positive that Alchemy is a demonstrable scientific realization.

The latter conclusion presents the most sensational or at least interesting revelation. For ages it has been asserted by those who claim to have psychic sight that they could discern certain auric atmospheres around objects, either dead or alive, and even though they were ridiculed by all the world, they held steadfastly to their amazing declaration.

But now comes cool and calculating science and asserts that in the precise experimentation of the laboratory there has been discovered what its sponsors call the "N" ray, which is a radiation (with photographic activity) from many if not almost all

objects, whose shadow can be cast on the sensitive plate and imprisoned in the photographic print.

I have not space here to go into a lengthy description of this the latest wonder of modern sensational science, but it is proof enough and comfort enough, to those gentle and persistent souls, who insisted they were declaring the truth and not clinging to a lie, when they asserted that they saw what no other human eyes, save those constituted as theirs, could behold.

Perhaps I have shown, or at least hinted enough, in this paper, of the startling manner in which the so-called materialistic or physical sciences of the day may justly be called into use on behalf of the students who are investigating the alleged arcana of nature and human experience.

I have ever believed and declared that nothing must be accepted as final until it has been demonstrated scientifically. I still believe so; only we may now see how, if we believe not stubbornly and bigotedly, but with simple faith, that our deeper discernment and penetration of nature will yet be objectively proved to the world. We may enjoy inward peace while universal progress is moving onward toward its distant goals.

The universe indeed is one—one in substance, one in spirit, one in laws, one in progress and evolution, one in consciousness. We who shall learn to come into unison with this infinite unity will be privileged to come into the consciousness of God, which is the sublimation of all substances and all personalities into the one Supreme Consciousness of Life, Love and absolute Identity.

The man who dedicates his life to knowledge becomes habituated to pleasure which carries with it no reproach; and there is one security that he will never love that pleasure which is paid for by anguish of heart—his pleasures are all cheap, all

dignified, and all innocent ; and, as far as any human being can expect permanence in this changing scene, he has secured happiness which no malignity of fortune can ever take away.
—*Sydney Smith.*

True Brotherhood.

BY M. ADELE THIEMAN.

FELLOW OF THE ILLUMINATI.

RECIPROCITY is the Law.

“Freely ye have received, freely give.”

You who stand at the dark abyss of despair, a yawning gulf of uncertainty before you, pause and consider. You totter at the brink of a seemingly unmeasurable chasm which you know not how to cross. You are lost in the great wilderness of superstition and ignorance. You grope in the darkness for guideposts and you find none. You stretch out your hand for a support, a brother's hand touches yours and you cast it from you. You are fearful of being dragged farther down into this mire of despair. You think not to help him on to where you stand, for perchance thereby you might make his foothold firmer. He might pass you and leave you behind, for the time is when you say, “An eye for an eye, a tooth for a tooth.” And so you stand alone. And can you conceive of more sorrow, more sadness, more wretchedness and more distress than to be alone—to stand alone—alone, unloved, unknown !

Is there no balm in Gilead, is there no physician there ?

You, who stand thus heavily burdened, look and catch the gleams of the beacon lights on the shores of eternity. There is a bridge spanning this dark gulf, and it is the Bridge of Brother-

hood, the only one in the annals of history upon which it is not necessary to hang a danger signal.

Nay, more than this, it is lined with precepts and mandates to cross. "Do unto others as ye would that others do unto you," appears in living letters. You cannot destroy the Bridge of Brotherhood for it is part of the universe, and indestructible. Neither can you open the draw to allow passage down the gulf which it spans. The foundation is laid deeply. You cannot uproot it. It is built of the myriads of souls of the material and the spiritual world. But you yourself must lay the pavement for your own thoroughfare. And how will you go about this? Reach your hand to others, for the pavement is made of the interest you draw upon the capital of charity. And the beacon lights from the other shore throw their gleam upon your pathway. The beacon lights are those who have left you for the shores of Eternity. Would you trim these lights? Then make yourself your brother's keeper. The darkness and mist of the great chasm is so intense, that the lights from the other shore cannot penetrate unless you set about to trim them. Dare you stand to reach a brother your right hand and hold out the left ready to grasp that which may possibly come to you? If you stand thus, you are but increasing the darkness of despair and misery. Let not your left hand know what your right hand doeth. This is the secret of true brotherhood. You are a vital spark of the wondrous universe and the future is in your hands. Will you work your doom or will you work your salvation? As you have received life, so you must sustain and give life. This is the working principle. You pass through life here as though walking through a crystal labyrinth, you come to a stop. Do you recognize that being before you, hideous and distorted. So do you stand, when you meet with the unkind action of yesterday. So again, do you see that face beaming with happiness. It is you,

reaping the reward of the hand given in charity to a needy brother.

Can you sow chaff and garner wheat? You have never received a kind word, a blessing, a token, but what you have earned it. Neither have you borne the brunt of troublesome burdens but what you drew them to you.

You say "I did not know. How can I be held responsible for what I have not been taught." You did know, you do know. You need not be taught. The knowledge was born within you. So also was born within you selfishness and greed. You have witnessed self-interest in your neighbor. You took self-interest as your aim. You have allowed egotism to reign until it has almost annihilated charity. Therefore your disappointments. Now is your time to begin. Realize the Brotherhood of Man and your duty to life. Once upon the Bridge of Brotherhood your brethren will form about you a body-guard of themselves. They are drawn to you by the irresistible love-force which you have created.

Brotherhood is the strongest indissoluble tie in existence. Will you weaken it by being weak, or will you strengthen it by standing steadfastly for the great cause of universal kinship?

A man becomes just by doing what is just, he becomes temperate by doing what is temperate, and if a man did not so act he would not so much as have a chance of becoming good. But most people, instead of doing such actions, take refuge in theorizing. They imagine that they are philosophers and that philosophy will make them virtuous; in fact they behave like people who listen attentively to their doctors but never do anything that their doctors tell them. But it is as improbable that a healthy state of the soul will be produced by this kind of philosophizing as that a healthy state of the body will be

produced by this kind of medical treatment. A man acting morally should know what he is doing—then he should deliberately choose to do it and to do it for its own sake, and lastly he should do it as an instance of a settled and immutable moral state.—*Aristotle.*

The Individual in Eternal Life.

BY O. O. BURGESS, M. D.

FELLOW OF THE ILLUMINATI.

THE cosmos itself "has a continuity of existence in all its changes," which constitute both individuality and eternal life.

Does this greater contain any lesser individuals which also live forever?

Life is ceaseless activity—and eternal life is no exception to this rule. But, while we can gain no definite conception of activity except as the motion of something, yet this is evidently an idea which comprises only the life activity of material forms—all of which are impermanent.

Now, while it is true that our knowledge of material forms is limited only by the reach of the telescope and the microscope, which it would seem—if unlimited powers could be given—would reveal an infinity of forms of which we know nothing now, yet we feel confident that they could never define any point of demarcation where the material ends in the immaterial. Nevertheless, in view of the fact that all material forms are subject to changes which inevitably destroy them, it would seem a logical necessity that any form of life to be eternal must at the same time be immaterial. It follows as a legitimate corollary that an eternal form of life is a form of activity, and not a form of sub-

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stance as distinguished from energy. This is not saying that substance in itself is not purely a manifestation of activity, which we call material when it becomes appreciable to the senses.

Apparently, a true conception of eternal life would involve a conception of activity wholly independent of anything acted upon—something in the way of conception which is not easily mastered.

While cosmic or eternal life possesses an individuality which cannot be other than unique—that it is also a conscious individuality becomes evident in the fact that it is the beginning, the end, and the sum of definite purpose—and purpose is the dominance of activity by intelligence. It is a well-known fact that human individuality is endowed with an intelligence competent to formulate purposes of almost unlimited reach, and to incite and direct the activity necessary to their accomplishment. And yet, what human intelligence can do is but a tithe of what is being constantly done by a higher intelligence.

Just here let us ask the question of all questions that interest humanity: Does the conscious, all-comprehensive and unique individuality of eternal life embrace other lesser individualities whose consciousness of self shall also be eternal?

The human is the only one of such possible individualities of which we have any practical knowledge—and its consciousness of existence is seemingly as transitory as the brain function which operates it. But however transient or permanent human individuality may be, there can be no question but that it forms an integral part and a notable feature of cosmic life itself from the moment it enters upon its allotted term of existence.

It would seem a fruitless task to seek elsewhere than in the ways and means through which human consciousness is awakened and kept alive for a solution of the question of its permanency of existence. All of the manifestations of consciousness with

which we are familiar are apparently dependent upon some physical function of the human brain: and a consideration of this fact, taken by itself, leads naturally to the reasonable conclusion that consciousness must die with death of the brain that creates and sustains it. But when in this connection we take into consideration the purposeful activity of cosmic life, governed by that superlative gradation of consciousness, which must of necessity be essential to the direction and accomplishment of its omnipotent and wonderful designs, we are incontinently forced to admit that consciousness, at least in some of its forms, must be independent of any and every function which could, in any contingency, be subject to suspension or stoppage.

This places squarely before us the question as to how far human consciousness is actually dependent upon brain function alone; and this question becomes especially interesting in view of comparatively recent developments of knowledge as to the independency of existence of what is becoming variously known as the subliminal, the subjective, or the sub-conscious mind. But if it can be in any way proved that human consciousness is perdurable, it matters little by what means its continued existence is supported.

Right here we confront the curious fact that usually, when scientific men set about seeking proof of the destiny of the human soul, they are exceedingly prone to taboo a fundamental tenet of science by decrying any and all observational methods of investigation. But the tide is turning, and there are now men of eminently recognized ability and experience who are ready to admit that the probable demonstration of human immortality by more than a single observational method is fast becoming merged into absolute certainty.

The able and in every way admirable address of President F. W. H. Myers, recently delivered at London before the Socie-

ty for Psychical Research in memory of Professor Henry Sidgwick, his close friend and the first president that society ever had, cannot fail to prove profitable reading at any time, and especially so in connection with the subject here under consideration. It will surely appeal to every receptive intelligence as remarkable for its felicitous expression of erudite and carefully-matured thought upon the history and present status of the Psychical Society's work, so greatly improved and advanced by the noble example and the untiring, self-sacrificing labors of the exceptionally endowed man whose career had just been closed—a work which has for its principal object the development of psychical knowledge upon a strictly scientific basis, in which the value of observational experience shall be properly recognized.

For example, one of the late Professor Sidgwick's careful, conscientious, and conservatively phrased conclusions, founded upon a vast, but well-digested mass of experimental reports reads as follows: "*Between deaths and apparitions of the dying person a connection exists which is not due to chance alone.*" This we hold as a proved fact. The discussion of its full implications cannot be attempted in this paper; nor, perhaps exhausted in this age."

This dictum of Professor Sidgwick's would, probably, be dismissed by Professor Haeckel with the compassionate comment that here was another fine intellect gone astray, for it should be well known that apparitions of the dead or dying can have but a fancied existence in the minds of the living. Both these radically antagonistic opinions are based upon critical analyses of two widely differing series of observations, each looking to a solution of the question: What becomes of individual human existence? and neither of them complete in itself.

On the one side, it is claimed that observation has secured ample evidence to prove that human life ends always and absolutely in death; while the other side claims to prove, also by

extended observation, that life is *sometimes* continued after death.

Because the first of these claims is in this way invalidated and disallowed, in part; and because a decision upon the counter claim (by inference) that, since human life is sometimes continued after death, it is, therefore, always continuous, is temporarily held in reserve, the question at issue between the contestants is reduced to this present status: Is Human Life *always* and *forever* continuous?

But the data are insufficient and no final decision upon this question can be reached without further evidence of a positive character—no decision which shall absolutely preclude appeal.

Such evidence is fast accumulating in the hands of careful and competent observers and will soon be satisfactorily complete.

After all, we need only Professor Sidgwick's conclusions quoted above, in conjunction with many others of similar import and authority, to create the not unreasonable belief that in the near future observational methods will have fully demonstrated the truth that man's animal existence is but a passing phase of his conscious individuality in eternal life.

What is Success?

BY L. W. BILLINGSLEY.

FELLOW OF THE ILLUMINATI.

WE hear a great deal about success in life, but few know what real success is. You ask the average man whom he deems the most successful persons, and he would probably name those who had piled up more money than they could use, or those who had won fame and whose name was on the lips of many men. These attainments would

be counted as evidence of superiority over the rest of humanity. To gain money or glory is credited with larger share of brain power than those who fail in their strivings for these things.

Most people deem wealth the greatest prize, because it gives power. Wealth brings a fine house, elegant furniture, rich wardrobe, superior carriages, automobiles and equipment, and permits traveling into foreign parts. Yet all these do not make sure health or happiness, they are not the natural products of either riches or poverty. Yet money is looked upon as the great source of possible enjoyments, and its absence brings restlessness and discontent. In these days, when many have piled up many millions and vast numbers of people are penniless, discontent is greatly on the increase.

A remedy for this discontent is one of the vital puzzling questions of the age. Fame comes next after dollars, and to some more. To hold some dignified office, or to receive the plaudits of people, or to see one's name often in the papers for some great attainment, this is glory. Into such a life the world cannot see enter any thought of failure. Back of all these outward results lies the true answer to the question—what is success—is it wealth or fame? Wealth does afford means for the gratification of the senses that are ever clamoring to be satisfied. It brings beauty to the eye, harmony to the ear, flavor to the taste, fragrance to the nostrils, but to the inner self, the real self, the Divine Ego, it mostly brings nothing.

Wealth in and of itself is not evil, for it may be made of the greatest good to its possessor, to be used to give him spiritual growth. But few realize the increased responsibility to their fellows with each dollar gained, because his power is greater. The same is true of fame. When ones name carries wide influence, then the responsibility for the way in which that influence is exerted is increased. The possession of these powers is

pleasant to contemplate only in the light of self-gratification; but they deaden the moral sensibilities and retard the evolution of the soul upward. The sage of Concord says thereon, "Every man takes care that his neighbor does not cheat him. But a day comes when he begins to take care that he does not cheat his neighbor. He has changed his market cart into a chariot of the sun."

When the sense of brotherhood is awakened, man turns the light on his own conduct; he has a recognition of the unity of the race. He has a wider vision and a wider love. He has a love of service for his brother man. He has a love that embraces the largest charity, broadest tolerance, and an unceasing effort to show ways, means and methods for a better and stronger living. The grasping selfish love of power in money or fame brings ultimate dreariness. Go back through the pages of history if you want to know who the successful men are. They are not Napoleons of finance who can sway the politics of a people. Such men were counted the successes of their day, but are not the successes of history.

The men who live in the hearts of the people, were those whose success was the success of service, and not of dominance; those who live and are enshrined in history are the saints, masters, philosophers and self sacrificing heroes. On the highest pinnacle of glory we find the Buddhas, Isaiahs, Christs, Pauls, Spinozas, Brunos and other cosmic souls of service, who gave up everything that men might grow, and suffered that humanity might evolve.

Our newspapers are running a squib descriptive of the circle of man's ambitions. It ends, of course,—as it should—in the "The Simple Life." It reads: Every farmer boy wants to be

a school teacher, every school teacher hopes to be an editor, every editor would like to be a banker, every banker would like to be a trust magnate, and every trust magnate hopes some day to own a farm and have chickens and cows and pigs and horses to look after.



Rays of Light

— FROM THE —
ILLUMINATI



THE spiritual ideal is not an end to be sought in itself, as if there were a spiritual quality or realm distinct from every other. The ideal is to lift all conduct, purify all thought, carry the spiritual consciousness into everything. The spiritual realm which we are in touch with is, in deepest truth, the creative life of all planes. There is no point where the spiritual ceases and somewhat else begins. Genuine spirituality is an almost unconscious accompaniment of the life of service, the growth of peace, the dominion of love.—*Horatio Dresser*.

—[Purity.]—

Keep your thoughts pure; talk only of pure and beautiful things, for your thoughts govern the different parts of your body. In your body you have bones, muscles, nerves, cells, glands, etc., controlled by your thoughts. Various glands secrete more or less according to our thoughts. "Your thoughts are armies sent out by you, organized or disorganized. They make you or rend

you." "Sift the thought until wheat is found." Read only pure, clean thoughts, for from impure books and papers you may defile your thoughts, also your body, which you must remember is the temple of your soul. We must keep a clean building for God to work in and through. You will say we make much ado over such a trifling thing as thoughts, but you will surely agree with me that a spark is *not* a trifle dropped into a keg of powder or a bunch of shavings.—*Anna M. Pennock.*

—[Love.]—

Love is the central light of the soul, and all the virtues we may possess center 'round it.—*May L. Davidson.*

—[Personality.]—

That personal charm or power by which one man controls and blesses another man is the evidence that we are living in a common life. In other words, we are all children of one God. The moment a true man really opens his heart to me, I accept what he shows me of himself as almost a revelation of my own nature, and my own possibilities. He does reveal to me something of God's nature which he inherits, and that nature I can share with him. It does not do, then, for me to leave all my work of charity or public spirit to this or that well-knit organization, however wise may be its plans. The world wants not mine, but me, and besides directing soldiers how to fight, I must throw myself somewhere into the battle. Personal presence moves the world, and only personal contact carries with it the promised gift of the majestic triumph of the Holy Spirit. Because I employ one man to make the head of a pin, and another to polish it, it does not follow that I can appoint yet another to "do

my charaties " while I sit at home by the fire and read Thackeray. I have my own personal part, and that part I must bear.—*Edward Everett Hale.*

—[Equality.]—

This idea of equality has had a tremendous growth in the life of the world during the last hundred years, but it is as small dust in the balance compared with the growth of the sentiment that we are to witness within the next twenty-five years. All the signs of the times point to the wonderful awakening of the social conscience of the world. We are to see in the near future a wave of revival that shall sweep over this country and, indeed, the civilized world, that shall be, in the best sense of the word, a revival of real religion; the setting of a social and political order that will enable every man and woman to be the best kind of man or woman that he or she is capable of being.—*Samuel M. Jones.*

What is Suggestion?

BY A. A. LINDSAY, M. D.

Principal of the St. Louis College of Suggestion.

FELLOW OF THE ILLUMINATI.

From the MEDICAL BRIEF.

RECENTLY a physician in one of our cities stated upon the witness stand that certain matters pertaining to the litigant were due to suggestion, which was a very unfortunate remark for the doctor. The attorney, in examination, said, "Doctor, what is suggestion?" After clearing his throat two or three times, hoping thereby to get a thought from some place to help him out of the tangle, he replied, "Suggestion !

that is something that affects the mind." The doctor would be a rich man had he collected a very insignificant sum from everyone who has laughed at his answer, for the thousands who could not answer at least saw the absurdity of his.

So many of our good brothers console themselves in their ignorance of scientific suggestion by saying there is so much that even the specialist does not understand, why should I be bothered concerning it at all?

The best reason I know as to why every doctor should bother himself about it is that there is so much that is now really scientific about it that did he understand the knowable he would have the most efficient agent at his service of all the agencies that he can command.

When the doctor knows suggestion as a science, he will know he does not have to be a hypnotist, or practice hypnotism, to apply the agency of beneficence most effectually; that hypnotism is the part of psychology that is useful almost exclusively as a means of demonstration of the different offices of the different divisions of the intellectualities; that hynosis stands in relationship to practical, laboratory psychology that dissecting does to the medical college laboratory.

Without dissection of the physical we could not learn it. Without the same separating in the psychological we can only learn from what others have learned there. Brethren, I step out of my laboratory to-day to tell you of the BRIEF family that which a decade of work demonstrates, and if you will assimilate every word of this, you will utilize that which is supreme as a remedial agency, and save you many an hour of laborious endeavor, and in your practice save your patients from changing physicians, leaving you.

Suggestion in its ordinary use means the introduction of an idea into a mind. Suggestion in its scientific meaning, strictly,

is the introduction of an idea into that part of intellect that presides over the body, and which idea being introduced there manifests its results involuntarily. To illustrate, I suggested to a patient "There is no sense of feeling in your arm." He looked at his arm and replied, "Yes, there is." I am sure that was the introduction of an idea into his mind, but he threw out the idea just as promptly. Suppose now that he had accepted the suggestion as being true, and I had tested the feeling and found he felt no pain, that would have been evidence to the uninitiated that the mind into which I first introduced the idea presides over the function, but to the demonstrator in psychology it proves a very different state of things. You can not study what I am here saying too carefully, for I am about to show how the Christian Scientist, Divine and Mental Healers happen sometimes to cure and yet fail many other times.

In the first instance, I introduced the idea, and it was at once rejected, and so went no further. In the second or the hypothetical case, the idea that there was no feeling was introduced into the wide-awake mind, but that mind considered the idea, and said it was true, that feeling had been taken away, and he passes it down to the seat of the sub-conscious as being true, and that which the mind believes is faith when it reaches the subjective, and it is the subjective that presides over the functions of the body. Hereafter, for sake of plainness and distinction, I am going to call that conscious, wide-awake, objective mind, simply mind, and I shall name that subjective intelligence that presides over the body and is controllable by suggestion, the soul.

As a further distinction between the two intelligences, I will say that the mind uses the brain and nervous system as its means of manifesting, and probably is located exclusively in the brain. The soul is that collective intelligence that resides in

every cell of every tissue of the body. This is right, since the psychology of the cell has revealed that there is mind present in all, and that the inherent laws that govern man in his entirety, both as to himself as a soul, and of the body as his present residence, are the same inherent laws governing the cells. Then since in studying the various cell organisms outside of the body we find the little first animals possess mind and no brain; this is demonstration that there is mind independent of brain and nervous system.

The chaotic condition of psychology and suggestion in most peoples' minds is due to the fact that it is generally thought that if a suggestion affects at all, it is through the operations of the mind. This cloudiness has increased because remedial effects occurred sometimes without the patient being passive, and yet many times in the passive state. The first experience would seem to render it unnecessary to produce the passive state, which most of the supporters of the science claim is essential. Yet the doctor knows of the various healers who do not produce the passivity, and then the doctor has occasionally successfully given suggestions in the wide-awake state. So sometimes getting results by introducing the idea into the mind, but failing often under like conditions, has caused the confusion.

Its solution is simply this: Sometimes your patient will accept what you say, and he says to the soul that what you suggest will take place, and the soul brings the results.

In another instance you will introduce the idea into the mind, and the patient would give a hundred dollars to believe what you say will occur, and he will try to cram it down upon the soul, but in that forced introduction of the idea into the soul, right along with it is the auto-suggestion that it will not take place. What is then the remedy, and what will clear all of this up? Simply this and nothing more: produce even a slightly

passive state (not hypnosis) and the idea will be introduced into the supreme power, the soul, and not be counteracted by the auto-suggestion of the patient's mind. But in this semi-passive state make your suggestions positive, but not indicating a great and sudden change that you yourself would not from experience expect would take place in a given time. At the next visit the passivity will be greater, and you can suggest more impressive manifestations. The point is, do not suggest that a chronic case will be perfectly well in a few hours, but suggest general improvement, and many of the symptoms by individual suggestion directed to them largely or in the main disappearing. If you make a stronger suggestion than can take place, you will defeat the efficacy of the method, for the soul will take it that you are deceiving it.

I desire to say that it is seldom that a theaapeutic suggestion will be effectual if introduced as an idea into the mind, for the reason that the consciousness of the disorder will pass its counter-acting influence down to the power that presides over the functions, and since it is so simple and easy and natural to soothe and quiet the patient, and talk hopefully to him, why depend upon the objective method at all? I know of no operators of this day who seek to hypnotize the patients. Not that it would injure anyone, but it simply is not necessary, except in remote instances.

Walk up to your patient's bedside, and grasp his hand in yours, and with your left run the fingers lightly over the eyes, and asking him to close them that you may observe the evenness of his pulse and respiration when he is quiet, and then continue talking to him, his eyes still closed, in a monotonous tone, or at least in a kind, interested and sympathetic manner, speaking of the different changes that will take place, and if you are giving him medicines, tell him that the treatment will do various needed

things. Bear in mind that what you say under those circumstances will manifest through involuntary action for the soul, although controllable by suggestion, asks no further permission after the suggestion has been made, but proceeds to profoundly manifest its power.

It is pleasing to know, however, that there is a rapid increase going on now, not only of patients who read and hear of suggestion in its scientific efficacy upon every hand, but that the profession generally is getting to feel it is incumbent upon them to know scientifically how to use suggestion. Dentists and physicians are obtaining satisfactory results, though practicing without notifying the patients. Apply all herein taught, and you will be a successful, practical psychologist.

FRIENDSHIP.

"The friend I seek and long for is the one
Who'll love me well through good or ill report ;
Who, knowing my inner heart is like his own,
Will love through all my erring efforts, and support.

I search the world for a friend like this ; I ask
Of others : Had you ever such a friend ?
And though they answer always : "No had you ?"
Yet from my seeking I am loth to end.

Stay ; though I find him not, yet can I prove
If such a loving, understanding friend might be,
The human heart in every breast seeks such
And I can let the search of others end in me."

—*Exchange*

CURRENT COMMENT

NEW BOOKS, PERIODICALS. NOTES OF INTEREST.

THE JANUARY ARENA is a superb issue full of articles that are at once interesting to the general reader and specially valuable to all persons in sympathy with the various progressive movements in the fields of politics, economics, art, science and literature. One exceedingly popular paper is "Uncle Sam's Romance with Science and the Soil," dealing with the splendid work that is being carried forward by the United States government in reclaiming desert land through irrigation. This paper is by Frank Vrooman, and is illustrated with a number of reproductions of fine photographs. Among the leading social and economic papers is a timely contribution of great interest by Professor Frank Parsons, entitled "The Railway Empire," a startling paper showing the tremendous power exerted by the railways of the United States at the present time. In this number the editorial department has been greatly enlarged so as to present a comprehensive editorial review of the significant events in the political, social and economic world from the democratic view-point. This innovation will make the Arena more indispensable than ever to friends of progressive democracy who wish to keep in touch with the great advance movements throughout the entire world.

THE ARYA is a monthly magazine devoted mainly to Aryan Religion, Science, Philosophy, Literature and Current Topic. It

is published by The Arya Press, at 296 Tambu Chetti St., Black Town, Madras, India. Annual subscription price, \$2.00. The American Office is in charge of Mrs. Mae Lawson. Full particulars may be learned by addressing Mrs. Mae Lawson, Lock Box 524, Horton, Kansas.

AMERICANS, after all, are only moderate drinkers, compared with those of other countries. The average citizen of the United States, counting in the women and children (which is not fair, but serves for the moment as a basis to figure upon), consumes in the course of a year liquors which contain one and a third gallons of pure alcohol. But the Frenchman, who, though formerly one of the soberest, has become the worst drunkard in the world, absorbs annually three and a half gallons of alcohol. The Belgian and the Swiss come next, with a consumption of two and four-fifths gallons. Then follow the Spaniard, with two and a third gallons, the Italian with just a trifle less, the Englishman and German with two and a tenth, and the Austro-Hungarian with about one and three-quarters gallons. On the other hand, the American citizen by no means stands at the top of the list in respect to sobriety. The Swede drinks only one and a sixth gallons of pure alcohol in a year; the Hollander drops considerably below him, with one gallon, even; the relatively virtuous Russian, notwithstanding his much advertised

addiction to vodka, absorbs only a trifle more than six-tenths of a gallon, and, finally, the Norwegian, who occupies a proud eminence as the most abstemious man in the world, barely exceeds a modest half-gallon of the stuff in a twelve-month's potations. It might be added, for the sake of definiteness, that the average person in the United States annually drinks one and a third gallons of proof spirits (which are fifty per cent. alcohol), one-third of a gallon of wine, and sixteen and a quarter gallons of malt liquors, chiefly beer.—*Pearson's Magazine*.

ARE THE COLLEGE GIRLS of the West physically stronger than those of the East? For Professor Magee has tabulated the physical vigor of the feminine student of the University of California, and finds that she is not only taller, but stronger and heavier than the Eastern girl of the same age. "Comparing the measurements of the average University of California girl student with those taken at Wellesley," declares Professor Magee, "we find that the native California girl surpasses her Eastern sister in the matter of general symmetrical development. It is agreed that the climate is more responsible than any other factor in bringing about these results. California girls indulge in much more outdoor exercise than those of the Eastern states. The Wellesley's girl strength is rated at 200.6 pounds. The Raphael standard type of womanhood would have a lung capacity of 159.8 cubic inches; her height being 5 foot, five inches. The California girl, whose average height is nearly two inches less, has lung capacity of precisely the same volume, which is about ten cubic

inches more than the lung capacity of the Wellesley girl."—The School and College World in *The Outing Magazine* for December.

THE leading articles in the INTERNATIONAL JOURNAL OF ETHICS for January are: The Dangers of Democracy, J. S. Macenzie, University College, Cardiff, Wales; Ethical Influences in University Life, Crawford Howell Toy, Harvard University; Ten Years of War and the Hague Treaty, Waldo L. Cook, Springfield, Mass; The Retail Method in Reform, Miss Mary E. Richmond, Secretary of Society for Organizing Charity, Philadelphia; Suicide: Some of its Causes and Preventatives, Miss C. F. Yonge, London; The Industrial Millennium, Ira Woods Howarth, University of Chicago; Ethical Forces in the Practice of Medicine, Richard C. Cabot, M. D., Boston, Mass.; The Practical Deductions of the Theory of Knowledge, D. H. MacGregor, Trinity College, Cambridge, England; The So-Called Hedonist Paradox, Felix Arnold, New York; Discussion, *the Vivisection Problem: A Personal Explanation*, Charles S. Myers, Cambridge, England. The "Industrial Millennium" is an especially interesting article of which we hope in a later number to make an extended review.

BEGINNING with the February Number, "Tom Watson's Magazine" will be called Watson's Magazine. It will have a handsome cover. Several new features will be added. Price at newsstands 15 Cents. Renewals and new subscriptions \$1.00 a year, up to March 31st, after that \$1.50 per year. Tom Watson's Magazine, 121 West 42d St., New York City.

NEW BOOKS RECENTLY ADDED TO THE HOME STUDY LIBRARY.

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of member who presented book to library.

THE EVOLUTION OF THE SOUL. By Thomson Jay Hudson, Ph.D., LL.D. Including The Evolution of the Soul; Science and the Future Life; Man's Psychic Powers; Spiritistic Phenomena as Evidence of Life after Death; Spiritism and Telepathy as involved in the case of Mrs. Leonora E. Piper; How I became convinced of the existence of the faculty of Telepathy; The Rationale of Hypnotism; Hypnotism in its Relations to Criminal Jurisprudence; Psychological Problems relating to Criminal Confessions of Innocent Persons; Hypnotism a Universal Anæsthetic in Surgery; The Danger Lines in Hypnotism. A Psychopathic Study; Prophecy, Ancient and Modern; How to Prepare the Mind for Success.

Waldo T. Bradstreet.

THE MIND AND THE BRAIN. By Professor Elmer Gates. Including The Art of Mind Building; Old and New Phrenology; Psychology and Psychurgy.

F. J. Worden.

A VISIT TO A GNANI. By Edward Carpenter. Including The Visit; Consciousness Without Thought; Methods of Attainment; Traditions of the Ancient Wisdom Religion.

LIGHT ON THE PATH; with Notes by the Author. A Treatise for the personal use of those who are ignorant of the Eastern Wis-

dom, and who desire to enter with in its influence. By M. C. with an Introduction by Yogi Ramacharaka.

THE HINDU-YOGI SCIENCE OF BREATH. A complete Manual of The Oriental Breathing Philosophy of Physical, Mental, Psychic and Spiritual Development. By Yogi Ramacharaka.

Above three, Gustave A. Keller.

DRUMMOND'S ADDRESSES. By Professor Drummond. Including The Greatest Thing in the World; Pax Vobiscum; The Changed Life; "First!" A Talk with Boys; How to Learn How; What is a Christian.

IDEALS OF THE KINGS. By Lord Tennyson.

Both the above Mary Sanderson.

THE HEART OF THE NEW THOUGHT. By Ella Wheeler Wilcox. Consisting of thirty-one essays on the New Thought by this well known author.

Frances S. Bright.

Although ELTKA comes to our readers later than ever this time, yet we are glad to assure you that taken all in all we are more nearly caught up with our work than we have been in a long time. We hope to soon have everything going smoothly once again.

The fifth paper of "The Brotherhood of Wisdom" is unavoidably omitted this month. Arrangements are being made for its reproduction in brochure form as soon as the series is complete. Copies will be presented to all our readers.

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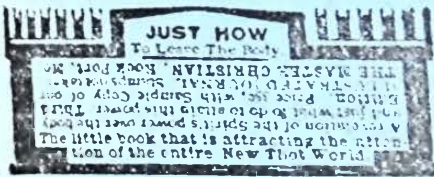
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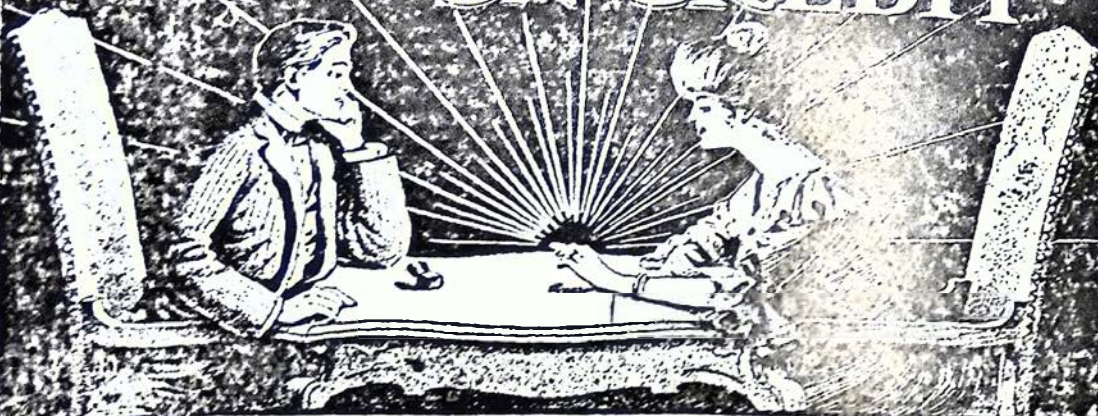
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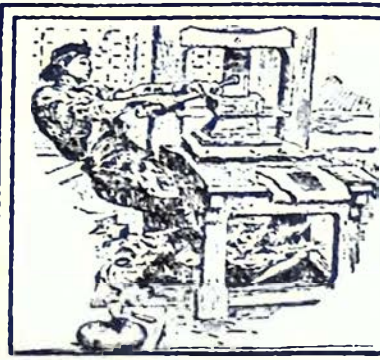
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