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The INDEPENDENT THINKER

HENRY FRANK *Editor*

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HENRY FRANK, EDITOR.

Vol. I.

DECEMBER, 1900.

No. 11.

REASON.

Like some great king who sways his sceptre o'er
A mighty state and guides its destinies;
Thus Reason, when in human mind enthroned,
O'er all his subjects sways his proud decrees,
And on their path his royal splendor sheds,
Sustaining those his fearless dictates lead;
Though Pride and Passion, Selfishness or Gain
Contend 'tis folly Reason's voice to heed.

CAL WATKINS.

ONE YEAR OLD.

THE INDEPENDENT THINKER, with this issue, closes the first year of its existence. That it has already existed a whole year seems quite a surprise to its projectors—for it is but as yesterday that a few good souls conspired to give physical wings to the utterances of Henry Frank, whose inspired thoughts had been so long dissipated on the vacuous air. It was conceived that those same deliverances which held spellbound from week to week the houseful of transported hearers, might if seized as they flew from his lips and permanently stamped upon paper, be appreciated by a vaster multitude than the privileged few.

Therefore it was resolved to publish a journal for this specific object. The hope of the projectors of the scheme has not been disappointed.

The magazine has kept easily above all expense of publication with a sufficient quantity of shekels left in the coffer to make an encouraging rattle, while the little journal has been called for from all over the world. Its pink wings now carry light and beauty into some home in almost every State and Territory of this great Union, and faint flutterings of its approach are even heard in England, France, Germany, India and Egypt.

Having established the first year of its existence without disaster its future is assured.

All that is now required to convert it into one of the leading, thoughtful magazines of the day is to have you, reader, and your friends and all other interested persons subscribe, and continue to subscribe as long as you can muster the few pennies necessary to lure it to your desk from month to month.

We have great ambitions for the future, and with your coöperation we will not disappoint you, or ourselves, or the world.

Now, reader, if you are not yet a subscriber, send in your name and one dollar this very moment—before the desire is dissipated by the day's or the morrow's crowding cares.

We want you as a subscriber and you want us as a visitor—there, now—shake—and let's be friends for a year—for *only one dollar*.

With this issue all subscriptions to the magazine for the first year expire, and existing subscribers are requested to send in a dollar and renew at once.

Bound volumes of the magazine will be issued and put on sale at \$1 each. There are only a few volumes, which contain all the numbers issued, for the July number was exhausted.

If you have a July issue, kindly send it to us and we will pay you 10c for the same.

We have decided to make an extraordinary offer to all new subscribers. If you, reader, are not already a subscriber, we will send you the magazine for a term of two years, on payment of one dollar. This is at rate of 50 cents per year. We will not accept 50 cents, however, for one year's subscription. Send in a dollar and get THE INDEPENDENT THINKER for two years. This offer is merely temporary and will be withdrawn shortly. Now let the subscriptions roll in from everywhere. PUBLISHERS.

It is delightful to see how highly my two little books on the Soul's Existence and Immortality are everywhere appreciated. Orders are flowing in by mail since I began to advertise them. Heretofore we have been kept so busy disposing of them to the Sunday congregation we have overlooked the world without.

But the whisper has gone abroad that they are "a good thing," and there will be no end to their sale.

The *Light of Truth* of November 24 (published at Columbus, O.), one of the very best of the liberal-religious weeklies, referring to the treatise as "something entirely new and intensely interesting," gives a

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WAS JESUS THE IDEAL MAN?

(Continued from November number.)

I believe that the world has never discerned so great a manifestation either in personal character, in moral or political aspiration, as it found in the recorded character of Jesus; but that this character completed the result of the gradual accretions of time, and that what we behold in him as a single personage is the composite assemblage of all the characteristics, models and ideals which for ages had vied with each other in evolving the final character. It had been utterly impossible for the Galilean Ideal to have been realized had it not been that the world for ages had been struggling and struggling for the realization of a spiritual Hope which though constantly beyond its apprehension, still unmitigatingly appealed to its imagination. Man has, at all stages of his evolution, been lifted up by mental, spiritual and moral ideas which have lured him on to some far-off goal, as the mirage invites the travel-sore pedestrian of the plains, who, following on, betimes, is satisfied, at least with the vision, if nothing more.

Now, you remember, there is one name by which Jesus has been called, even in the Scripture, which gives us the hint of the meaning that we are searching for this morning. He is called, in Scriptural language, "The Desire of all the Nations." Now, what, think you, is the meaning of that expression? I find in it a real explanation of the world's effort to attain an ultimate ideal, personified in an individual character. For ages and ages, men have loved and revered certain personalities, because those specific personalities have represented certain invisible ideals which have lived more or less vaguely or vividly in the minds of human beings. One

of the reasons that we read history and delight in individual biographies is because those biographies seem to realize certain moral possibilities which have been foreshadowed in our individual experiences. Some admire an Alexander or a Napoleon; others detest them. They are the personifications of muscular force and martial genius. Many of us look upon their history as needlessly besmeared with the wasted blood of human lives; many of us look upon them as cutthroats, villains, and ruffianly buccaneers, who went forth in the world simply to conquer and attain, selfishly and brutally, regardless of human ends or ennobling ideals. Others regard them as distinctive incarnations of that austere, compulsory and overmastering force by which the physical civilizations of mankind have been developed; and therefore apologize for their brutal and extravagant savagery as necessary qualities of their nature, without which they could not become the instrumentalities of progress. Hence they are exalted as supreme ideals of physical prowess, which is the essential basis of higher unfoldment.

That is to say, we interpret biography from our individual points of view. Some of us admire Cromwell as a moral hero and Christian saint; others think him a monster. Some regard Mohammed as one of the noblest of earthly leaders; one of the sublimest, most heroic, and self-sacrificing among the religious geniuses of any age. Others detest him as representing a very licentious, coarse and brutish type, one who does not hesitate to make his religious teachings subservient to his baser passion, and even to traduce the name of Deity for the sake of his personal aggrandizement.

Almost universally George Washington has been admired as a world-ennobling character—nevertheless there are some who refuse to discern in him the self-sacrificing and ingenuous soldier and statesman which history has portrayed, and discover certain traits which are derogating and demeaning.

Biography is therefore edifying and beneficial according to the point of view with which we study it. The life of a mystic idealist such as Madam Guyot, or a transcendentalist such as Emerson, or a religious enthusiast, such as John Wesley, seems absolutely absurd to your severe, mechanical, commercial man, whose tough finger-tips are sensitive only to the touch of coupons and greenbacks, and all day sums up long columns of computation that demonstrate the magnitude of his material wealth. Whereas another, who has learned to love and to look for the good, the

beautiful and true, the noble and sublime, finds, in the life of such individuals, the inspiration to lofty thought and noble character.

The story of biography, therefore, depends upon the angle of the perspective. If near the object his features may be magnified into coarse and exaggerated familiarity. Distance lends enchantment to the view. Afar all characters are attractive—some noble—a few sublime.

Throughout our history, however, there was the current of human hope—the dream of the Ideal—the anticipation of the Perfect Man. In Scripture Jesus was denominated the Desire of all the Nations. Such, indeed, was he, as is, in part, every great and rounded character among men. Jesus was doubtless the greatest and most efficient of all the divine models which have ever been exalted by the race, as he was the last of a long series, some of whom attained an altitude almost equal to his own. In the same sense that Jesus was the Desire of the Nations were Buddha, Confucius, Fo, Lao-Tze, and a score of other spiritual leaders who preceded him.

I do not mean, however, that there is not some far-off divine Ideal which may be common to the people of all climes and periods; but that the universal Ideal has been subjected to individual points of view and interpreted in the light of the individual experience by which it has been discerned. When, indeed, the nameless multitudes of the Orient studied the visionary conceptions of the Buddha and sought to imbibe the wisdom of the Tathagata, did they not believe they had discovered the desire of the nations, and were pursuing the world's sublime Ideal? When those stereotyped Celestials, whose eyes are ever fixed askance at the skies, traced the footsteps of Confucius, and sought to incorporate his precepts in their daily lives and associations, did they not believe they were following the Desire of the Nations, and thought that they discerned in this individual life the final ideal of humanity; or that the followers of Moses, in ancient times, were not pursuing the same ideal; or, if you please, that the followers of Vulcan, and Minerva, and Pluto, and Jupiter were not doing the same thing? Likewise has every people in the search after some supreme ideal in morals and religion, believed that the sublimest model which they conceived was the world's greatest and best, and none superior would ever arise. To the Jews of antiquity Moses was the Perfect Man. To the Greeks Minerva in Wisdom, Juno in Chastity, Zeus in Power, and Apollo in the Beauty of Holiness were the divine Ideals which charmed and ennobled their lives.

Hints of this common aspiration and belief we trace in all the writings of the ancients. The gods lived higher than the dreams of men. None is willing to worship a God whom he cannot exalt in the highest strains of adoration. Man is never satisfied with less than the final and complete. Thus the Hymn of Cleanthes, the ancient Stoic, phrases the song of the Desire of all the Nations in his adoration of Zeus:

"Most glorious of the Immortal! God, who hath many names,
God, ever ruling and ruling all things;
Zeus, leader of Nature, governing the universe by law—
All hail! For it is right for mortals to address thee,
Since we are thy offspring, and we alone, of all
That live and creep on earth, have thine image.
Therefore will I praise thee and forever hymn thy Power."

My friends, the human heart is everywhere the same. It is weak and trembling, vivacious or calm, according to the momentary impulses that affect it. But everywhere it palpitates and yearns for peace and hope, for love and truth, for triumph and for joy. And whosoever appears responsive to this cry and seems to satisfy the craving of the heart by the prowess of his intellect or the effulgence of spiritual sympathy, is he who for the time being becomes the supreme leader of the world, guiding humanity to the goal of happiness by the unfading star of hope.

Hence Jesus becomes the desire of the nations because as his life is recorded in the four gospels it seems to be the most complete and perfect incarnation of that alluring ideal which has inspired the race from time immemorial. That we may better comprehend our subject, let us study him from this point of view.

For the sake of verity we must admit that there are disputes as to the authentic records of the life of Jesus. We shall not deny it is quite possible that he may not be an historical character; quite possible that there is much mythical lore which has gathered around his name through the centuries; that there has been possibly a vast exaggeration of the real features of his simple life, which have been so much magnified as to eclipse the real Jesus and leave us nothing but a myth. Just as the sun at dawn rising through the mists is unduly magnified in physical proportion and radiant splendor, so Jesus discerned in the far-off dawn of modern history, through the mists of time, may, by reflection, be unduly magnified to our uncritical view. This we will not deny.

But even admitting all that, the fact that the human mind could intelligently entertain such a sublime and unapproachable Ideal—whether the ideal were ever incorporated in an actual character or not—this fact alone is sufficient for universal rejoicing and prophetic of the ultimate exaltation of the whole human family. I say, the fact that such a conception was ever possible in human history, and that, by imagination, such conception was thought to have been incarnated and personified in an individual life—this is the fundamental reason why the story of Jesus was received with such avidity—and has universally compassed the lives and hope of men. It is because everywhere men have dreamed, ceaselessly dreamed of individual ideals or of the universal ideal individually exemplified, and yet were ever disappointed when seeking for its realization, that they so willingly accepted the statement that one at last had come who incorporated in a single life all the magnificent ideals which had been occasionally manifested in distinctive characters. Buddha's ideal had been sympathetic and sublime, but his life did not appeal so universally, was not so diversified, so comprehensive, as was the well-rounded world-compassing character of Jesus.

I am not, mark you, speaking so much of Jesus as an historical fact as I am speaking of the conception of Jesus which had become possible to the human mind. For the point which I am now seeking to emphasize is the fact that through the course of the ages the human mind had so evolved from base environment and coarse desires that it at last had been able to conceive of a life—however mythical, which incorporated in its character the combined and several ideals of the past—the ideals of love, of beauty and of justice—which had been partially revealed but never yet fully compassed by any one human character—the fact that they believed it possible for this ultimate ideal to have been at last realized and perfected—this in my judgment is the highest intellectual achievement of the race and the true inspiration of the triumphant grandeur of the life of Jesus.

It matters not whether Jesus was an historical reality or not; it matters not whether the combined ideals of the past were fully realized by him or not, in point of fact. I care not a rap for the authenticity of the recorded features of the life of Jesus. I am not so much concerned about Jesus as I am the race. What I am concerned in is the fact that humanity at last had become capable of conceiving and appreciating such a life, and discerned in it the triumphant possibilities of the race at large. That

is what I mean. That humanity rose from the dank dark caves of its primitive gloom to the golden heights of its divine dream, this is the key to the life of Jesus that unlocks its beauty and removes it from theological sepulchres to the active walks of daily life.

Oh, when I think of what humanity was, and what it is, and what it may yet be, then I see anew the meaning of such a prophetic life as was portrayed in the legend of the Christ.

Look upon your ancient savage, his body clothed with bushy hair, with club in hand climbing the forest-trees, fighting furiously with beasts of prey or with his fellow-man, his food the native nut and succulent herb, lapping up the waters of the stream as do the prowling animals; behold him wandering hither and thither without a shelter, his nightly pillow the rugged stone, his covering the bending sky—unfurnished with foresight and unarmed with meagerest ambition—toiling but to appease his appetite and allay his untamed passion—brother to the beast and offspring of the soil! And then again behold him as little by little his hirsute covering disappears and the tawny skin of the human form demands artificial raiment to hide its native shame; till at length, stirred with the romance of civilization those same clumsy hands which once tore branches from the trees to brandish in bloody fray now hew the forests for the timber of temples and quarry the rocks for the foundations of enduring edifices; brutal sensuality and indulgence are turned to civilizing pursuits, and that same arm that once knew naught but battling contest, and struck the blow of death, now with trowel rears the glorious structure conceived in architectural ideals, and the savage of primeval forests has become the merchant and mechanic, the poet and artist, the dreamer and inspirer of ever-advancing civilization. The brute has ascended from Caliban to Caractacus, from Caractacus to Cromwell; the wild huntsman of forests, whose foes were beasts—whose ambition was slaughter—has become the world's model, hero and patriotic statesman; and the god of war, who as the genius of the tribe instigated carnage and desolation, has been transformed into the god of peace and love, whose emblems succor the race and become the talismans of human triumph.

What, I ask, has been the mainspring of inspiration which carried forward mankind on this long course of progress? I answer—the power of the imagination—the force of the invisible Ideal. The old savage in his cave, or engaged in brutal warfare, little dreamed that there was a cosmic force, a blind, inherent idea—uplifting and beautifying his ignoble life.

Nevertheless, every time he broke off the huge branch of a tree; every time he thrust his clumsy fingers through the brush for nuts, or pried up the sword of the earth; every time he engaged in the brutal conflict of savage warfare, he was being pushed along all unwittingly by this impalpable force—this far-off divine Ideal. Himself a blind instrument in the hands of a cosmic power, he became the potent though unconscious agent of each advancing stage of civilization.

In all the workings of the race the "Desire of the Nations" has been the indwelling and persistent Ideal, which seeks to express itself in outward realization. What is this Ideal—this dream and consolation of the soul? What is this ever envisioning picture of divinity which casts its reflection upon human hearts? Ay there is a dream from which so often we are rudely awakened, which like a mirage leads us on with elusive visions of divine, transfigured power; in which we seem to be as the gods—puissant and immortal—yet unattaining, though forever striving. But the joy, a single moment of such a dream affords, feeds the soul more bountifully than ever the gross comforts of the earth, which gratify but appetites of the flesh and vain ambition's vulgar ends.

But what is this dream, this desideratum? Jesus, it is said, came to fulfil it. The dream is not that some god should be transmitted into human form and overpower the world with his presence. This were not more than the mythology of pagan nations indicates. The Desire of the Nations is not the disclosure of the secrets of heaven, the discovery of God or the unveiling of the mystery of another life—all these prompt the race with curiosity, and fascinating uncertainty—but the one supreme and ultimate desire of the race is the discovery and real knowledge of Man. The search after a MAN has been the crux of all philosophy and the spur of all religions. To realize the divine ideal of humanity is more glorious than to understand the mystery of Divinity. Jesus is supremely the Ideal of the race because his character is so exalted it seems comparable with that of Deity. But if he revealed Deity alone he would be a disappointment and of no practical moral avail. But because he was indeed man, and only man, yet the manifest Ideal after which humanity had in all ages been blindly seeking, he is triumphantly and justly hailed as the Desire for which monk has ever yearned.

Therefore, the prophecies and promises of Jesus are hopeful. He came not to reveal God, but man—not to expose the almightiness of Divinity, but the puissance of humanity. He is a mirror to the race, gazing into

which man discerns himself not a mere mould of clay, perishable and frail, but a zygote of invisible forces, whose conscious realization and exercise are the highest achievement and source of supremest satisfaction.

When therefore Jesus is made to prophesy that all things which he did, and greater, his followers would be able to accomplish, he was simply asserting that the same powers which were manifest in him were inherent in all human lives, and awaited but to be recognized and called forth.

If Jesus was not an actual character he at least mythically symbolizes the possibilities of the race.

Aye, we have right to assume that the ideal of the race may ascend beyond his own manifest greatness and prove that even he is not the supreme conception of the human mind. For as he was the product of his age—which itself was the heir of all preceding ages—so future ages still await a more glorious fulfilment of ideals still more exalted than any that ever yet inspired the race.

Humanity is infinite and its conceptions are beyond limitation. As in literature we still await a greater than Shakespeare, as the result of aggregating mental forces, so in religion and morals we still await a more exalted, perfect and divine incarnation of human ideals than was revealed in the sombre Galilean.

And thus runs the story of Jesus. He himself, as is the race at large, is the embodiment and prophecy of ultimate and possible ideals. The world has never been satisfied with one Ideal. Each ideal is subservient to one still beyond. The higher ideal is ever invisible—its revelation is dependent alone upon the realization of the ideal beneath it. As the world has not been satisfied with one ideal, so likewise has it not only possessed an infinite series of religious models, who preceded, and have also been subsequent to Jesus, but the ideals which he himself has awakened in the race have not been identical, but varying and progressive. Even the story of Jesus as it runs in the Bible does not present the same constant and unvarying character. For instance, the Jesus of the Synoptics—Matthew, Mark and Luke—is not identical with the Jesus of John's gospel or of the Apocalypse. In the Synoptics he is a simple-minded rustic, whose sayings are written down without argument or adornment, and into which no element of theology or philosophy seems to enter. He is a mere preacher of goodness, seeking to impress upon his fellows that he has found the way to final happiness and triumph, and inviting all to come to him and enjoy his inculcations. "Come unto me all ye that

labor and are heavy-laden and I will give you rest." "My yoke is easy and my burden is light." But he seeks not to set himself in any superior position, to hoist himself aloft and look down upon the multitude—he is one with them, a democratic teacher of the populace around whom no iota of mystery gathers, and whose life is an open book. But there was one great thought which inspired him, and that was that the end of the ages had come. He was the Herald of the Last Day and the Great Judgment. Hence the solemnity of the atmosphere which surrounds him and the seriousness of his mission. His simple followers all implicitly believed his message and were constantly "gazing into the heavens" and waiting for the signs of the approaching climax. "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall come in like manner as ye have seen him go up into heaven."

This was the dream and hope of his followers—that he had temporarily ascended to return soon again and inaugurate the end of the world.

But at the close of the first century, when his many followers were disappointed and relinquished the hope of his return, a new idea about Jesus became common, and he was no longer the simple yeoman preaching a solemn religion to a handful of followers, but a theological creature, full of mysticism and neoplatonic idealism. The Jesus of John is not that of Matthew, Mark and Luke. The Jesus of John is of sublime and unapproachable character, lifted far above the common crowd of men or the most exalted the earth had yet engendered, but he is surrounded with an artificial halo and an atmosphere of the supernatural and impossible. He is not Jesus of Nazareth, the carpenter's son, the gentle teacher and sad-visaged Jew who preaches alike in the synagogue and the corn-fields the simple gospel of the Sermon on the Mount, but he is the "word made flesh," "the word that was with God, the word that was God."

The introduction to the Gospel of John reads precisely like a sentiment of Philo, the Alexandrian neoplatonist, cast in the language of Genesis. The Logos of John was not a Jewish conception, but a Platonic idea, a pagan notion. Philo imbibed it from Plato and the ancient Greeks, who themselves adopted it from Egyptian and Indian lore. It was an idea which pagan Philosophy had foisted on the Christian Church after it ceased to be a mere branch, or heretical offshoot of the synagogue, and became a receptacle for spiritual aspirants among pagan seekers after Truth.

After this innovation the conception of Jesus slowly changed until he ceased to be the simple yeoman and tender-hearted shepherd, so often pictured in the Catacombs, and became an austere and formidable judge and potentate who held within the grip of his power the fate of the human race.

The sublimity of the teachings of Jesus, as exemplified by his life, consists in this, that he intimates his own superiority is not exceptional nor impossible to the race at large. He virtually says, "I am not God other than you are, I am not divine, save as you are divine. Listen to the whisperings of your soul. You shall hear the same music that has charmed my life. Gaze at the glory of yon skies, and you shall see in each orb the reflected image and beauty of the same God I behold." "You must find your God where I have found mine, for within is the Kingdom of Heaven."

The finding of God is merely the discovery of the Ideal. For this reason there have been gods many in all ages as the ideal has been transfigured by the discernment and imagination of mankind. We see God only as we see the ideals which we believe are gods. "The pure in heart," the old scripture tells us, "shall see god." Aye, the pure in heart shall see God, because they see purity, and purity is a vision of deity. The good in heart see God because good is an ideal of God, and he who sees the good sees God.

Hence man and God are one, and always have been one, and ever must be.

But visions of the Ideal vary with the angle of the perspective. In climbing mountain heights we are often deceived by imagining we have reached the topmost peak, when we have clambered over the overhanging ledge; but as we peer beyond the summit our hearts almost fail us when we behold a still higher peak looming above. Renewed in courage, we climb on despite the obstacles that confront us, determined to reach that height where the blue sky bends above and the far reaches of the range lie beneath the level of our feet. But still climbing on to each successive height we still discover peaks beyond, half-believing the mountain must ascend to the very heavens. But, courage not failing us, we climb on and on, till in ecstasy we exclaim, "Eureka!"

Such is the experience of man in seeking his ideals. Far away in ages of the past man began at the base of the mountain and slowly, slowly ascended ledge by ledge to loftier perceptions, until to-day he is nearer the height

than in all his history. It is an error to assume that the race has found in any one representative the attainment of the highest possible ideals. The invisible summit is ever beyond—the ascent is endless. Jesus stands not upon the loftiest peak—he himself could look beyond to the “Father” and enjoined us to become perfect as He is. Man can conceive a greater than Jesus; hence, man may become greater. It is not blasphemy to assume that Jesus was in all respects like man, and therefore man is capable of all that Jesus attained to, but it is blasphemous to assume that he was God in any sense in which man may not become God. Jesus was the forerunner of the racial ideal, in that he exhibited the practical realization of the most visionary conception of the race. He was not the *God-man*—BUT THE MAN-GOD. He pointed the way for man to comprehend and demonstrate the deific qualities of his nature. “I pray for them: that they may all be one, as thou Father art in me, and I in thee, that they may also be one in us.” This was the prayer of Jesus—the unity of all—the equality of each.

Only as each person realizes his divinity and seeks to demonstrate his inner powers as Jesus did, does he prove the value of the character of Jesus to himself. To become not *like* Jesus but *equal* to Jesus should be the motto of every one who presumes to find in him the moral and spiritual ideal of life.

LITERARY COMMENT.

Among the magazines of the newer character which are coming to my table I find none so worthy of admiration as *The Suggester and Thinker*, *The Occult Review of Reviews*, and the *Suggestive Therapeutics*. The two former are published by Dr. Sheerin, 13½ State street, Columbus, Ohio, and the latter by Dr. Sidney Flower, *Times-Herald* Building, Chicago. In the *Occult Review of Reviews* one finds a very well chosen summary of extracts from the various magazines which during the month have brought out articles relative to psychological and hypnotic research. This magazine is a great saving both in time and expense to busy people, when in this age such numerous quantities of up-to-date articles are being published quite generally, and it is a source of gratification to have well selected extracts compactly and intelligently arranged, such as this magazine presents.

The Suggester and Thinker has been for some time on the market, and stands among the leading journals which advocate the progressive phases

of modern psychology. Some of the best writers in the country have their articles published in this magazine, and I understand its circulation is very large. The readers of THE INDEPENDENT THINKER will be much benefited by perusing its pages.

The book published by Prof. J. H. Strasser and Mrs. Emily Strasser, entitled "The Key to Magnetic Healing" (Webb Publishing Company, St. Paul, Minn.), containing some 200 pages, and sold at the price of \$5.00, is in some respects a noteworthy publication. It purports to give the history of magnetic healing, the theories of vital magnetism, Mental science, passivity and telepathy, and the practice of magnetic healing. The work is dedicated to Prof. S. A. Weltmer, the founder of the American School of Magnetic Healing, located at Nevada, Mo. In truth this little book is merely an exposition as well as a lively laudation of Professor Weltmer and his school. Weltmer seems to have accomplished very wonderful results, and makes, I understand, an enormous fortune off his practice as a professor of vital magnetism. How much efficacy there is in his methods, personally I know not by experience. This little book, after praising Professor Weltmer on numerous pages, and giving very excellent definitions of hypnotism and other psychological subjects, some of which are quite original, drops into detail and gives a catalogue of practical methods to be employed in the curing of numerous specific diseases. In truth, there seems to be no ailment to which the flesh is heir, for which this little book does not claim to present an infallible cure. Inasmuch as I am ignorant of the practical application of these principles and have not time to experiment with them myself, I cannot speak of the real efficacy of such a publication. Nevertheless it is an interesting and instructive book to read, and judging from the great claims that have been made for the practical efficacy of its teachings, I am inclined to think one would not be deceived in making a purchase of the same, even at the price of \$5.00 for so small a book. It is all that one would seem to require in this line of study in order to prepare him for a practitioner, and I would advise those who are interested in perusing this line of study not to neglect this new treatise on magnetic healing.

"The Heart of Job, a Message to the World." By Dr. W. C. Gibbons, Universal Truth Publishing Company, Chicago, Ill. This is a little work devoted to an effort to spiritually interpret the meaning of the Book of Job. The author assumes to discover an esoteric key to the

inner meaning of this age-famous work, and in a simple and engaging manner writes a running commentary from his point of view on the diversified scenes of the work. He says: "Job stands for a *principle*, as, indeed, does every enlightened soul, entirely distinct from personality. To illustrate: Adam stands for the *natural man*; Noah, for *refuge*; Abraham, for *faith*; David, for *kinship*; Solomon, for *wisdom*; Moses, for *law*; Joshua, *deliverance*; Buddha, for tender heart and gentleness; Jesus, for salvation through love; and Job, for *realization* and *integrity* or *spiritual mindedness* in man." From this point of view the author seeks to explain many passages in the book, which are quite difficult to apprehend, and perhaps to many minds makes clearer some of the dark places in this matchless poem. But I question whether his comment or that of any other commentator, whether from the point of view of pure spiritual insight or theological analysis can make the Book of Job any clearer, sublimer or more beautiful to the average reader than it is in its original form. It is a poem of such extraordinary beauty, dramatic symmetry and spiritual idealism that he who runs may read, if he has in him aught that appeals to the artistic and divine conceptions of the soul. Whenever I read a commentary on the Book of Job, I feel as if I were holding up a screen against the sky to discern the light of the sun. Nothing is so apparent as sunlight, and it seems to me nothing can be clearer than the simple beauty and straightforward purport of Job's pensive story and the preposterous attitude of his inimical friends. Nevertheless, there are many points of suggestiveness in this little publication which I think the readers of this magazine might be interested in studying for themselves. Taken altogether, the book is interesting enough, and as a commentary is fully as useful as any.

CHATS VIS-A-VIS.

DR HENRY FRANK, 32 W. TWENTY-SEVENTH ST., N. Y.:

MY DEAR AND VERY REVEREND SIR: It is with mingled emotions of humility and pride that I attempt to express to you my heartiest sympathy with, and appreciation of, the great work you are engaged in, and I can conscientiously hail you as the modern apostle of scientific free thought, and in that sense humbly sit at your feet and learn. At the same time I cannot wholly repress a perhaps pardonable pride in the consciousness that I can in some degree understand and *fully* enjoy your remarkable discourses.

It has been my good fortune to listen to you nearly every Sunday since December, 1899, when by the merest accident I was led to your "Garden of Epicurus" while searching for the "Portico," and the only alloy that has mingled with the very great pleasure which the experience has afforded me lies in the fact that I have not been able to contribute more liberally to the material support of your sublime efforts. I have spent the past thirty odd years in a rambling, but somewhat extensive, study of the best scientific thought of that period, and to the limit of my opportunities have omnivorously devoured the best literature of Europe and our own country, always giving history and philosophy the preference. This I mention in no boastful sense, nor in the supposition that it can interest you in any way, but simply as a prelude to the confession that the only real benefit, outside of the mental discipline involved, consists in the foundation it may have laid for the acquirement of some real knowledge. I sincerely regret the fact that I did not join your class for the season just closed, and shall certainly do so if the opportunity again offers.

I also regret that I have not the pleasure of a personal acquaintance, although it is somewhat difficult to realize that such is the fact, after closely following your masterly methods of analysis and eloquence. Pardon me a single question apropos of your subject to-day. Assuming your theory, that the medium sees a reflex of his client's mind, to be correct, may not memory itself to some extent be inherited? Hence, in Dr. Hyslop's case, may not his medium have seen something of his inherited memory?

I have had some personal experiences bearing upon this question, which I should be pleased to relate to you at some future time, if same would interest you.

Again expressing to you my grateful thanks for the pleasure afforded by your discourses, and assuring you of my anxiety to reciprocate in any way in my power, I am,

Very respectfully yours,

CHAS. E. GAGER,
New York City.

Quite possible. According to psychologists, memory is a cell "scar." As physiological traits are transmissible it is quite logical to assume that the "memory" of Professor Hyslop might have been unconscious and thus discerned by his medium.

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