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SELF-CULTURE.

A Monthly Journal & Review.

VOL. IV.

NOVEMBER 1910.

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DEPARTMENT OF SPIRITUALISM,

Conducted by the Associate Editor,

Dr. J. M. Peebles, M. A., M. D., PH. D., F. I. A. Sc.

'Hackael's Critics'

In the above named book, the following statement appears:—"One of the most remarkable forms of superstition, which still takes a very active part in modern life, is Spiritism, and it is a surprising fact that millions of educated people are still dominated by this dreary superstition, and that mediums are either smart swindlers or nervous persons of abnormal irritability. Also eminent men of science have been led astray by Spiritism through their excess of imagination and defect of critical faculty."

This is a bold assertion, and utterly unworthy of a genuine broadminded scientist. Has he ever investigated the phenomena of Spiritualism? There is no proof of it.

Such a mighty question as this—a question that takes hold of the future existence, demands a most conscientious and careful investigation, a most critical and delicate study and research.

Pronouncing Spiritualism a 'superstition' is, *ad captandum vulgus*, a word to catch the attention of very common or ignorant people.

Hackæl seems entirely oblivious of the fact that Prof. A de Morgan, Dr. A. R. Wallace, Sir William Crookes, Sir Oliver Lodge, Prof. Zollner, Prof. Richet, William James of Harvard, Prof. Hyslop of Columbia University and other giant minded men, have, after the most patient and critical investigation, received most irrefragible evidences of an intercommunion between the worlds material and spiritual. And so Hackæl, who is a materialist, if not an atheistic materialist, has put himself into the category of the senile, if not the silly.

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True Power.

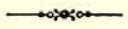
There is an American Magazine of wide circulation entitled *Power* yet allied to Divine Science. It matters not so much whether the phrase Divine Science, originated in purpose or providence, it is excellent, if not prophetic; because it means the potency of the spiritual and the practical in combination. The word "Divine" relates to God who is absolute and omniscient Spirit—Spirit, overarching, enveloping and immanent in all things; and the word "Science" refers to selected and classified knowledge based upon facts.

"Power" is a sensible and taking word for a magazine. True, there are a variety of forces, each

called power. It is a very common remark, "Knowledge is power." Granted; but unless purpose and goodness are directed by wisdom, power may be missapplied. Men who in night-time break into safes are knowing men. Graft requires political knowledge. Knowledge is not the synonym of wisdom. The more steam in the boiler, the greater the danger unless controlled by the skillful engineer. Mere knowledge, inspired by earthly impulses, may do great damage. All knowledge is right when sincerely and rightly purposed and governed by the higher or spiritual.

Pneuma Ho Theos. These words of Jesus, when rightly translated, say, Spirit is God. Consequently, the *spiritual is the real*. But this fact does not ignore the reality of matter, or, to speak more metaphyically, it does not ignore substance, which, when manipulated in accordance with law, and condensed, becomes matter; somewhat as invisible steam becomes vapor, then water, and afterwards ice; which is readily cognised by the sense perceptions.

The spiritual, as we often say, is the real. All of the world's great religions originating in the spiritual, manifest through gods, angels, spirits, are one at the core; and their basic foundation, is love. The New Testament St John said, "God is Love". And that great Asiatic teacher of Nazareth is reported to have said,— "By this shall all men know that ye are my disciples, if ye have love one for another". This pure unselfish love constitutes the foundation of all true religions.



DEPARTMENT OF PHRENOLOGY.*Conducted by the Associate Editor,***Prof. J. M. Severn, F. B. P. S., F. I. A. Sc.**

The Claims of Phrenology

to rank as a science have frequently been disputed; yet, whatever may be set forth to the contrary, Phrenology undertakes, and is, all that is required of a science, namely, "knowledge reduced to system, or a branch of knowledge which gives positive statement of truth, as founded on the nature of things, or established by observation and experiment."

Phrenology is founded on observation, and it is only by long and continued observations, comparisons, and careful analysis, that the immense accumulation of facts relating to the science have been established, many of them by men of both note and learning—Drs. Gall and Spurzheim, the discoverers and founders of Phrenology, Mr. George Combe, Drs. Andrew Combe, Vimont, Hoppe, Broussais, the Fowlers, and others, some of whom were very sceptical before thoroughly investigating the subject for themselves. Mr. George Combe, who in his early manhood was a devoted disciple of Dugald Stewart and

the old School of Philosophers,

was a decided sceptic of what was then termed the new science, and when Dr. Spurzheim first came to lecture

had commenced his second course that George Combe could be persuaded to attend his lectures, yet, next to Gall and Spurzheim, he became our greatest phrenologist; and Dr. Vimont was so opposed to Phrenology that he spent six years in collecting a large number of skulls, casts, drawings, and other data, amounting to several thousands, and at a great cost of time and money, with the object of overturning the science, but after carefully examining his collection he was converted to the doctrine of Gall and Spurzheim, and afterwards became one of their greatest supporters.

Some writers have endeavoured to prove that the brain is a unit, and that its whole power is employed in each mental operation;

but observation shows

that a number of different faculties may be in active operation at the same time, acting towards different objects and for different purposes; for instance, we think, see, and remember, or we may experience the sentiments of love, hope, and fear all at the same instant.

Dreaming, also, or incomplete sleep, where one or more of the faculties are still awake and active.

Partial idiocy, in which the mind seems to be nearly or quite a blank on some points, whereas, on others, there may be manifested the ordinary amount

Partial insanity, where the mind raves on one or more particular subjects, yet may be quite sane on others; and partial genius, where a person manifests great talents or mental powers in some particular direction, yet in others is quite deficient, as in the case of Mr. George Combe, who was a profound reasoner and philosopher, yet was very weak in the faculty of calculation,—are all instances

Proving that the Mind is not a Single Organ.

Again, the fact that when wearied by the exercise of one class of faculties, we may turn to a subject which calls into play other faculties, and experience a feeling of restfulness, is explicable only on the theory that the mind has many powers, each of which may in turn be called into activity, or be allowed repose.

The Mental Faculties more often

act in Groups than Singly.

There are several groups of faculties, and each of these groups is represented by organs located together in the brain. The intellectual organs are situated in the forehead or frontal lobes of the brain; the social and domestic organs in the back-head or posterior lobes of the brain. Those of passion, appetite, force, executive-ness, and self-preservation in the side-head or middle lobes of the brain; while those of an aspiring nature, ambition, pride, dignity, and self-respect are in the

crown of the head, and those of sentiment, sympathy, spirituality, morality, and religion in the top-head.

This will give an idea

of the harmony existing in the system of Phrenology, and will also show how characteristic each group is of the position in which it is located, for not only does each organ occupy a position which is best suited to the execution of its function, but near each organ will be found such other organs as are necessary for its support and co-operation.

This systematic, and, one might say, seemingly

Perfect Arrangement

as regards the localisation of the mental organs were not conceived all at once, as the opponents of Phrenology have insinuated, by some impractical theorist, and compartments mapped out as seen on busts and drawings, and the different faculties of the mind assigned to different parts of the head according as the imagination led to suppose the place appropriate to the power. The successive steps by which Dr. Gall proceeded in his discoveries, are


particularly deserving of attention;

he first observed a concomitance between particular talents and dispositions and particular forms of the head; he next ascertained, by removal of the skull, that the form and size of individual parts of the brain are indicated by these external forms; the brain being afterwards

minutely dissected, and light thrown upon its structure. Each organ was discovered separately, or the discovery of one led to that of another; and it was not until thousands of observations, experiments, and careful comparisons had been made, followed by substantial proofs confirming these discoveries, that each was accepted and established.

Meditation Exercise for November and December.

Retire daily into a silent chamber at a fixed hour. Sit or lie down in an easy chair and close your eyes. Relax the muscles of your body and brain. Take a dozen long deep breaths (Prana-yama.) Now concentrate your mind on the following thoughts. THINK and FEEL them for 15 minutes at the least. Do this exercise thrice daily.

I am  the Almighty Spirit. OM!
I am well.

God is Health, that Health surrounds me,

In that Health I safely dwell,
'Tis above, beneath, within me,
Health is mine and all is well.

Vedanta.

(Continued from the last issue.)

The key-note of Vedanta is Soul-realisation. 'That Thou art'—tattwam asi--says the Sruti. Thou art the Eternal Brahman and the blissful Atman; but thou hast forgotten thyself, thy glory and thy freedom, and art therefore rolling in the quay mire of sensualism. Thou dost imagine a pleasure in the unreal, and art compelled to imagine and feel pain in it. Now Vedanta wants you only to enjoy souler happiness, that which all men seek but so often in the wrong direction. It unlocks the door within Man, to an inexhaustible mine of eternal happiness, permanent soul-bliss, and not a transient sense-pleasure which is sooner or later accompanied by pain. It affirms that you make the world a heaven or hell as you like, that the man who has fulfilled his task of realisation finds that he is already in Heaven, that he is with God and in God and that God is with Him and in him. Great souls who have had intense bliss of realisation care no more to associate themselves with the transient joys of the world, for then they appear in their true light. The sense-pleasures always appear to be as impermanent as the bubbles of air on the surface of the sea, and to be infinitely inferior to the divine ecstasy that always fills their minds. When the dark veil of maya is removed from the world, the

world appears to be one panorama of exquisite beauty. A spiritual vision opens anew. All things shine with a true light shed by their own effulgent Self. Harmony being established within, the harmony without comes to view. Everything is orderly, everything is good, everything is joyous. All fretting and fuming have disappeared. Ignorance and sorrow have fled afar to dwell in unripe minds. Peace falls on him and envelopes him. As time, space and causation have vanished, the soul finds itself face to face with the Infinite and sees that it is the same as it was, as it has been and as it will be. School-boys and school-masters know what happiness they feel on the last working day when they are informed of a long and happy vacation to follow,—a vacation which sets them free from the work they were conscientiously doing. Even a little freedom of any kind is not without a proportionate amount of joy. When that is the case, what an infinite joy should a man feel within himself on the day when he learns that he being the Purusha by his very nature is perfectly free from all the Prakriti, and that everything that he perceives with the aid of his senses, his senses themselves, his mind and egoism were all creations of his fancy, dreams that he has been fondly doting upon! It is only when we in our own experience recognise our mid-summer night's dream as such that we shall have a glimpse of the eternal joy that awaits the liberated

soul which is nothing but Satchitananda. Finite words can but give a poor description of that infinite joy; in fact no words can describe it, no mind can imagine it, and no sense can feel it; for it is beyond the intellect, beyond the senses, beyond the mind. The proof of the pudding is only in the eating of it—and the only way to understand all that is to realise the state in oneself.

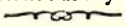
We are all marching on from Samsara to the great goal of Soul-Bliss and in course of time shall surely reach it. Perhaps for a few of us, the work is done sooner; but for many it takes a long time. Any how the mission has to be consciously fulfilled; and the sooner we do it, the better. If there be any reader who says that the goal then shall take care of itself and that he need not care about it, then let him beware of what he says; for he cannot be idle, and therefore nature will constrain him to perform works whose fruits he must be prepared to endure or enjoy. Alas! hard knocks will come to him, and whenever he goes against nature, he shall be punished; for the laws of Nature are inviolable and merciless. Pricked by pain and overcome by grief, meeting with cold disappointment, and regret where he expected to find a paradise, the sceptic shall ultimately learn to lead his erring foot in the path of wisdom. Peace is impossible so long as there is no spirituality. Oh! ye men of the world, do you not see that there is nothing in the world worth your

enjoyment nor is there anything that can be called enjoyment in the real sense. For pleasure is followed by pain. What is there in woman's beauty or the noisy applause of fame, or in the shining heap of silver and gold, that should make you lose the enjoyment of the immense beauty of God? Clothe yourself with ignorance and think yourself safe in the possession of something that you may chance to loose any moment? Do you not see that if you hide your head like a coward in a hole in the manner of an ostrich, you fall an easy victim to the merciless hunter? Are not golden fetters, fetters that bind you? And pray you, why should you, Sense bound man, remain so in such *Samsara-bandha*?

Ay! everything you call your own,
Renounce at once and listen well:
The charming flute is beck'ning nigh,
Cloud-coloured Krishna dancing by.
Here's one who ne'er was loved in vain.
Have faith in Him, and sure he owes,
Your weary soul all sweet repose.

OM! (A. S.)

Secure purity of heart which is a necessary condition for the attainment of spiritual knowledge by (1) persistently driving away every bad thought, and (2) by preserving an even mind under all circumstances, without being agitated or irritated at anything. (*Annie Besant*)



Health And Healing.

Health is the normal condition of anything that has life. The normal condition of man is health. As long as this condition is kept, there is no need of healing. The important thing is to keep in that normal condition. There being so many chances for derangement of a normal condition that man is found in ill health and needs the healing elements found in nature. They are found in food, in plant life, or the vegetable kingdom as well as in the mineral kingdom. This healing element is found or exists in the animal kingdom. And further, it is found to exist in the spiritual kingdom. Wherever found it is the same element.

It is the wise application of the element that makes it effective. found in what kingdom it may be. The child should be born in health. This requires a wise administration of father and mother and when once born in health it needs the care of a wise mother to keep it so. The health of the child is affected by the acts of *father* and *mother*. Long before the little one sees the light of day its health is in the custody of father and mother.

Often what the mother needs marks the health of the child as well as the visible appearance of it. Like the mark upon the person, so in a great measure, is the effect of the mark upon the health of the person.

A time comes when the child acts for himself. It is for his health or for his ill-health. He is in a world of mistakes and is liable to make many. His health is marred. He needs healing.

The lower forms through which healing is done may fail in his case. An appeal to the higher source can be had. We may call it Divine healing, or healing in a more direct way, or we may call it spirit healing because of the higher forms through which it comes.

I suggest direct healing from the infinite supply which heals body and soul, or that makes it possible for nature to do its work. We have healing mediums through whom healing is done. They are fitted persons through whom the spirit physicians can work or operate. Ill-health can be restored to health and this we call healing.

There is a fountain that never runs dry,
To which mankind may always apply;
And it is open for all,
Both great and small. (*The Voice of the Magi*)

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom and for the bread which feeds the shadow, without a teacher, hope or consolation, and—let him hear the law." This is our mission, the mission of every Mystic who walks in the light of Love and Peace with all Being. (*Celestia Root Lang*)

The Way To Success

BY GEO. SUMMERS.
(An American Negro.)

In starting up hill
To reach a great fame,
If you happen to slip back
Don't get sorry or shame.

Just keep on climbing,
You may slip again;
But don't get discouraged—
Hold out to the end.

The road may get rocky,
Sometimes you may fall,
But don't get discouraged—
That's the worst of all.

In starting to success
Just get on the track;
Keep your eyes before you
And never look back.

Take Jack Johnson
Who won the great battle,
Some people thought
That he would get rattled.

He won the battle fair,
So I was told;
And returned to Chicago
A hero to behold.

If you see one succeeding,
Push him along,
Don't give him a pull-back—
Remember that's wrong.

In starting this journey
Don't think about rest,
But keep on climbing—
That's the way to success.

Realization

BY GRACE M. BROWN.

REALIZATION is the soul assimilation of mental accumulation. Therefore realization is factual consciousness.

Every avenue of culture, every path of attainment which leads to realization on any plane is worthy of our close attention and careful perusal, because until one actually comprehends a certain plane of his life through realization he does not manifest the life of that plane in completeness; he simply has not yet made it a part of himself.

Realization is so far beyond the plane of reason that to a truly awakened soul reason has become obsolete.

Realization is a soul attribute and admits of no compromise and knows no wavering.

A man may have so much information that it positively weighs on him, but another man with very little information may have such a profound realization of actual truth and thereby of his relation to life that he succeeds in his undertakings and becomes an inspiration to the entire race.

No man can teach, or rather, no man can inspire, another beyond the plane of his own realization. When the teacher actually knows a thing it is an easy matter to impart it to another. his thought is alive with it, his intention is full of its force, and being then

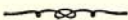
a part of him it has entered his love realm and become a reality to him. Therefore it is his, and he has the right to express it and to give it as he wills.

The pages of a printed message are alive with the thought of the man who knows through realization whereof he speaks; his words carry a living energy of inspiration which is utterly lacking when he is writing in and from externals and apart from consciousness. The most commonplace phrasing becomes mighty when it is viewed with the eyes of realization. Take this platitude: "All is God." How many times have we read it and heard it spoken almost flippantly, and yet what a marvelous underlying force those three common little words carry. Truly, if one realized them, he would be beyond all sorrow and all confusion, because he would know all that there is to know, and, knowing all, he would be master of himself and of his conditions.

It is far greater *to be* than it is to act. It is much more mighty *to know* than it is to speak.

"To be" means to be alive in God and "to know" means to be one with all intelligence; if you and I are alive in that divine being and one with all else that knows, we carry a power that will save the race, aye a power that will be a force of construction in the entire universe.

Verily, God is and there is nothing else beside.



Key Thoughts.

BY THE EDITOR.

Think always good helpful thoughts to humanity and you are sure to get 'good returns' of Inspiration for your Soul-Culture.

To live that Heaven-life after Death means that you should prepare *thyself* to live it now. Commence to lead a life of virtue free from all blemishes.

In the world around you see some fellow-men sacrifice Truth, deceive, rob, murder and torture each other and the animals, all for material profit. But in spiritual coinage, this profit is of *no value* to them.

Conceptions of advanced thinkers in one golden age become as a matter of fact, the thoughts and actions of the common people of the race following. This is a cyclic reaction.

The belief in Immortality of the Soul is to promote Universal Happiness and all round culture of the individual to attain it.

The Happiness of the Soul is secured in the Silence. Follow the Meditation Exercise given elsewhere.

Health is a necessary condition for your Self-Culture. Without Health you cannot think aright, feel aright and live aright. Take care of the laws of your well-being.

The Christ Question Settled. By DR. J. M. PEEBLES, M. A., M. D., PH. D., etc, The Peebles Publishing Co., BATTLE CREEK, MICH, U. S. America. 3rd Edition nearly 400 pp, bound in Cloth and Gold. Price Rs. 3/11/-; Dol. I. 17.

"Peace if possible, but the Truth at all hazards." With this his motto, the veteran Pilgrim DR. PEEBLES armed with pen in one hand and his broad experience, rich with knowledge and Inspiration on the other, enters the broad arena of sceptics and pessimists who have of late doubted and denied the historicity of Christ and sneeringly challenged the whole Christian world to disprove the possitivity of their bold assertions. In the volume before us, DR. PEEBLES in his beautiful pen-representations figures himself as a true Christian and deals a death blow to sceptics and pessimists one and all; coming out triumphant in his arduous task, he proclaims to the world at large that Jesus of Nazareth did live, that Jesus was crucified on Calvary's heights, as a Martyr to principle, to reform and to his system of religion in its highest sense, and that the inspired Man, Medium, Martyr and Religionist of Galilee went about doing good, teaching his system of truths, and healing the sick and afflicted. Besides, our esteemed Doctor gives valuable references in support of his arguments, from many authoratative sources.

We wish every reader of our Journal to have a copy of this monumental work.

* * *

We pleasantly anticipate DR. PEEBLES new book 'Five Journeys around the world' which is in the Press.

We are glad to hear from Mr. V. V. Ramanan, F.I.A.S.C., the newly elected Hon. Secretary of the Siva Siddhanta Conference, that the conference will hold its annual sessions on the 25th, 26th and 27th December at Ramnad.

Owing to lack of space, many good long articles have to be reserved for the December issue.

Prof. Severn in a recent letter writes : " I am pleased to see so great an improvement in Self-Culture Journal as it comes out each month. You are putting a good deal of good work and thought into it; which must be very helpful and encouraging to the many readers of Self-Culture in the different parts of the world to which it is sent."

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