

SAFETY LIGHT!



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THE LIFE EVERLASTING.

Easter is the time you know,
When belief in God we show,
When we hear the universe—
His great word of life rehearse;
Telling by each sun and star,
What in soul we truly are:
When we see this world of ours,
Turns its snows to lovely flowers;
When we own the ones called dead,
Still by God in love are led,
Resting not beneath the sod,
But in friendship with our God;
And we picture world above,
As a shade of light and love;
Just as far and sweet as this,
With its own abundant bliss;
And progression is the plan,
Making angel of the man;
Everything in rich array,
Shows our Winterdays its May;
Thus the beauty of their land,
We at Easter understand;
From the flowers and the song,
We in trust of God are strong;
Life eternal is the word,
In our hearts as music heard!

William Brunton.

The Broad Thought.

By E. D. HARRITT, M. D.

To attain to the Broad Thought is a mighty thing. If we cannot fully reach it we will go toward it and rear as perfect a structure as we are able to. The world is full of narrow thoughts, one-sided thoughts, gross thoughts of the earth carthy, flighty thoughts, old thoughts, new thoughts, bitter thoughts, and there are also many noble souls with humanitarian and loving thoughts, thoughts which mature into grand achievements and thoughts blending from the diviner life for human blessing.

It is surprising how some clergymen can measure out God on their little thought scale, and have determined that the being who fills all the millions and billions of worlds that constitute the universe, made his appearance in the form of the single man named Jesus the Christ. They do not belong to the broad thinkers.

The trouble with a great number of persons is that they grasp one feature of truth and then run off in a tangent with their hobby, declaring with mighty assertions that they have "the whole truth and nothing but the truth." The Christian Scientists have saved multitudes of people by the truth-side of their belief and lifted them from the slough of despond into health and strength in cases which have baffled the very Old School men who are persecuting them with despotic legal enactments. They have reached a great number of more or less sensitive but somewhat desponding people and awakened a new life and cheer in them, but when they say there is no such thing as disease, it is one of the greatest falsehoods in the universe. Here is a golfer hanging down from the neck as large as a man's head, or a case of elephantiasis that swells a man's leg to the size of his body. The Christian Scientist looks at it and says, "there's nothing there, no disease there." His theory leads him to say what he certainly partly knows to be an untruth. He seems to think that by ignoring disease there will be no danger, somewhat like the ostrich which, according to fable, goes and hides its head, considering itself safe so long as it does not see its pursuer. Another huge falsity upon which they build is that there is no matter. Hume says that "if any one says there is no matter, it is no matter what he says."

The Christian Scientists seem to adopt a kind of a pantheism when they declare that God includes the universe. An old book says: "God is a spirit." If they call rocks and mountains and the whole universe around us spirit or any modification of spirit, they differ from the established nomenclature of the language. It is possible for some persons to become so psychologized as not to see certain objects. In Paris a gentleman told a hypnotized lady that Mr. X. was no longer visible and that it would be impossible for her to see him, although he was standing near her in the same room. Sure enough, she could not see him and walked square up against him to her own dismay. When he put on his hat she could see that and nothing else and felt some astonishment that a hat should be floating around in mid air, but concluded that the time would come when there would be some way of accounting for it. Now I do not believe that Mrs. Eddy can hypnotize her followers to such an extent that they cannot see material things, for they seem to have a fair appreciation of such material things as houses to shelter themselves in and food and raiment and gold and silver, except when promulgating their theories, at which time all these things are liable to become nonexistent. A fair appreciation of material things, did I say? Not quite after all, for they teach that spirit is everything and what is called matter, of no importance, consequently never mind what you eat, never mind what you wear, pay no attention to the body, ignore anatomy, physiology and hygiene, for God is within you and He can overcome all these petty outside matters. But God does not

overcome all these discordant elements and many of those who trample upon His laws are brought up with a sudden turn, however powerful spiritual forces may be.

These good people, then, being quite one-sided, have not arrived at the dignity of the Broad Thought. And yet some of them have a fine magnetism and I would rather sit near them and receive the radiations of their aura than the old style of drug medication.

But there is a much higher and broader system assuming importance in the world and this is graded all the way from the so-called Christian Science up through the Faith Cure, Divine Science, Mental Science and the New Thought, which last, perhaps, includes them all. They are filling the world with a great deal of cheer and sunshine, lifting up a multitude of desponding souls by showing them their God-like inheritance and revealing new marvels of power connected with the human mind. These mighty forces of intellect have been too much of a terra incognita. The old practitioners, of course, have admitted that the mind has a certain power, but are prone to use drugs, a majority of which are toxic. Moreover the New Thought people do not ignore the existence of matter. Have they then rounded out a complete dome of truth and ascertained the correlations of physiological and psychological being?

Let us approach this subject with supreme candor, shutting out all carping spirits, it being a momentous thing for us to build our temple on a broad and immutable foundation. I see plainly that these onmarching hosts, having emerged from the cloudier realms of mere material conditions, have discovered a certain beauty and power in spiritual conditions and hence they have concluded that all power inheres in the spiritual. Feeling thus that all power to heal and uplift human bodies and souls lies in the spiritual, they tend to ignore the infinite resources of the universe around them. I do not say that they do not appreciate nature and many of its beauties and perfections, but they are so taken up with what they consider the omnipotence of mind and the power of the finer emotions and volitions, that they have no room for the vast store-house of the external world. I will quote a few of their expressions:

"There is no other force or power in the world than spirit." Charles Brodie Patterson.

"Disease is a mere manner of thought expressing itself on the body." From a leading New Thought Magazine.

"Why talk of faith cures since all are such. Without faith nothing is accomplished." Idem.

"Mind, and nought but mind, proves to be fundamental in all experience." "From the New Thought point of view, causation is always mental." Horatio W. Dresser.

These are only a few of the expressions that the New Thought people are constantly using. Many of these people are highly intelligent and some of them are able, but the lack of analytical power manifested by such sentiments is surprising and only to be accounted for, I think, by their having a strong bias in that direction. All the facts of the world, so far as they can be known, are directly against them. I challenge them to produce one fact from the whole realm of man and nature, in which spirit ever works aside from matter. The mind itself consists of a physical brain working with spirit. The very form of this physical brain and skull containing it, to a great extent determines what kind of a mind one possesses, and a good phenologist, even when blindfolded, can read the character by feeling out the form.

No conscious life, no thought force, is ever possible in this world or any other world without a physical brain or that which answers as a brain. Am I talking wildly? No, for the universe is a unity. Fundamentally, a part is like the whole, the unknown is like the known, the invisible like the visible. So far as I know, this postulate has never been denied. The universe is at harmony with itself throughout. Later I shall endeavor to make these points clearer. At present I wish to notice briefly the expressions I have quoted, and have an earnest talk with earnest people, for this is a momentous subject.

You say there is no other force in the world than spirit. What is force? How does it work? Do not quote the old error of there being only one force in the world. You might as well say there is only one love in the world, but there is parental love, conjugal love, filial love and many other kinds. So there is the force of water against a water wheel, of wind, of steam, of gases. What are these forces? Always fluids, always composed of matter as well as spirit. All forces of the known world, then, are substances, are entities and always have weight. Then according to our postulate, all the forces of the invisible and spiritual world are material as well as spiritual, are real substances and have weight. What, then, becomes of your proposition? Vibrations that people are always talking about are not forces. When the arms of the windmill vibrate, the wind is the force, not the vibra-

tions. Judging by this great principle of nature, we may know positively that electricity is a fluid because it is a force. When we control things with our arms we know that a certain grade of electricity sweeps through the motor nerves and contracts the muscles, for all grades of electricity are contractive. We know, too, that nerve force, thought force and psychic force are fluids and actual substances. Persons have repeatedly, by thinking, projected the forms of circles, triangles, houses, etc., upon a sensitized surface and these forms have a sufficient amount of materiality in them to admit of being photographed and printed in our newspapers. Our scientists, though very acute in certain directions, are mere children when they try to grasp these subtle forces of nature, and have got things well mixed. If our Mental Curists understood the philosophy of force better, they could stand their ground more successfully against the old style of medical men who deem nothing genuine unless connected with matter. When they in their ignorance invoke the laws against a worker like Helen Wilmons she could turn upon them in this way:

"You think I am practicing fraud because I profess to heal people at a distance. Do you not know that radiant light and heat send out forces to great distances? Do you not know that some persons, by their will power, are able to project an influence to people at a distance? Do you not know that substances can be thrown upon sensitized paper in any desired form by a mere thought process and that these forms can be photographed as real entities? Have you never heard of a fact established by reliable witnesses, that Dr. J. R. Newton, while in Syracuse, New York, sent a force by volition to Mrs. Nathan Rowley of Fulton in the same state, and healed her in a moment after she had been bed-ridden for three years? She declares that it came upon her like a magnetic battery, and no suggestions or imaginations on her own part had a thing to do with it. I not only send forces to my patients, but teach them how to use their own forces, and now as I have hundreds of examples to prove that my cures are genuine, suppose it should turn out that you are unscientific in these matters and that you are as culpable in persecuting me at this time as a medical man formerly was in persecuting Harvey when he announced the circulation of the blood?"

These are some of the words that I could have put into Mrs. Helen Wilmons' mouth, though I doubt whether Mrs. Wilmons herself has worked out the rationale of the matter. For general practice I deem the proximity of the patient to the healer desirable and not simply massage but psycho-magnetic massage admirable. The mental forces of the patient should be taught to co-operate with the healer.

The Broad Thought then proclaims the fact that spirit and matter must forever work together or not at all. The almost god-like influence that led me into the sublime mysteries of force, was able to see atoms and impress their very forms upon me so that I could picture them out in my books. He declared that universal spirit was an infinite presence that fills all being, infrangible, elastic, beyond all conception, but without form like the ocean. Then I saw the necessity of an atomic or material world as a formulating principle, and tracing the atoms downward into greater and greater fineness, we came at last to what must be the ultimate atom, beyond which we saw the necessity of an almost infinitely fine, fluid-like substance which we term spirit. This is called the unparticled essence of Divinity. Of course I cannot give atomic details here, but I saw the necessity of spirit to stimulate atoms and of atoms to draw spirit into action. Without both combined, the universe would fall to pieces and be nothing but chaos. Spirit is the great inter-soul, atoms the polarizing, formulating power, and by spirit and matter thus working together, the infinite and beautiful diversity of nature is possible. The culmination of the whole is man, the being of thought, of conscious sensation, of affections, of spiritual aspiration, of an everlasting evolution and upward progress toward angelhood and Godhood.

Thus we have eternal spirit and eternal matter working together in all things, though sometimes the spiritual and mental is in predominance and sometimes the material. I will bring up some facts to show the absurdity of the expression I have quoted as being the teaching of the New Thought people, namely, that causation is always mental. First I will quote cases in which materiality predominates:

A lesion of the brain will destroy mental perception. A weak, fluttering heart leads to cowardice. Alcohol will make a man silly and brutal. Softening of the brain causes idiocy. Opium-eating often makes liars of people. A diseased liver and stomach cause depression, sometimes suicide.

Multitudinous similar facts could be given. Of course, an equal number of facts from

the mental side could be given. We know, for instance, how a mother killed her babe by allowing it to nurse immediately after a spasm of terrible excitement and fear, and how the blood becomes poisoned by hatred, fear, jealousy, etc., as demonstrated chemically by Prof. Elmer Gates. How one of the Vanderbilts became hopelessly paralyzed by violent excitement on account of his son's opposing his wishes in the matter of marriage. How sensualism and feelings of revenge kept up for some time will destroy the beautiful outlines of the face, while love, cheerful habits and spirituality will give an indescribable charm to the expression. In this last expression, we may say that sensualism more often comes from a perverted physical system.

Having thus shown by these indisputable facts that neither spirit nor matter can ever act alone and that all spiritual and mental conditions must ever act in correlation with the forces of nature and the material world, we can easily see the absurdity of the term Metaphysics which literally means beyond nature, or, as Sir William Hamilton says, "A science occupied exclusively with mind." This effort to construct endless and flighty theories, many of them in mid air as it were, instead of on the eternal foundations of the universe, has mystified the world during countless ages from India down through Egypt, Greece, Rome and the modern nations. Now as Germany is growing up, America must go through the same superficial course.

The learned George Henry Lewes, after 800 pages of his "History of Philosophy" says: "Philosophy has been ever in movement, but the movement has been circular, and this fact has been thrown into stronger relief by the linear progress of science. . . . Mightier and forever mightier rolls this wonderful tide of discovery, and the thoughts of men are widened by the process of the suns." While the first principles of Philosophy are to this day as much a matter of dispute as they were two thousand years ago, the first principles of Science are securely established.

When Lewes thus speaks of Philosophy, it is "Philosophy falsely so called," and reaching on these vague theories. True Philosophy is one of the grandest of studies and its basis can be absolutely established.

Mr. W. F. Evans of Boston, an excellent writer says in Primitive Mind Cure: "There are no external sounds, for sound is a sensation and that exists only in mind. If the music is not in us it is nowhere. Light and color, which is a modification of light, are not outside of me, but in me. I am the light." This theory would do away with all need of pianos, harps or organs, the music-being inside of people and the sun could just as well be removed from the heavens for the light is inside of Dr. Evans. The trouble is he has been confounding the matter of light and sound with the perception of light and sound. It is surprising how many eminent minds there have been, who, when they get into this metaphysical rut, lose all common sense. Even Herbert Spencer speaks of the "sensations known as sounds," "sensations known as colors," "the sensation called light," etc., thus making these mighty forces that fill the universe mere mental phenomena. Fichte and Schelling, carrying out this principle to its logical extreme, declared that there was nothing in the universe outside of consciousness. Now it can be shown that the realm of consciousness is in man's frontal brain, hence, according to their idea, the whole vast scheme of things, including mountains, oceans and worlds has, by some process, got inside of a human brain!

But I hear a voice saying, "Why criticize the New Thought system? Is it not doing an admirable work?" Yes, a noble work as far as it goes, and I would not take one feather from its plumes of triumph. Let us continue all that is good in it. But its tendency is to ignore one-half of the universe and to forget its vast treasure house of beneficent agencies. Take, for instance, diphtheria, which has filled so many graves. Dr. J. J. Fox of Flushing, New York, has cured every case, including over fifty malignant ones, during many, many years by means of cool water. In typhoid fever, it has been shown in a German hospital that not more than one case in 1200 is lost if taken within five days after its commencement, and this by the use of water. Rheumatism, in which limbs have been ankylosed for years, has sometimes been cured in a few days or a few weeks by solar sweat baths. Pulmonary consumption has often been cured in the same way. Our mental curists may consider the colored rays of light a kind of sonnet, but I have collected them and bottled them up in water a thousand times as a real entity and made a multitude of cures with them. But there is the use of friction, exercise, deep breathing, the right use of food, medicines and many other external agencies that should receive attention. This using the brain and the mental forces for everything often gets the system into a bad condition and not a few New Thought people run into paralysis. A prominent author who considers right think-

ing the great and only pathway of health has thought himself into shaking palsy.

What we need is the Broad Thought, which may be designated by the term Physio-mentalism, combining both nature and mind, both matter and spirit.

I think our New Thought friends should be still more developed in the philosophy of mind, a thing which will be impossible until they rest on an eternal basis. I shall not attempt here to show how the mind can influence the whole body, how thought is begotten; how the animo-mental and the psycho-mental systems co-operate in all mental action; what constitutes the sensorium and where do the memory picture-plates come in; what is the explanation of the amazing phenomena of hypnosis which is more properly psychism, and many other things? A prominent New Thought magazine inveighs against hypnotism and its supposed power to make a person over sensitive and weak in self control against others. But psychism in its higher phases is one of the mighty potentizing forces of the world, and must not be laid aside because it is sometimes abused any more than eating must be omitted because gluttony sometimes occurs. A wise operator can give more firmness and self control to a weak, vacillating nature than can be done by any other process. It is a process of holding the animal forces in abeyance and letting the psychic nature act. Suggestion then becomes almost omnipotent and mental cure becomes a science. Take the case of a woman in Los Angeles who had been addicted to opium eating and more or less to alcoholism for thirty years. In a few minutes she was psychomized and informed that she was in a higher condition and could never more sink into the grossness of using opium or alcohol. Two years ago and she has proved to be permanently cured of her old habits. But a hundred cases of the same kind, though not always so successful, could be given. Of course auto-hypnosis is the highest thing to aim at and statism is an important pathway thereto.

Without the Broad Thought, the one-sidedness of theory is constantly misleading people. When Jesus said "the kingdom of heaven is within you," these people quote that triumphantly, but forget to quote the other expression, "In my Father's house are many mansions." This robbing heaven of a location has been called "heaven with the bottom knocked out." The clairvoyant eye has seen a land of indescribable glory as the home of the freed spirit and this land is made of refined matter.

Again they will say that all that is needed to make a heaven here below is to get people's hearts right and build up brave souls. So far so good, but suppose they are on the "ragged edge," liable to be turned into the street with the families that they love, hungry, helpless, buffeted, diseased, perhaps badly born, as thousands are, how much sweetness and purity of soul are you to expect with such external conditions? We need co-operative and fraternal conditions.

A book has been laid on my table, entitled "Discovery of a Lost Trail," by Charles E. Newcomb, a New Thought writer. The work is epigrammatic, clever and lovely in its sentiments, and is especially encouraging from its heading directly toward the Broad Thought. "Matter and mind," he says, "are two sides of the triangle of life. . . . Matter and mind are necessary to one another for expression of spirit." Such an expression as the following, however, shows that he has not yet quite emerged from New Thought errors: "Matter is mind at a slower rate of vibration. Mind is matter at a higher rate."

Let us have a clear conception of the dual nature of man, and the dual nature of all earths and all heavens.

Man consists of body and spirit, not body and soul and spirit. But the body itself is duplex, consisting of the animal form and the psychic form, both of which are material. We know that both exist, for very many persons have been able to stand in the psychic body and look down on the animal body, and clairvoyants have often seen the psychic or spiritual body, as St. Paul calls it, rising from the head of its animal encasement at death. The psychic body combined with spirit constitutes what is called the Soul in this life, but is termed a Spirit when it becomes detached from the body and goes into the future life. The psychic body is too fine to be seen by the outward vision, requiring the psychic eye and the psychic light. The sensorium, which consists of the picture plates of memory, belongs to the psychic body and constitutes the book of life, which is fully opened only in the higher world. How many of us will dare to have this book fully opened and this soul of ours fully exposed?

One other point and I must close this long article. I find that the object of this eternal universe is not fully understood. Why are all these worlds, consisting of the crudest phases of matter, brought into existence? There are realms upon realms of ever-

(Continued on page five.)

The building is virality—life. Life is not an attribute; it is an entity—a thing existing. It is invisible, imponderable, detected by no chemical analysis. It is the greatest antisense in nature. The faintest spark of it will preserve the body from putrefaction in the hottest weather. When it leaves the body, the body decays, and the spark is not dead. This invisible, imponderable something is the most plastic thing in nature. It breaks into the infinite forms and shapes and colors of the animal and the vegetable world—a dozen colors in a single bed of touch-me-nots from the same seed—modified by faintest variations, even more beyond our grasp

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There's a language that's mute,
There's a silence that speaks,
There's a something we cannot

