

The
**INDEPENDENT
THINKER**

HENRY FRANK *Editor*

Vol. 1. AUGUST, 1900. No. 7.

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.

LOWELL.

12 MONTHLY ISSUES PER YEAR, \$1.00.
SINGLE COPIES, 10 CENTS.

Published by the
INDEPENDENT
LITERATURE ASSOCIATION
30-32 WEST 27TH STREET

New York City

HENRY FRANK

Lectures every Sunday 11.30 A. M.,

FROM OCTOBER TO JULY,

CARNEGIE LYCEUM,

(Theatre Downstairs),

57th Street & 7th Avenue.

N. B.—If you are so situated that you cannot in person attend the lectures, do the next best thing:

—SUBSCRIBE FOR—

THE INDEPENDENT THINKER,

and read the revised stenographic reports of these unparalleled discourses.

SEND ALL SUBSCRIPTIONS TO:

The Independent Literature Association,

30-32 WEST 27TH STREET,

NEW YORK.



"Astronomy is excellent, but it must come down into life to have its full value, and not remain there in globes and spaces."
Emerson.

Announcement.

THE SPHINX is a publication that cannot fail to interest cultured and thoughtful people. Its great object is to teach the influence that the Sun, Moon and Planets have upon the earth, and particularly upon man and his affairs. THE SPHINX is the leading Astrological journal of the world, and is supported by the best writers in England, America and India, and is the only Magazine in the United States that is entirely devoted to teaching, demonstrating and vindicating the truth of the science as taught by the Egyptians.

Price, \$3.00 a Year. Back Number, 50 cts.
70 Cents a Copy. Sample Copies, 30 cts.
CATHARINE H. THOMPSON, Editor,
72 TREMONT ST., BOSTON, MASS.
Orders, notices, advertisements payable to the
Editor, CATHARINE H. THOMPSON.

The Independent Thinker.

HENRY FRANK, EDITOR.

Vol. I.

AUGUST, 1900.

No. 7.

Do you like THE INDEPENDENT THINKER ?

If you enjoy it, don't be selfish. Let your friends have a chance to share your pleasure with you.

THE INDEPENDENT THINKER will be sent on trial to as many addresses as are furnished. Sit down at once and write a long list of the people you know would be interested in reading its pages, then mail the list to us. We will do the rest.

We want THE INDEPENDENT THINKER to circulate in every part of the world and we want each of our readers to help us to spread it far and wide. We want to help people to think independently. We want to send out each month a ray of light that will penetrate thousands of households and lead them from darkness to day, from error to truth. You can help us.

The readers of THE INDEPENDENT THINKER will rejoice with us in the possession of a new artistic cover which was designed by Mr. Benno Reissman, of Temple Court, this city. Mr. Reissman is a rising young artist whose ingenious ability has been recognized by some of the leading publishing houses. It affords us great pleasure to announce that he will also design the illuminations of Mr. Frank's forthcoming book, "Meditations at the Shrine of Silence."

We expect to be able to announce in the next number a news item which will prove to be of unusual interest to all the friends of this magazine. Arrangements have about been completed which will put the venture on a safe financial basis and establish its future beyond a per-

adventure. The magazine will be enlarged and attractive features added. We hope to be able to give particulars next month.

One good strong thought for Truth in a thousand minds sent round the world will dethrone Error in a trice and crown Justice and Righteousness amid the nations of the earth.

The Spirit of War has broken out again throughout the world. We are surprised. We had thought the Age of Peace had come to stay for centuries perhaps. The dream of a universal Parliament and international harmony had so strongly seized the modern mind that when the Russian Czar proposed the Peace Conference at the Hague, the leading nations cheerfully and hopefully responded. But scarcely had the Conference adjourned when the first spark of war ignited the whole world, and now the nations are mutually trembling at the gates of China lest, when they have demolished her empire, they be leaping at each other's throats.

Why, then, we ask, did not the strong Thought of Peace which had become so prevalent, manifest its supremacy and become registered in the external conditions of life? Because, concealed beneath the Thought of Peace was a deeper and a stronger thought which was ceaselessly expressing itself unconsciously in the bosom of civilization. That thought was that each of the nations was simply simulating a desire for peace, and was really suffering peace to prevail only until an advantageous moment would arrive when one or the other—England or Russia, Germany or France—riding on the flowing tide of opportunity, would sweep down her opponents beneath the gory crests of desolating war. The feeling for many decades has been instinct in the mind of man that Russia or England or one of the other nations was but waiting her opportunity to pounce upon her hereditary foe, crushing him with one fell blow and establishing thereby her own international supremacy. The proof of this existing disposition is found in the vast military system which prevails throughout Europe—each nation armed to the teeth, ready, at the word, to be hurled headlong in precipitous war upon the other.

With such conditions the thought of universal peace could never sincerely exist. Outwardly some would mention peace, inwardly they would dread or dream of war. Under such conditions war was sure to come; and to-day it looks as though the dream of peace would be shattered

for years and gory battlefields would incarnadine the civic strongholds of Christendom.

In such times there is but one recourse for the lovers of peace. They must send round the globe the ceaseless current of peaceful thoughts, exalting the glory and emprise of the reign of Peace and declaring everywhere, in valley and mountain height, in school room and at the merchant's desk, in parliament and palace, in humblest homes and most honored places, that only by the Reign of Peace are the true interests of humanity conserved, that War is a curse and though sometimes a seeming necessity, never necessary if men are willing to be unselfish and live the larger life of love and brotherhood.

But how unlikely are such thoughts seriously entertained, even in what are known as the religious circles of society. Here comes a Bishop of the Methodist Church, Earl Cranston, lately returned from a tour around the globe, who, beholding the coveted prize of the Orient for the greedy appetite of Christianity, avows that a war by which Heathendom would be subjected to the civilizing influences of Christendom, is justified at any cost, either of filthy lucre or the sacrifice of human life. Christianity is dying at home, therefore it must be strengthened and expanded abroad. If the clergy can arouse the enthusiasm of a crusade, it would be the most fortunate event in the material growth of Christendom which has occurred since Peter the Hermit hurled all Europe against the Mohammedan stronghold and sought to rescue the Holy City from the grasp of Anti-Christ. No doubt every pulpit in the land would thunder with "patriotic" outbursts, stirring the multitudes to martial fervor, if they discerned the possibility of evangelizing all Asia with a Bible saturated with human gore and the prayers of a thousand cannon thundering at the gates of Peking. This is the mission of the gentle Jesus; this the way "Christian" leaders since the days of Constantine and Charlemagne have ever disseminated the Bible and the tenets of Christianity. Every letter and syllable of the Creed is myriad-dyed in the blood of human sacrifices. The established church, alas, craves war, yearns for it, for without conquest she becomes moribund and threatens to offend the nostrils of civilization with the putrid corpse of Ecclesiasticism.

But there is a new day and a new religion; a new Christ and a new Christianity. And yet it is not new—but the old, old story of Jesus and

his love. Let that song reverberate throughout the world—Jesus and his love—Jesus and his sword of peace (which, drawn to slay a foe, shall slay the assailant, as he himself said). Peace, peace everywhere, not the peace of criminal resignation, not the peace of wrong and injustice and error and despotism, not the peace of avaricious power which sways its tyrannous sceptre over the weak and poor, not the peace of cowardice and fear, or of cringing sycophancy ; but the peace of Truth and Right, and Justice and Love—let this peace be everywhere proclaimed from hut to palace and work-bench to the thrones of reigning dynasties—and ere long the forbidding clouds of horrid war will roll away and the Angel of Peace, blessing the world, will appear amid the glorified heavens, to enlighten, ennoble and uplift a terrified, downtrodden and benighted age.

THE VANITY OF SELF-PITY.

Nurse not thy Sorrow. He who hugs his grief harbors a coiled viper at his heart. Melancholy is a demure siren who lures us by the strange sad music of her notes. She compels us to believe that pain is pleasure, and darkness fairer than the day. Her minor notes and thrilling bass throb with anguish and despair ; he who leans his heart in sympathy soon learns to love the prison-cell better than the wind-swept heights of freedom. To him the tear-wet cheeks of pallid night are dearer than the rosy lips of blushing dawn. Hope drags her wings and love's fair eyelids droop. He hears a groan in every passing breeze and in each ghostly shadow spies a lurking foe. Fear chisels his coward lips and gloom drapes them with her murky veil. His trembling knees refuse to hold his palsied frame ; he sinks bemoaned and pitied, forgotten or despised. The world of affairs has no room for cowards. They are trampled to death and shame buries them in the potter's field of obscurity. Self-pity is the Mephistopheles misguiding many a Faustus. Listen to its soft and seductive syllables of sympathy and you are lost. Once you feel yourself outraged, the victim of untoward fate, the footstool of your foes, and the target of misfortune's errors—the arm of Mephistopheles is round your neck and his chains of bondage are entwining you. Heed not your heart when it cries "O pity me"; nor look upon the purple lips of pain when they tremble with despair. Crush thy coward fear and despise the tears of melancholy. They are not thine. Thou art other than the house that harbors thee. Thou canst destroy this house and yet abide. Sorrow

betimes surrounds thee and misfortune bombards thee from her vantage ground. Nevertheless, remember her fortifications are of gossamer and her belching cannon puffs of passing vapor. By one strong word thou canst dismantle them; by resolution thou canst disarm the pigmy hosts of melancholy. Say thou to Sorrow, "I will not weep with thee"; and "Despair, thou art a liar." There are no devils that can torment thee, for their torment shall but goad thee on to triumph. Say thou:—For me the Breath of Life is perfumed with the fragrance of undying Hope. The night is short and the dawn is rich with prophetic hues of golden day. Joy is the key-note of my song and expectant triumph my source of inspiration. Down with grief; let gladness reign. All life is good. What comes is best. Amen.

ST. GEORGE MIVART.

In the recent death of St. George Mivart, the Roman Catholic Church mourns the loss of a once loyal son, and modern science a staunch expounder of her far-reaching principles. Mivart came into prominence soon after the publication of Darwin's "Origin of the Species," and was at once recognized as a fearless investigator, notwithstanding he knelt at the shrine of Catholicism. But a few months before his sudden decease the entire religious world was startled by his sensational revocation of allegiance to the faith and his desertion to the banner of intellectual freedom. With the spirit of a reckless hero he flaunted his challenge in the face of established authority and avowed his divine privilege to use his reason in the investigation of all truth. By this act the world was suddenly forced to realize that not only is evangelical Protestantism being thoroughly honeycombed by popular agnosticism, but that the Roman Catholic Church herself, which has always been supposed to be the Gibraltar of traditional faith, is likewise being vigorously stormed by deserters from her fold.

The spirit of modern Catholicism has been avowedly against the legitimate conclusions of scientific investigation. In 1871 Pope Pius the ninth, issued his now famous Encyclical, in which he said they are anathema "who shall say that human science ought to be pursued in such a spirit of freedom that one may be allowed to hold as true their assertions, even when opposed to revealed doctrine. Who shall say that

it may at any time come to pass, in the progress of science, that the doctrines set forth by the Church must be taken in another sense than that in which the Church has ever received and yet receives them." What wonder, then, that a devotee of her cause, who sincerely turned his attention to the investigation of scientific principles, should revolt when his eyes were opened to a realization of the irrepressible conflict that exists between dogmatic faith and scientific deductions. The ghost of Mivart will never cease to wander through the echoing halls of Catholicism. Every student of her traditions, every ordained priest who officiates at her shrines, every honest layman who bows before the crucifix and crosses himself with the holy water, will remember for ages to come the piercing cry of this dying heretic, who prefers his freedom of thought, in spite of the terrors of a thousand anathemas, to slavery.

The dogmatic Church is rigidly logical in denouncing every phase of scientific investigation; in insisting that theology cannot walk side by side with the study of man and nature; and that all the tenets of the faith are necessarily beyond the pale of logic or of rational observation. She does well to say that no sincere student shall abide within her cloisters and audibly declare the irresistible convictions of his mind. The conscience that yields to the intellectual dishonesty of authority is not available in deciphering the mysteries of the universe or in gathering the innumerable stars within the focus of the telescope. Traditional dogmatism has always been the foe of aggressive reformation. It is impossible for an honest thinker to abide within the folds of the Church, so long as the Church insists that he must stultify his intelligence and declare his belief in spite of his information.

All the Thomas Paines and Ingersolls who have lived in the last two thousand years have not generated the one hundredth part of scepticism and infidelity that the blind and stubborn sponsors of the faith themselves have, who foolishly insist that heaven is the recompense for stupid obedience and hell for intellectual sincerity.

The modern doctrine of evolution, expressed in the principles of the survival of the fittest, natural selection, and the conservation of forces, has, within half a century, disintegrated, if it has not totally destroyed, the fabric of traditional Protestantism.

These churches are all at sea. Heretics are so abundant that it is

dangerous for synods and presbyteries to convene, lest trials for heresy become so numerous other business cannot be transacted.

If John Calvin were alive, and were the same John Calvin he was in Geneva, he would burn about two-thirds of all the ministers that occupy the Protestant pulpits of our day,

It had, however, been supposed that Catholicism was proof against the disintegrating tendencies of modern science; but the career of St. George Mivart prophesies a dangerous future even for this great hierarchical potentate.

Anathemas and denunciations can avail no longer. The Church must be willing to confess her ancient error and throw aside the mask of hypocrisy and deceit. She must adapt her faith to scientific discovery, or go down amid the wreck of time, for future ages to deplore.

It is not yet too late for the Church to regain her ancient strength and resuscitate her moribund authority. Let her discern the unity of nature and learn that truth is *one* everywhere; that science and religion are essentially harmonious; that God and man are not antagonistic, but essentially the same; and that Jesus, whose crucified and bleeding body she uplifts for the adoration of mankind, was the most wise of all teachers in that he absorbed the intellectual knowledge of his day and did not repel it.

Let the Church, too, recognize these truths and adapt herself to their prophecy; and she will once more become the guide and inspiration of the race and the true spouse of the Lord from Heaven, who dwells in the temple of every living soul.

But the Church of to-day is a livid corpse, beyond resuscitation. Only when she is rehabilitated by the spirit of Truth, and freely doffs her garb of ignorance and hypocrisy, that she may see with unsealed eyes what Nature so simply and persistently strives to teach, will she be again recognized as a potent force for good in human progress. But before that day dawns, the established church must be dismembered and destroyed, that the New Church of Independent Thought and spiritual honesty, harmonizing religious aspiration with scientific verity, may be reared upon its ruins. This is the prophecy of the dying words of St. George Mivart, religious rebel and fervent champion of the authority of Truth.

A LETTER FROM BOLTON HALL.

"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."

ONTEORA PARK, TANNERSVILLE, N. Y., July 2d, 1900.

MY DEAR MR. FRANK :

In the above you seem to me to state a fact, and then to attribute its cause to one of its symptoms.

What I wish to ask is this: Is not this excessive accumulation of wealth, its undue influence and the corresponding poverty, a necessary result of the system that allows us to charge our fellow men all that it is worth for living upon the earth?

There may be other causes, but is not this a sufficient one?

Yours cordially,

BOLTON HALL.

REPLY.

Undoubtedly you are right in attributing as a "sufficient cause" for excessive accumulation of wealth in our country the fact that we tolerate a "system that allows us to charge our fellow men all that it is worth for living upon the earth."

I know the single taxers believe they have discovered a remedy of the evil and I surely am not inclined to doubt its efficacy. But are we sure that if the single tax were in force it would alleviate all the social ills which oppress us?

I confess I am leaning more and more to the feeling that what is required above all things else is the right education of the individual morally to adjust himself to his social environment. Even if voluntary socialism (which is nothing but fraternal individualism) were in vogue, would it result happily for the race, unless the individual units of society were trained in such principles of ethics as would incline them to treat their fellow men with justice and sufficient sympathy? I grant you men

are affected by their environment, but do we not, most of all, need to teach the race the necessity of rising above environment; and will the environment ever be effectively altered until the masses are so morally, mentally and spiritually transformed that they will change their environment by the sheer force of character?

This seems to me to be the crucial problem. Change the system, —yes—but while doing so, and commensurately with such change, change also the thoughts, purposes, sympathies, and ethical qualities of the individuals who are both affected by the system and who affect it. That is the ground on which I stand: *Social transformation of environment—moral transformation of the individual*. Both must be effected by thought, by agitation, by sacrificial devotion to principle.

I do not construe the accumulation of wealth in itself as an evil. Wealth has its uses, and we are not just sure that if in a perfect socialistic system it were impossible for men to accumulate wealth, mankind would not sink into an inert condition that would cause society to deteriorate. I question whether a paradise of perfect peace—that is, absolute resignation and calm indifference—is really desirable. It seems to me we have a vivid illustration of what such a condition produces among men, by reviewing the state of the Chinese—whose philosophy is stoical resignation and absolute indifference to environment.

Perhaps, after all, paradise consists more in its search than in its attainment. Especially so, at least, as far as the social paradise may be concerned. If there were nothing to contend against, nothing to struggle for, would men be happy, progressive or civilized? Would they not again sink into atavistic selfishness and ultimate barbarism—such as I say the Chinese have fallen to?

They were once a highly civilized people, who struggled for centuries through all forms and phases of social states and religious customs, who tasted of the fruit of every tree in the garden of knowledge, who anticipated us in all the wonders of science and mechanical invention—but who became at last so well satisfied with their environment and attainments that further search grew distasteful, and with blasè indifference they lapsed, through opiate intoxication and mental ennui, into the savage degenerate exhibited to-day in the vicious, howbeit philosophical, Boxer!

The expansion and exaltation of the individual, despite physical

limitation and social discouragement—this, I take it, is the chiefest moral necessity of the age and that which most demands the attention of preachers and publicists.

Environment must change when individuals change. Individuals do not always change with environment. On the contrary some sink into more debased stages of deterioration. Witness the Tasmanians, a certain race in Iceland and our own Indians at home. Even the Africans in our midst are suffering from a constitutional incapacity to appreciate the responsibilities of an exalted civilization which have been thrust upon them since the abolition of slavery, and in the Black Belt of the South are evidencing such symptoms of atavism as threaten their final deterioration. Too much light produces blindness. Too much liberty—insanity.

“Look to the individual!”—is the clarion command of the age. The earth will be transformed into a paradise when the individual becomes a fit denizen for such a paradise.

CAN THE SOUL BE PHYSICIAN TO THE BODY?

(Continued from July number.)

But at this juncture in the experiment we often meet with marvellous surprises. Many and many a time, when such cases have been left alone—given up as hopeless; when the doctor has called for the last time and advised “any old thing” to rid himself of responsibility; he is afterwards nonplussed on meeting accidentally his supposed dying patient perambulating the streets with a firm step and a hearty appearance. Health has been restored, and the normal functions of the body have been re-established. Such have often been the experiences of medical practitioners; a few have been recorded, but the thousands which have occurred in out-of-the-way places have never been chronicled.

Moreover, it has been frequently recorded in history, that at certain epochs especially qualified individuals have appeared, either men or women, who, unequipped with scientific learning or medical experience, have followed in the walks of unsuccessful practitioners, and seizing the cases which they in despair abandoned, have, without the use of any medicine, accomplished marvellous cures.

To prove this assertion I need scarcely delve into the world of

antiquity and remind you how even an Æsculapius, that Egyptian pseudo-god, who undoubtedly was nothing more than a mere man endowed with mighty psychic power—achieved so many wonderful cures that his worship spread throughout the world, and temples reared in his honor were consecrated by the most devout and serious congregations that ever assembled in divine worship. We find in some of those temples to-day certain tablets, upon which are inscribed the records of cures which Æsculapius effected without the employment of any medicinal means whatsoever. These tablets afford quite safe historical proofs, both of his existence and of the unique and supposed miraculous labors which he performed. Doubtless in time we shall be able to discover proofs that the famous twelve labors of Hercules were of a similar nature. Whereas they are symbolized as triumphs of physical prowess, in reality they were the achievements of the intelligent use of psychic force in conquering the deteriorating tendencies of our material natures.

All through antiquity men appeared, who, without the use of conventional remedies or physical means, were enabled to cure the diseases of the human frame and restore to apparently perfect health the sick in body and mind; until at length came Jesus Christ. And we find him basing, as it were, all the good that he hoped to accomplish for humankind upon his ability to effect physical cures. He went about doing good, healing the sick, restoring sight to the blind, causing the lame to walk and the dumb to speak; he went from town to town, village to village, valley to mountain-side, simply crying out to all mankind, "Come unto me, ye that labor and are heavy-laden, and I will give you rest." And they came—the maimed, the halt, the weak, the sick, the insane. They were brought to him upon beds and stretchers, carried in arms and lifted down from housetops; and they gathered around him in vast multitudes, many seeking only to touch the hem of his garment or to hear the sound of his mellow voice, in order that there might come to them the rebounding effect of his spiritual power, which would cure them of their diseases.

And yet (the reader will pardon me,) how shrewd was Jesus! I speak of him as a human being, for he was nothing more, of course, although, we must admit, perhaps the mightiest human being that ever trod this earth. How shrewd was he! For you will notice that he always adapted his method of cure to the individual case under consideration, using always that medium which would most directly appeal to the

faith of the specific patient. Sometimes he merely speaks, and by the hearing of the word the patient is cured. Again, he spits upon the ground and rolls together a little spittle of clay and puts it on the eyelid. Anon he says, "Touch simply the hem of my garment and you shall be cured." And so the poor and the wretched, the distressed and the diseased, come creeping along the highways and the byways, seeking to touch the hem of his garment, in order that salvation from their physical diseases might be vouchsafed them.

Then again, he says, "Go and bathe in the Pool of Siloam, and you will be cured."

In other words, it is safe to draw the conclusion from the ancient records that in the days of Jesus various methods of cure were attempted, and the numerous sufferers were through "suggestion" more effectually appealed to by the claim of one method than another, and Jesus, discerning their faith, shrewdly utilized it, and thus brought about the desired result.

Now I do not hesitate to assert that Jesus Christ, in the employment of this method, discovered one of the most positive and marvelous of Nature's laws. We may pooh-pooh it as we please from every conceivable scientific standpoint; we may argue that faith is a chimera, a mere figment of the mind, a bugaboo of religious superstition; that it is fol-de-rol and folly, stupidity and ignorance; nevertheless, we shall be forced, by absolute scientific demonstration, to return to faith and find that it is the surest of all scientific forces of which humanity has any knowledge. I am going to try to show you why.

Until the doctrine of faith was proclaimed there was no apprehension whatsoever of the nature of spiritual forces; or of the law which underlay their operation. In all ages so-called miraculous cures have been effected, and without a doubt, because of the exercise of the faith of the individual in the one who operated upon him; and yet no one, until the time of Jesus, clearly emphasized the idea that *there must exist in the individual this quality of faith*, before the sought-for cure can be effected. You will see, friends, that in modern science we are just beginning to discern the meaning, the law and the operation of the principle of faith. This discovery does not prove that the individual in whom the faith is exercised possesses any essentially superior qualification. It proves only—and the scientific law consists in this—that *faith awakens the mental expectancy of the individual; and as his mental ex-*

pectancy is aroused, his own mental forces produce the desired effect. In short "faith" is the religious synonyme of the scientific term "*auto-suggestion.*"

We have heard much concerning auto-suggestion in these modern days. It has become an especial topic of discussion in current scientific literature. Most of the criticism directed against the theory is based on mistaken and erroneous premises. Some assert that Christian Science is merely the superstitious and ignorant employment of "*auto-suggestion.*" The distinguished professor* who lectured for us last winter in the Psychic Study Course of Lectures, denounced Christian Science, simply because, as he alleged, it rested wholly upon the principles of auto-suggestion.

Auto-suggestion, plainly stated, is a suggestion of the individual to himself that, if he submits to certain conditions, he will become conscious of certain effects in his mental and physical organs.

Some years ago Professor Carpenter in England made a series of very remarkable experimentations, extending over a number of years, in which he sought to discover the law underlying the operations of auto-suggestion. In his day it was called odic or mesmeric force. He was able to show that all the results produced were the direct effect of expectancy. When he operated on a subject he would either awaken in him certain expectant results or he would discover what the conscious or unconscious expectation of the subject was, and in every case the expectancy thus aroused or latently existing was evidenced in the effects produced. Nothing transpired in any experiment which was not antedated by this expectancy.

Hence the law is well established: *the individual himself, whose expectancy has been aroused, works the needed cure upon himself.*

It is, therefore, scarcely just to denounce Christian Science merely because it rests upon auto-suggestion, since auto-suggestion is the underlying principle on which all hypnotic experimentations rest. Perhaps this just and emphatic criticism of Christian Science may be made, that it employs a scientific law as a religious superstition, and thus befogs the minds of the simple, while it fills the temples of learning with a meaningless jargon whose very verbosity defies the gods.

Modern discoveries reveal this law of life: Man is endowed with certain capabilities which he may discover through the exercise of the

* Dr. Jno. D. Quackenbos, of Columbia University.

established laws of his being, by which he may overcome the apparent limitations of matter, and only when he rises superior to the limited possibilities of his physical powers and reaches his extraordinary forces, is he able to a certain extent to conquer the body, the physical environment in which he dwells, and to look out beyond and above him into a spiritual realm which invites to hitherto undreamed-of victories.

It is unbecoming in the scientific world to ostracize intelligent experimenters and investigators who have ever been the forerunners of the world's knowledge, who first approached the advanced planes of scientific discovery which the stolid and purblind plodders have refused to behold. Respectable and established "science" has never been the herald of the great discoveries which have uplifted humanity. Had not simple man first suffered and turned implicitly to mother Nature to heal his wounds doctors to-day would not revel in the marvels of *Materia Medica*.

Had not the primitive savage, affected by exposure to the sinister elements, experimented here and there with herbs and simples which he discovered in his wanderings through the fields, and wooed from them in the primitive crucible and brewing pot their mystic power to heal the ailments of the body, the world to-day would know nothing of a scientific medical profession or the erudition of *Pharmacopeia*.

Had it not been for the storm of denunciation incited by the professions of a Paracelsus, a Mesmer, a Gasner and others, who attracted the attention of the scientific world to what was inherent in the human organism, we could not to-day boast of a Bernheim, a Charcot, a Ribot, with their wonderful discoveries and clear, logical analyses, prophesying a final system of remedies for the alleviation of physical and mental disorders which bids fair to overthrow *Materia Medica* itself.

Hence we behold to-day the entire medical fraternity standing aghast, with eyes dilated, at the achievements of modern hypnotism. At first they railed at and spat upon it. It was awful; it was the superstitious bugaboo of medievalism; it was the invention of the devil himself. "Touch it not!" said they; "it is a horror; it is one of the bubbling founts of hell, which is full of the sulphur of damnation; and if you but put the tips of your fingers to it, it will burn through and through your soul and body." "Leave it alone," they cried, "for it is the most dangerous of all possible scientific pursuits." And in their wake followed the religious antediluvians who were as much terrorized at the possibility

of a scientific explanation of so-called biblical miracles as the modern pseudo-religionists, who fear lest the mantle of mystery be torn from the shoulders of their borrowed mysticism.

Those who understand hypnotism, in the true sense of the word, well know that that was the most ridiculous hullabaloo the scientific world ever instigated. In the scientific analysis and complete understanding of hypnotism, there is nothing whatsoever dangerous to the human race. We must, however, thoroughly comprehend its laws before we seek to exercise it. Foolish experimenting with it—approaching it from an unscientific and charlatan point of view—may indeed induce certain dangers. But so would electricity, dynamite, gun-cotton and liquid air. Fools must not rush in where angels fear to tread.

The scientific world is now beginning to understand that what is called the hypnotic power—the supposed ability of one man to throw another man into artificial sleep, and make it impossible for the subject to awaken until the hypnotist elects to release him—is very largely a figment of the mind, a pure myth—an invention of ignorance.

Hypnotism is simply the operation of one mind by suggestion upon another mind; simply an exaggeration of that same process which we are exercising every day upon one another when we engage in the ordinary associations and relations of life. We have not understood the law; that is all. Gradually science is beginning to discern and grapple it. Ignorance is all that is dangerous about hypnotism. Ignorance is the only danger that ever has or ever can confront humanity. To fear to learn is the stoutest link in the chain of slavery. Some fools may have to be killed that wisdom may come, but the world can afford to sacrifice its fools for the sake of scientific progress. Hypnotism is the last call to Science. If she heeds not, Folly will anticipate her and the Charlatan will usurp the chair of the instructor.

When Benjamin Franklin timidly approached the forked lightning, with kite and string and key, and for the moment was cast down by the shock, the unscientific world proclaimed the fact as an evidence that man should not fool with the devil, and if he does, it is at his everlasting peril. Nevertheless the scientific world, undismayed by Franklin's temporary discomfiture, continued to experiment with this mysterious and defiant element, until it tamed and chained the monster, forcing it to do man's bidding, directing it at will hither and thither throughout the earth, henceforth to be his slave and not his master, to the glori-

fication of human knowledge and the benefaction of the entire race.

This will be the final issue with Hypnotism. It will be scientifically apprehended and become as commonplace as electricity and we shall use it, every one of us, for the benefit of ourselves and that of humanity.

But until the common people understand it, they would better leave it alone. I do not think I would care to go into an establishment where electricity is manufactured, and recklessly place my hand on the dynamo. I would first prefer to learn a little about the laws of electricity and the voltage of the generator. Lacking that knowledge, I had better keep away from it.

And that is a safe injunction in regard to Hypnotism. Do not trouble yourselves about it, unless you desire to enter upon a scientific investigation and learn the laws and nature of its operation. But, on the other hand, do not regard it as some mysterious and monstrous bugaboo conjured from the depths of hell to produce death and destruction to all who tamper with it.

Let us understand that nothing exists in all the universe a knowledge of which is dangerous. There is nothing, however, mysterious at present, which the intelligence of man will not sometime apprehend. Man is the unconquerable master of nature; man will become the ultimate conqueror of the universe; and there is not a star so distant, in yon nebulous dust, but what some time shall cross the plane of his telescopic vision and be grasped and analyzed with scientific precision, as is the commonest substance of this earth. Let us understand that there lie concealed no gods, or God Supreme, within the bosom of Nature's mysterious forces, whom Man himself—the only redoubtable god in the universal pantheon—shall not successfully challenge to remove the mantle of mystery that surrounds them.

Then shall we be able to apply all the potencies of nature not only for physical benefit and relief from temporary disease, but for relief from mental and moral disorders, and all those cramping and narrowing conditions which harrow the heart and bedim the spirit of man. As in Nature, all forces are but the expression of a single principle, so there is in man himself a power that harmonizes him with the universe and makes it possible for him, as universal conqueror, to rise to that mountain height of achievement where he shall learn that nothing unknowable exists, that infinite knowledge but awaits the apprehension of an infinite mind, and that all knowledge achieved is for the uplift of humanity, and the betterment of the individual. On that far height he shall behold not some undiscerned and undiscoverable god buried in the abysmal bosom of space, but introspectively discerning himself, he shall behold the god that never forsakes him; the god of himself and the universe—the only god he ever shall know, for in him inhere undreamed of possibilities, whose ends are divine and whose compass is infinite.

The NATIONAL INSTITUTE OF MUSIC,

No. 179 East 64th Street,
NEW YORK CITY.

WM. M. SEMNACHER,
DIRECTOR.

ERNST BAUER,

INSTRUCTOR OF VIOLIN AND ENSEMBLE
PLAYING.

Thorough Instruction in all
Branches of Music, from the begin-
ning to the Highest Artistic Per-
fection.

The Natural Method Insures
Thorough and Rapid Progress.

BUSINESS SUCCESS

THROUGH MENTAL ATTRACTION.

BY CHAS. W. GLOSE, PH. D., B. S., D.

Paper, priced 10 Cts. alive, or 15 one-cent
stamps.

Gives a brief statement of the principles in-
volved in the application of Mental Law to the
control of financial conditions, with eight prac-
tical rules to insure business success.

Specimen copy to dealer free!

G. W. GLOSE,

120 BRUSH ST., (R. D.) B. SCOT, ME., U. S. A.

A GREAT MAGAZINE.

THE IDEAL REVIEW

Edited by LEANDER EDMUND WHIFFLE, Assisted by competent associates.

Four Magazines in One

FOR

The Home, the Thinker, the Scholar and the Metaphysician.

Special Departments are

a.—Important Essays.

b.—The Home Circle—Thoughts for Everybody.

c.—Art, Literature, Philosophy and Science.

d.—Editorial—Comment and Critique.

Devoted to Science, Psychology, Art, Literature, Philosophy and Metaphysics,
THE IDEAL REVIEW ranks an important one in literature. No matter how many
other periodicals you take, THE IDEAL REVIEW is an indispensable value to you,
whatever your station in life. IT IS THE ONLY LIVE ISSUE ON ALL AD-
VANCED THOUGHT SUBJECTS.

Issued Monthly.

\$2.50 a Year.

25 Cents a Number.

We want active agents at once in all parts of the world and
in every community. Special inducements are offered.
Send for terms and illustrated premium list. Address:

The Metaphysical Publishing Co.,

465 Fifth Avenue,

New York, N. Y.

Sample Copy sent for 10 cents in stamps.



STARTLING DISCLOSURES

Personal Magnetism,

Hypnotism, Will Power, Nerve Force—Call It What You Will

Is the intangible power that controls human destiny. It is the key to all business and social success. All truly great men and women are magnetic; they know how to win and hold people. This power does not come by chance, but it is an art, a science, depending upon certain fixed laws which everyone should understand. By our new system you can learn in a few days at your own home and not only achieve success yourself, but you can influence the minds, health and actions of others to a remarkable and astounding degree. We guarantee it. We also teach you a refined, pleasant profession from which you can make \$10 to \$20 per day. Our profusely illustrated treatise tells exactly how to acquire the marvelous powers referred to above. It is the most expensive and most comprehensive work of the kind ever published. It is from the pen of the eminent authority, Prof. LaMotte Sage, A. M., Ph. D., LL.D., assisted by the world's most famous scientists. This wonderful book has been the means of bringing success, happiness, and health to thousands of persons. This is your golden opportunity. Will you grasp it? 10,000 copies of the book will be sent out absolutely free. A postal card will bring it. Read the following convincing testimony, and write today for a free copy of the book.

Rev. Paul Welles, Box 209, Gorman, N. Y., says: "Your instructions have given me a power and a force of character I did not dream it was possible for me to acquire!"

G. S. Lincoln, M. D., 101 Cratchfield Street, Dallas, Tex., writes: "The book was a revelation to me. Your methods are far in advance of any I have ever seen."

Miss Katherine Messinger, of Gorry, Pa., says: "Your instruction has made a new woman of me. Possibilities have been opened up that I never dreamed had existed before. Every one should understand your grand science, and there would be less misery, poor health, and unhappiness in the world."

We have thousands of letters similar to above. Do not send money, the book is free. Address

NEW YORK INSTITUTE OF SCIENCE, Dept. DG11 Rochester, N. Y.

The Dr. C. O. SAHLER Sanitarium, KINGSTON, N. Y.

For the treatment of all forms of Nervous Diseases, Mental Delusions, all kinds of Headaches, Pains and Rheumatic Affections, Hay Fever, Asthma, Bears, Hatred, Paresis, Epilepsy, Hysteria, Melancholia, Monomania, Irritableness, Insomnia, Somnambulism, St. Vitus, Loss of Voice, Deafness, Writers' Cramp, Self-Consciousness, Bashfulness, Urinary and Female Diseases, Constipation and Rectal Diseases. Special attention given to Functional Sexual Disorders, by the latest and most successful treatment—Psychological Therapeutics.

Dr. Sahler for the past five years has given special attention to this wonderful subject. To meet the increasing demand made for his professional services he recently incorporated the Sanitarium under the statutes of the State of New York, remodeling the original building inside, and erecting a large addition to the same, equipping it with all the modern improvements, baths, etc. The Sanitarium can be reached by either the Kingston City or Colonial Trolley Roads, which connect with all railroad trains and Hudson River boats. Office hours for the public: 10:30 A. M. to 12 M.; 1:30 P. M. to 4 P. M.; 7 to 9 P. M.

For inquirers New York City business headquarters: Room 171,
29 Broadway. 11 A. M. to 12 M.

Address all communications to

**The Dr. C. O. SAHLER Sanitarium,
61 WALL ST., KINGSTON, N. Y.**