

Vol. I.

No. 3.

APRIL, 1900.

# THE INDEPENDENT THINKER

HENRY FRANK, Editor.

Be NOBLE! and the nobleness that lies  
In other men, sleeping, but never dead,  
Will rise in majesty to meet thine own;  
Then wilt thou see it gleam in many eyes,  
Then will pure light around thy path be shed,  
And thou wilt nevermore be sad and lone.

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NEW YORK.



# The Independent Thinker.

HENRY FRANK, EDITOR.

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Learn to listen.

Do not do all the talking yourself.

Every person can teach every other person something of value.

The heart, not the brain, is the storage of thought, for we are impelled by our emotions rather than by our reason.

What we need most of all, is the discipline of our emotions that we may think more clearly and act more justly.

Silence is the mollifier of emotion, the generator of thought, and the readjuster of inharmonious conditions.

You are your most sincere self when alone and in silence. You become inspired when the thoughts stored up in the silence are aroused to expression by the stimulus of sympathetic suggestion.

Each man must live out his own life. There is no vicarious suffering between individuals. Each vicariously suffers but for himself: the man of to-day suffers in the birth of the man of to-morrow.

The experience of each life is so varied and different from every other life that the humblest and most insignificant has learned something which it would be well for the most conspicuous and successful to know.

Good can find its expression only in Freedom. Limitation is the

cause of Evil. If every human being were free to live out his own ideal, each would soon outwardly express the instinct of his native goodness.

None is evil ; no, not one ; save as coercion and limitation repress the divine nature and make that which is good seem to be bad. Man, know thyself ; that thou art good as is all else ; and seek thou Freedom that she may nurse and voice thee as thou art—pure, perfect, and inviolate.

### SOUL AND I.

Soul and I once sep'rate were  
From close entanglement and whirl,  
Of conscious Unity.  
Self from self seemed sep'rate being,  
With new eyes each other seeing,  
With impunity.

At Soul's feet I lay, one day,  
And said "Once, Soul, I heard you say  
You dwelt in peace with God.  
But death and shame and sin hold me,  
Tho' you, I know, have oft told me  
These bind me to the clod."

"O Soul," I said, "how can it be  
That tho' fast fixed you are with me,  
Yet you are *so divine*?  
Hearing oft thy sweet voice calling,  
But carnal force my impulse stalling,—  
I languish and repine!"

"As fringe of garment of thy God,  
I trail in human form of sod,  
That touch of me may save:"—  
So Soul replied, "In truth I'm free  
From taint of flesh, nor tarnish me  
The sins that you deprave.

"I am the *very God* in thee :—  
As in the acorn mother tree  
Lies hidden, on the ground.  
All nature is one harmony ;  
I and thou, tho' sep'rate we,—  
Ourselves in God have found.

"My spirit's essence is pure love ;  
And through thy substance is inwove,  
O Clay, Promethean fire.  
Diffuse this purifying flame  
Through all the caverns of thy frame,  
Till thoughts of sin expire."

H. F.

At the present hour the age is suffering from a periodical epidemic of the money craze, or the mania for making a million in a minute, without the expenditure of blood, brain or brawn. Students of Psychology have been reminded by Mr. Herbert Spencer that all forces move in circular lines, or rhythmical periods. A period of financial depression is sure soon to be followed by a protracted period of inflated prosperity ; which, when exhausted, gives way in its turn to the recurring period of destitution and discouragement. We are also reminded by psychologists that there is still a deeper natural law underlying these curious periods of human aberration. They say it is nothing less than a phase of insanity, oscillating between the two extremes of secular prosperity and physical jubilation, on the one hand, and financial losses and discouragement, accompanied by gloomy and oppressive religious enthusiasm, on the other. Dr. Boris Sidis calls these attacks, in plain language, epidemics of "circular insanity."

Ever since the politicians have undertaken to make us believe that the good times had returned ; since the price of wheat went soaring so unexpectedly, and maintaining its skyward ascent ; since the discoveries in the Klondike turned the whole world crazy, and carried thousands headlong on the current of dare-devil and precipitous adventure ; the fever of speculation, gambling and insane excitement has been approaching the climacteric period, which was reached in the recent "Miller syndicate" and kindred corporations, that burst just in time to save us



from a repetition of Mississippi Schemes and South Sea Bubbles. Mr. Markham, the poet, recently wrote an article on the Golden Rule, in which he diagnosed what he denominated a new social disease, and called it *Americanitis*. By that he meant the feverish desire for wealth without the necessary labor to acquire it. But to localize this disease as purely American is either to misread history, or to be woefully ignorant of its lessons. Over a century ago all Europe was flooded with similar schemes, many of which were far more fabulously founded and yet more greedily pursued than any American enterprise ever concocted. Among them was one which was announced as "A company for carrying on an undertaking of great advantage, but NOBODY TO KNOW WHAT IT IS!" The man who launched this ingenious scheme in London one hundred years ago, gathered in ten thousand dollars in six hours, as deposits on shares, and then fled to other fields of gullibility, leaving his friends much wiser but less wealthy. In that day apparently the detective newspaper had not yet been born, else the glib-tongued gambler had been carried to the stocks instead of to a palace.

The secret springs from which this mad desire for illegitimate wealth arises, lie deeper in the vitals of the body politic than most people seem to imagine. In our own time wealth has become more potent than in any preceding age; more potent than ever since it has been gathered in the hands of a few, and the individual millionaire holds within his grasp not only the fate of multitudes—the happiness or misery of households, the success or failure of ordinary business ventures—but the control of legislatures, and even makes problematical the very existence of the government itself. What were riches fifty years ago are now but the disguise of poverty and the provocation of insult. Even the millionaire is to-day but a feeble social force compared with the multi-millionaire, and the rapidly developing billionaire, whose ominous approach is already forecasting its shadow over the earth. Everybody knows that a multi-millionaire or a billionaire cannot be legitimately developed in a single lifetime, or at least without the sacrifice of conscience to necessity. The man who makes a million in a minute is simply a robber, who, employing the socially recognized methods which seem not to offend the average conscience, saves himself from being called a buccaneer, or a pirate, because his social veneer is so thickly varnished it is impervious to the attacks of the vulgar.

Moreover, everybody knows that they only win on the exchange who

are blessed with the secret tips which are procured from some inner circle. There is a lingering and too plausible suspicion that the gamblers in Wall street are in secret collusion with certain officers of the government who keep them correctly informed, and thus steer their friends and themselves through the raging waters of tempestuous speculation. It was this fundamental belief on the part of the public that undoubtedly made the course of Miller smooth and successful—for he assured all his implicit followers that he had secret information from some esoteric circle of finance that made failure simply impossible. This fact is curiously revealed in the trial procedures against Miller by summoning the most eminent Wall street firms to appear in court for the sake of proving, as the prosecution states, the fact that Miller used their names only to drag in the gullible, but that he never had any legitimate association with them. This was the very ground, on which the great South Sea Bubble was reared, and which brought it all its good fortune. It is this latent belief among the masses that lays the foundation for popular gambling. No wonder Dr. Depew daily receives imploring applications from men, women and children, to put their money where it will do the most good, because they all believe that men of position and political power grasp the secret strings and can pull them at their good pleasure.

We are all gamblers, indeed, as says Dr. Depew, and always will be so long as gold is the nation's god, and the money of the millionaire can avail more at the throne of Jehovah than all the prayers of Christendom, or the miraculous powers of the Apostles. So long as money is loved for its own sake ; so long as selfish indulgence and social position are the allurements that sharpen the appetites of the rich and overshadow the gloomy huts of the poor ; so long as men can rob and be respectable, if they but steal enough ; so long as money manifests its tendency to glide into the hands of the few, and flee the approach of the many ; so long as a gilded lie can defame ungarnished truth ; so long as men will truckle and scrape to bloated money-bags and brainless social braggarts ; so long as stealth is the surest road to wealth, and we are taught from our mothers' breasts that to get rich is the one great aim of life and mark of success ; so long will we continue to be a race of gamblers, thieves and dishonest schemers, who, like Faustus, will sell our souls to Mephistopheles, not to gain the wisdom of the gods, but to learn how to do our fellowmen that they may not first find out how to "do us!"



It is with unusual pleasure that I publish the subjoined letter received on the occasion of the first anniversary of our church. The gentle spirit and large sympathy of this magnificent Christian gentleman breathe forth from every syllable.

ALL SOULS' RECTORY, 781 Madison Avenue, May 13th, 1899.

MY DEAR MR. FRANK :

I wish I could be with you on the occasion of your anniversary. Unfortunately, however, preachers are debarred from all opportunity of hearing one another, and of joining in the services of other congregations—certainly, of a Sunday morning. St. Paul says: "How can they be saved unless they hear the gospel?"—which is rather hard upon the preachers!

Of course it goes without saying that my own point of view is very different from yours in many respects. Otherwise, I should not be in a conservative, historic church, while you are outside of all the churches.

None the less I recognize the fact that there is much that we hold in common, certainly in our ideals and aspirations—and so, I am sure, in the great hopes and faiths out of which all ideals and aspirations grow, consciously or unconsciously. And I am sure that, as we are making for these common ideals and aspirations, so, whatever the differences of formal thought may be, we are both drawing for the same deep, inner hopes and faiths from which all true lives feed their souls.

My sympathies go strongly out to-day toward the great mass of the unchurched—the host of thoughtful men and women who are out of touch with organized religion. I know well enough why this is so. We liberals in the churches are doing our best to make it possible for the next generation to find honest and comfortable shelter in the old, historic churches. But, for the present, some other shelter must be found for many men and women. Shelterless, few can afford to stand. All of us need the help of association—of meeting together with a common aim and in a common spirit—of kindling one another's souls by a common uplook. I am sure that the church stands for something that humanity is not going to leave behind in the onward march of progress. What form the church of the future is to take, I do not know; but I am quite sure that some chapels in that Cathedral of the future are being built by men like yourself, apparently working without any reference to the great design of the historic church—but building so well for character and conduct that their structures must needs be taken up into the building of the future. [Italics are mine—ED.]

I rejoice therefore at every one who is doing as you are doing—



gathering together the unchurched who cannot worship through the old forms or affirm the old creeds, and binding them in some common life of religious hope and faith. I wish you, in the deepest sense of the word, godspeed in this work. May your members increase and your strength grow, and your own power of guiding the thought and inspiring the life of your people steadily deepen.

Yours very cordially,

R. HEBER NEWTON.

The editor, acting in his capacity as lecturer and organizer of the Metropolitan Independent Church, received on the occasion of its recent anniversary other letters from distinguished gentlemen, which are printed below and will doubtless interest our readers.

FROM A CELEBRATED AUTHOR.

CAMBRIDGE, MASS., May 6, 1899.

REV. HENRY FRANK :

Dear Sir, I have read with interest the accounts of your Independent Church at the Berkeley Lyceum in New York.\* Ever since my friend Octavius Frothingham left that city, I have felt that there must be an opening for some similar gathering there, and I am glad that you have undertaken it. Very truly yours,

THOMAS WENTWORTH HIGGINSON.

[\* This Church met until recently at Berkeley Lyceum. Its meetings are now held in Carnegie Lyceum.]

FROM AN EMINENT FREE RELIGIONIST.

DEAR MR. FRANK:

I meant to send a more deliberate word of congratulation to you and greetings to the Independent Church, but I am suddenly reminded that it is the last minute and now I am afraid that the letter cannot reach you in time. You and your society are engaged in a difficult experiment, one in which there is destined to be many temporary failures and few successes to-day but in the to-morrow there will be many successes. You are grappling with the most fundamental problem of this age—how to free the mind from the tyranny of dogma and at the same time permit the soul to rest in the consolation of trust and the inspiration of religion. Certainly a hard and high task.

Perhaps there is one harder thing than this to do and that is to make corporate the religious feeling and sympathy without putting

weights upon the individual soul. You are undertaking to apply democracy in matters of the spiritual life. The democratic church, that securing the fullest liberty for each, insures the highest co-operation of all, has not yet been built, but your church and mine are grappling with this problem and I send with my own greeting the fellowship and congratulation of All Souls Church, Chicago, an organization which is trying to apply independency in a constructive way and to find an expression of the religious life that can be felt in the civic life; the every-day needs of all sorts of men and women. I cannot write more. It is not necessary to say more. I am sure I have written enough to convey an assurance of fellowship and said enough perhaps to indicate that you and yours have our profoundest sympathy in the burdens you bear and the joys you feel. Yours ever for that church of humanity that awaits our co-operation. Let us stand together as we can.

JENKIN LLOYD JONES.

[Dr. Jones is one of the leading lights of America among liberal religionists. He was the most conspicuous American religious character associated with the World's Fair in Chicago in 1893.]

FROM A POPULAR MINISTER.

CHICAGO, May 8, 1899.

MY DEAR BRO. FRANK :

You and the noble souls who have toiled to make possible the Metropolitan Independent Church, should feel greatly encouraged at the results of your first year's work.

Democracy in government and religion should go together; the higher rational and moral consciousness of these past years will more and more find expression along the lines of Independence; will create the church of the future; the church of the free; the church of life, of the soul and God; of the life of God in man.

I most earnestly congratulate you and all, and pray and believe that the future will bring larger results. If in your whole lives you succeed in establishing a great vital permanent work, you can leave it with joy to others, and go forward gladly to the life beyond.

Affectionately,

H. W. THOMAS,

Pastor of the People's Church,

FROM A DISTINGUISHED SCIENTIST.

CHEVY CHASE CIRCLE, CHEVY CHASE, MD., May 4, 1899.

REV. HENRY FRANK,

Dear Friend: I am pleased to hear of the auspicious circumstances



under which the anniversary of the Metropolitan Church will be given and I am glad to know that names as eminent as those you mention will be connected with the celebration.

I shall be glad to send you matter to be read to the audience if you will give me an idea as to the nature of the subject about which I should write.\*

I hold in high esteem the work which you are doing and have frequently read your lectures with much appreciation.

Sincerely your friend,

ELMER GATES.

[\* The article contributed by Dr. Gates on the occasion of our first anniversary was printed in full in the November (1899) *Metaphysical Magazine*.]

Dr. Carus is in my judgment the profoundest thinker and clearest writer on Metaphysics and Philosophy we have on the continent. I am therefore glad that the readers of the *INDEPENDENT THINKER* are privileged to read the following gems written by the great expounder of Scientific Religion for publication in this magazine.

Genuine religion is solidary with genuine science, and a religion that scorns science is doomed. Science is the light on our path; science is God's revelation; and science alone, i. e., Truth tested by critique and verified by science, is the saviour from whom alone we can expect help and comfort. If God ever spoke to man, science is the burning bush; if there is any divine revelation, it is the recognition of the eternal law that encompasses nature in loving embrace. There is a divinity in mathematics and there is a holiness in the multiplication table.

Science is the refiner's furnace in which religion is purified, and whatever can pass through its blast unscathed is sure to be pure gold of genuine truth. That institution, or congregation, or church, which pledges itself to an allegiance to scientific truth, and adopts the religion that is in science, or in a word the religion of science, will represent that power which in the long run must win the day.

The Religion of Science is the pleroma of the problems of to-day; it comes to fulfill, not to destroy.

The world-conception of our industrial and social life, of international intercourse, and all serious movements on the lines of human progress, has even now to a great extent practically become the Religion of Science. The fact is not as yet definitely and openly acknowledged, but we may boldly claim that confidence in science has become a religious

conviction with most of us. The faith in scientifically provable truth has slowly, very slowly, and by almost imperceptible degrees, but steadily and surely, taken root in the hearts of men. To-day it is, in peace and war, the most powerful factor of our civilization.

Science is not a noisy thing; it is a still, small voice; but nothing equals its efficiency, nothing can suppress it, and no one can overcome it. Its authority is above all human authority; it is superhuman, it is divine.

History has witnessed the storms of religious fanaticism and the devout fire on the altar of pious ritualism, but God was neither in the storm nor in the fire: God reveals Himself in the still, small voice.

PAUL CARUS,

Editor of the *Open Court* and the *Monist*.

### THE BIBLE IN THE PUBLIC SCHOOL.

I desire to register my solemn protest against what I believe to be an unwarranted outrage upon the constitutional rights of American citizenship. We were recently startled by a report in the daily newspapers, of the arrest of an American citizen in this city for refusing to allow his son to attend a public school where the Bible is read devotionally, and where religious instruction is given by indirection.

In my judgment, the humble citizen who protested against such an outrage was right, and I only regret that he did not suffer the indignity of fine or imprisonment: to test a law which is so palpably unconstitutional and morally detestable.

The public schools are emphatically and unqualifiedly secular institutions. Their purpose is the teaching of science and sound philosophy, common sense and practical ethics. The Bible, however exalted a work it may be, is nevertheless a religious textbook, which is used as a partisan instrument wherewith to antagonize certain forms of religious belief and secular philosophy, often to the disgust of profound thinkers and annoyance of sensible and serious people.

There are in this country millions of tax-paying citizens whose money sustains the public schools, and who do not believe either in the sanctity of the Bible, or in the particular sectarian deductions which are drawn from its variously construed texts.



They regard the use of the Bible in the public schools as an affront to their intelligence and a perversion of their moral instinct. They believe such use of the Bible is wholly unwarranted under the Constitution, and is needlessly thrusting a specialized form of religious instruction upon the receptive and unguarded minds of young children, to the stultification of their intellectual and moral promptings.

Although I am a preacher, howbeit of a very liberal stripe, I must concede the justice of this protest, and therefore feel called upon to defend the earnest gentlemen who was recently arraigned in a magistrate's court, for the simple offense of demanding his rights as an American citizen.

Why should the Bible alone of all other sacred books be read in our public schools, if the one purpose in such usage be the inculcation of lofty sentiment and sublime inspiration in the minds of the young? Other sacred books of the past are replete with sentiments as exalted, aspirations as uplifting and prayers as sublime as any that are found within the lids of the Bible. Moreover, many of these are older books than the Bible and epitomize the earliest recorded beliefs, hopes and inspirations of the human race. Nor are they wanting in sublime suggestions, which kindle the ambitions of the young to attain the noblest in life. Nevertheless, the Bible alone out of all these sacred books, is selected for use in our public schools; the youthful mind is, therefore, at once colored with the specialized interpretation of its text, and inculcated with the notion that it is infallible, and unquestionably inspired above all other books, and that it alone contains the rule of faith and guide of life for all mankind.

The problem in dispute, however, is not whether this interpretation be true or false, but whether a proposition which is so widely disputed by the tax-paying citizenship of America, should be ruthlessly enforced against their judgment and bias: and their children coerced into hearing the Bible read, and religious instruction thus inculcated in spite of their fruitless and determined protest. I denounce such a usage as unqualifiedly wrong, unwarranted, and discreditable to our intelligence.

Of course, in the particular incident referred to, the offender was a poor, ignorant man, and his infidel-bigotry was as thickskinned as that of the most benighted religionist. Nevertheless that does not alter the proposition involved. However recklessly he may

have deceived himself with the notion that he was an atheist, or however illogically he may have reached his conclusion, I insist, that as a free American citizen he must be permitted to enjoy the prerogatives of his own ignorance or stupidity.

In one respect, however, he is not alone. There are millions like him in this country, who protest against untaught children hearing in public schools even the name of God discussed. For, ignorant though he may be, he knows that name has been maliciously libeled by religionists and sticklers for creed and dogma in all the ages; he knows that the name has been applied to a supposed Being, whose description in the Bible is often atrocious and repulsive; he knows that this God has been declared to be the murderer of innocent wives and helpless infants, and the slayer on bloody battlefields of countless multitudes; that this Being has been theologically announced as the Author of evil as well as good; that he is responsible for the alleged damnation of innumerable millions, predestined from all time to writhe in the torments of endless misery. He knows that this Being is the supposed creator of a sulphurous hell, where the never-ending fires of torment fume and splutter, where hope is banished and despair sits supreme on his gloomy throne. He knows that this God has been pictured as a tyrant, a despot and destroyer; and however ignorant this man may be, he cries out indignantly that he will not believe in the existence of such a God, or allow his youthful son to listen to the mention of his name.

And in all seriousness I ask, who shall blame this ignorant and unfortunate father? Do not we all know that the name of God has been viciously abused and libeled by those who are loudest in the declaration of his existence? Do we not all know that as this Being is ordinarily defined in the creeds and catechisms, he is unworthy of the adoration and worship of every sincere human being, and that when men have been coerced into the acceptance of his authority, it has resulted in the desolation of war, the dissemination of hypocrisy, superstition and intellectual darkness? As long as God thus defined is lifted up for the adoration of the citizens of this country, we need not be surprised if protests follow and the ignorant, who are still spiritually blinded, refuse to be misled by thinly disguised clerical usages in our public schools.

Moreover, we all know that even the religious world does not accept the Bible as of equal authority, or with the same interpretation. In a land where the church and state are constitutionally and for-



ever separated, where public schools are instituted for secular education exclusively, it is not only unlawful but most senseless, that that book should be introduced for devotional purposes which has divided the Christian world into hundreds of sects, and against the secular usage of which certain denominations themselves protest.

By what authority under the Constitution shall we coerce the Jew, reared in the sacred institutions of his creed, to listen to the story of Jesus Christ, who, he is taught to believe, was the betrayer of his people?

Why should a Catholic, who solemnly avows that the church is the only divine authority in existence, whose power completely overawes that of the inspired book, and who insists that no one is authorized to use or interpret it except his own established priesthood, who must themselves await the decision of the pope concerning the interpretation of any text, and who believes that it is blasphemy and sacrilege for this book to be taught by the laity:—why, I ask, should this Catholic, who is a tax-paying citizen, supporting the secular institutions of the nation, be coerced into the stultification of his conscience by suffering his children to attend the school in which the dictates of his religion are violated?

It is plain that in this land, if we are to maintain the inviolable purity and integrity of our public school system, which is the only palladium of our liberties, we must protect them against any and every encroachment from religious sources. Until we can all agree as to one definition of religion: until one God is apprehended and adored by the race, who is truth, life, love and justice; until religious sects cease to malign each other, because of their various beliefs and contrary interpretations of the Bible; until all the good books of the world, alike sacred and secular, shall have been collected into one grand anthology, and judiciously put before the receptive minds of the young for their ennoblement and edification; when religion shall no longer consist of the crusty formulæ of faith and the dry-as-dust speculation of schoolmen; when it shall become a spiritual inspiration, diffusing through every soul the glow of sympathy and love, and shall urge all men to establish the solidarity of mankind in the universal familyhood, whose highest purpose shall be the exaltation of the common ideal of the race: until that time shall come, I insist that religion must not be taught, either directly or by implication, in our secular schools; nor must the Bible be selected alone out of all inspired books, and lifted

up as an object of especial adoration for the young, and which alone shall constitute the text of devotional reading to which our children shall be forced to listen.

Common sense is the key-note of American progress. It must and shall prevail. And assuredly the matchless intelligence of our people will ultimately overcome the ignorance of religious bigotry, which to-day is the only great obstacle that intercepts our moral progress and our political evolution as a free and victorious nation.

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Among the exchanges which are beginning to drop on my desk I must speak especially of the following:

*Fred Burry's Paper* is bright, crisp, sparkling and thought-compelling. It pays one to read his quickening thoughts. Toronto, Canada.

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*The Field of Progress* is a new venture across the Canadian border. It flares forth in commanding style and leaps to success by one grand bound. It is full of ingenious thought. Its especial attractiveness to the masses consists, perhaps, in the plain and clear instructions in mental healing which it sets forth. Mr. Bain promises to accomplish wonders for those who apply to him for restoration. I shall watch results with interest. Toronto, Canada.

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*Tammany Times*, edited by John Templeton, who, by the way, honors us with his presence in our Sunday morning congregations, is bright, brilliant, beautiful and bumptious. If this paper were the only representative of Tammany with which one were acquainted one would become a Tammanyite at first sight. There may be ugly spots on the Tammany Tiger, but there certainly are none on the *Tammany Times*.

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*The New Cycle* comes to us in its March issue laden with the usual golden riches for its eager readers. Since the reorganization of this publication (formerly the *Metaphysical Magazine*), it has made vast strides towards popularity. In typographical appearance there is nothing more elegant that comes from the periodical press of America. In this month's issue will be found a rich article by Franz Hartmann on Bible Symbolism, a superb treatise on "Courage," by the editor, L. E. Whipple, followed by others of equal value. The especial departments of this magazine under the management of Prof. C. H. A. Bjerregaard and Miss



Stephenson and Miss Best are always replete with interest and valuable instruction. Published at 465 Fifth Avenue, N. Y. City.

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*Mind*, Charles Brodie Patterson's magazine, for March is also full of richness. Here are some of the subjects: "Who are Real Sinners?" "Subliminal Consciousness," "Metaphysics of Music," "The Metaphysical Tragedy." "Rip Van Fossil," an original satire, is continued. It is very readable. Published at 19 West 31st Street, N. Y. City.

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*The Literary Digest*, we feel especially honored in saying, is on our exchange list, as it ought to be on the subscription list of every thoughtful and intelligent citizen of the land. It is the busy man's enchiridion of daily happenings, scientific research and religious news. I would as soon be without my dictionary or my daily paper and expect to be intelligently informed, as without the *Literary Digest*. One especial feature to be noted in this rare publication is its liberality in matters religious—which must appeal to all followers of the New Thought.

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*The Social Gospel*, issued at Commonwealth, Ga., is probably the most literary of all publications devoted to the propaganda of Socialism. It possesses among its contributors such honored names as Dr. Geo. D. Herron, Ernest Crosby and many others of equal note.

Its pages are not pervaded by the bitter spirit of the cynic or the defiant tone of the dogmatist. It is calm, sweet, subdued and hopeful. It tells the truth fearlessly, but in such language and manner as to ingratiate and not repel. It is the advocate of so-called Christian Socialism and should do a noble work among the followers of established religion.

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#### LITERARY NOTES.

"Psychism," by Dr. Paul Gibier, is a remarkable book. In my judgment it comes nearer presenting a scientific foundation for the explanation of psychic phenomena than any recent work with which I am acquainted. In the brief space I am permitted to use for this section I cannot specify as I should like wherein the excellence of this work especially lies. Dr. Gibier was discredited among the scientists of Paris, by whom he had been formerly highly honored, because he was brave enough to investigate these tabooed subjects and proclaim his results to the

world. A man of the most thoroughly scientific type of mind, all his life devoted to minute scientific research, is one of whose work no student of the "occult" should be ignorant. Whether I agree or not with his conclusions I cannot too highly recommend his book. Published at 313 West 23d Street, N. Y. City.

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