

*The*  
**INDEPENDENT  
THINKER**

**HENRY FRANK** *Editor*

Vol. 1. SEPTEMBER, 1900. No. 8.

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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—Emerson.

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# The Independent Thinker,

HENRY FRANK, EDITOR.

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Vol. I.

SEPTEMBER, 1900.

No. 8.

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Vacation time is over.

Sunday morning, October 7th, the doors of Carnegie Lyceum will swing open once again and our people, scattered to all parts of the world, will reunite and begin the joyous labors of another year.

Mr. Frank has in store a series of lectures for the coming season that will whet the intellectual appetites of all who yearn for a feast of reason and a flow of soul. Come and learn how to live happily, healthfully, peacefully and sensibly.

When Truth is a tyrant and Love is a liar, Freedom will be dangerous and Independent Thought a snare.

So long as Truth is the Mother of Liberty, and Liberty is the womb of Spiritual Emancipation, let us not fear to be born again that Truth may make us free.

If your Religion makes you an Intellectual Coward and a moral Craven, spurn it from your heart and dare to be irreligious.

Better a Day of Truth than a Cycle of Deception.

We desire to say to those who receive this magazine for the first time, at the request of a friend, that in sending it to them we may have been misinformed as to the shape of their heads and the turn of their temples. It is barely possible they disport big cerebellums and narrow frontals, or sugar-loaf noddles in which all the grey matter has been dried up, leaving only a granulated substance which can scarcely be called brains. Such persons will not want THE INDEPENDENT THINKER, for they neither borrow, lend nor steal thoughts or things that agitate their craniums.



We desire to inform these people that they will not in the least embarrass us by returning the copies they receive, with the following inscription: "We think neither independently nor dependently, when awake or asleep, drunk or sober. We pay other fools to do that for us. So please do not send us any more of your mental meat-axes, for we have no brains to convert into Frankfurters, and we prefer to digest 'The Fireside Revery' without any of your sauce piquante, thank you."

I wish to caution all my readers who are not in the habit of thinking that there is danger in the process. Real thinking is like boring a hole into a rock and stuffing it with dynamite. It isn't wise to sit down on the hole and smoke after the fuse is fired. It might "jar" you. Baaboo Benni, my artist friend, informs me that when he first began to think it made him so sick he took sixteen doses of Seltzer Aperient, and wound up with a bottle of Hunyadi Janos, with but slight relief. He says the first time he was struck with a live thought he felt as though a "live wire" was passing through his brain and he heard the Doctor inform the Undertaker that he might take his place. He says getting a New Idea is a more horrible experience than smoking your first segar or taking your first sea-voyage. He advises everybody who's not been initiated to keep away; for he says it's better to be a fool and comfortable, than a philosopher and be damned. Baaboo has found ample time since then, however, to become a philosopher, and the Sovereign of the Stygian Sound assures me that he has not yet fished him out among the "damned." But while Benni escaped, on account of the olive richness of his Oriental beauty, I'm not sure that you would. So beware of a New Idea, for it pierceth like a pitchfork, and paineth like jokes in a last year's almanac.

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### CHATS VIS A VIS.

THIS EDITOR THINKS WE ARE HELPING TO SOLVE THE WORLD'S PROBLEMS.

Rev. Henry Frank is at it again. He has run the gauntlet of church despotism, skimmed the cream from crude materialism, digested, but not assimilated, the barren brinks of sectarian agnosticism, and after some pleasant coquetting with Spiritualism, his Rev. still sticks to him; but he is now domiciled at 32 W. 27th St., New York, and is preaching to suit himself and publishing THE INDEPENDENT THINKER. He has stirred the dull embers of chronic criticism into a lively flame, and evoked some amusing expositions of mental tendency, and half-hitched jehu-

races after his flying shadow, as he dodges the explosions from dynamite guns loaded with innocent compounds of flurried fancy, distillations of high dudgeon, laughing gas, and ancient ideals of woman's rights and man's virtues, and the immaculate conception of modern civilization. Lately the Rev. Henry Frank has been abusing his mother, and all other women who are not men, because she is not satisfied with the chronic rendering of Paul, which is gospel authority, commanding her to keep still, hold her tongue, and let man, in his wisdom, do the talking. He has the amazing effrontery to insist that woman—mind you, woman is all women regarded as one woman, and all alike wicked because one is—woman, yes woman is "a menace to civilization"! Aye, worse, he declares that children are "a menace to the population of the world"! What wonder that mothers are indignant, and fathers wrathful. Beautiful sunny childhood accused of such a disaster to the world. But all bad men are first children. If the great combines, the horrible trusts, devastating greed and wicked plays, so offensive to Comstock olfactories, are a danger to the growth and perpetuity of the race, then children born of mothers, from whom all of these wicked things proceed, must be the basic menace to the happy, healthy, clean and free population of the world. But Rev. Henry Frank, with all his genius, is not an independent thinker. No man is or can be. He thinks within the lines and by authority of the laws and causes that inhere in the constitution of nature and agreeable to the perpetual pressure of antecedents and circumstances. Not a thought is independent of other thoughts. Rev. Henry Frank is an outburst of nature, representing in his make-up and thinking the totality of a line of causes, that have moved down the ages and found expression in him, as a present climax, which will give up its directive potentiality to his posterity, not his especial kin, but to the thinking machines that will rise in his shadow and absorb his line of genius, perhaps without giving him any credit for the path he is now blazing for them. But he is a present factor in the world's problems and is doing his part well. Let thinkers think.—*The Cassadagan*.

WE ARE PLEASED AND HONORED BY THE RECOGNITION OUR LITTLE  
 MAGAZINE RECEIVES FROM AMERICA'S GREAT CENTRE OF  
 SCIENTIFIC RESEARCH.

SMITHSONIAN INSTITUTION, Washington, D. C.  
 S. P. LANGLEY, Secretary.  
 August 15, 1900.

DEAR SIR:—

I am authorized by the Secretary to acknowledge with



thanks the receipt of your communication of June 19th, and of THE INDEPENDENT THINKER, Nos. 1, 2, 4, 5, and 6, kindly sent in response to my letter of June 18th.

The Reports of the Institution will be sent you regularly, beginning with that for 1897, the last issued.

Very respectfully yours,

CYRUS ADLER, Librarian.

HENRY FRANK, ESQ.

Editor THE INDEPENDENT THINKER,  
32 West 27th Street, New York.

#### THE NATURAL METHOD OF CURE.

In certain mental processes of every age there occurs repetition of the findings of earlier thinkers, as shown in the use of various maxims common to us all; in fact so common that none can fix the time of their origin. The subject matter of the maxim being part of natural phenomena, which is ever the same, may be taken as the cause of the similarity of the findings, which in their simplest form are an expression of common sense, which is ever wise without the schools. Truths always harmonize. Then, when we state, "There is no disputing tastes," "What is meat for one is poison for another," we are repeating what is a common observation of natural occurrences.

In all this is an appeal to Nature, whose laws of well-being permitting no disorder build that physical body whose daily condition is good health and whose purpose is happiness. The obvious conclusion from these premises is, that in order to have a well developed body and continued good health, and the consequent happiness that has no alloy, we must obey the natural law of living. We may snub nature to-day and to-morrow, but in her own time she will call us to account.

From nature's laws of living most of us are far-off wanderers. Chief among our misleaders is appetite, that ever rules our lives with a tyrant's force; and lastly, becoming like gods from knowing a little, we rudely thrust our mother aside and seek aids which in our folly we mis-call variously "civilization," "higher life," "spiritual life," etc., which in practice make continual war on nature. Is it to be wondered at that there is a "warfare within us," a constant clashing of bodily propensities with spiritual aspirations, all destructive of the harmony inherent in nature?

Such leadership has made our lives abnormal—contrary to nature—and in consequence more than half the energy of modern civilization is

spent in feeding depraved appetites, doctoring diseases they bring, caring for the victims they make, and sad to note everywhere, the increasing growth of the weeds of misery rather than of the flowers of happiness.

These reflections are the outcome of looking through a monograph by Aug. F. Reinhold, Ph.D., M.D., of New York, entitled "Positive Prevention and Cure of Tuberculosis by the Nature Cure Process, for both the Profession and Laity;" which we cordially commend to our readers for its earnest, startling utterances, which, although often fragmentarily expressed, yet bear the stamp of scientific research.

It teaches that "the laws of nature are sublimely simple and fraught with blessed results, and all followers of them are immune from disease." The simple elements of this universal panacea are the forces of nature rightly utilized, as natural diet, proper clothing, wholesome exercise, sunshine, fresh air, etc., which bring about a tranquil state of the mind and a physical development in harmony with the universe. When man lives according to natural law he will be as free from disease as are the wild animals in their native environment. To learn what the abnormal materials, which are the cause of human sickness, consist of, and what are the natural and effective ingredients of health, in short to learn the practical way of natural living, the book should be consulted.

T. D. CLARK.

### CAN WE HAVE A NATIONAL CHURCH OF INDEPENDENT THINKERS?

There is no doubt that the history of undenominational independent churches in the city of New York is not encouraging to new enterprises. Within the last quarter century there have been at least half a dozen distinguished failures, with but few successes. I think we can safely conclude, on the basis of recent events, that the life of independent churches within the ranks of orthodox believers is very brief and unstable. It were, however, easy to find an excuse for this. The regular denominational churches already satisfy the spiritual yearning and mental demands of the rank and file of believing Christians. It occurs to me that there is but one promising field for independent church work. That exists among the vast multitude of people who have been voluntarily ostracised from church relations because of their conscientious scruples concerning the dictum of the creed to which they must swear allegiance if they desire to remain within the fold. This great multitude have heretofore scrupulously avoided all church associations, because they believed



there existed no church to which they could attach themselves without self-stultification and manifest hypocrisy. They believed that Religion represented the antithesis of Science ; that swearing allegiance to the church was swearing away one's birthright of Freedom and violating the authority of Reason. They have turned their backs upon the established church never again to darken its doors. They believe that the church is retrograding intellectually, whereas the trend of mankind, unrestrained by the assumptions of authority, is progressive. They cannot be argued out of this belief. The church refuses to relinquish the Creed. They refuse to stultify their conscience. The gulf cannot be bridged ; the separation is complete.

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Must these people forever remain without a church home ? It is my belief that they can all be gathered in, provided such a church be established as shall at once satisfy the spiritual yearnings of the soul and the mind's pursuit after scientific verities. This church must stand for a positive and well-defined philosophy ; for a religion that can be stated in exact and scientific terms, and yet be sufficiently soulful to inspire the communicant with rational enthusiasm and universal sympathy. It must stand for a religion from which reason shall not revolt, while the heart is satisfied and the soul is awakened. If such a new religion can be discovered and clearly stated, then a new, independent and indestructible church can be reared on its foundations. If there is no such religion then there can be no such church. In that case there is no room for independent religious instruction, save through inconsistent and sporadic efforts.

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Inspired by the firm conviction that there is such a religion and that it can be clearly and convincingly set forth, I have ventured to found the Metropolitan Independent Church. It does not presume to stand as the antithesis of the existing church, but rather as its rational correlate. It does not even assume to oppose the legitimate labors of the established church, but to correct its errors and to present to the earnest thinker that mental food which the church does not believe it is called upon to offer. This church stands not so much for agitation as for aggregation. It seeks to gather together the lost and wandering threads of human thought and aspiration and to weave them into a new woof of beauty and consistency. Its ambition is not to destroy but to construct anew the temple which some think has been demolished. It invites every shade of belief and unbelief. Its only bond of union is unity of purpose.



and freedom in research. It seeks to establish no autocracy. It merely desires to teach men how to think correctly that they may learn to love their fellow man wisely. It believes that Liberty is the nursing breast of Truth; Authority, the dungeon cell of Error.

The immediate success of this young church is a sufficient warrant for its inauguration and prophecy of its permanence. The audiences consist, naturally, of representative culture, wealth and seriousness. None come here who are not earnest. The sensational-seeker who wanders around after pulpit curios seldom attends more than once. An established membership of several hundred persons; a congregation that almost fills the auditorium of Carnegie Lyceum; an interest in its progress from the Pacific to the Atlantic, requiring constant correspondence (finally necessitating the establishment of THE INDEPENDENT THINKER); and a speedy recognition by the ever keen and discriminating newspaper press of this metropolis, as well as of the entire country; are some of the palpable evidences of the necessity for such a church, and the reassuring prophecies of its triumphant perpetuity.

It is now the hope and ambition of the founder of the Metropolitan Independent Church that it may prove to be the earnest of a national movement which will result in fulfilling the desire expressed by "*Fra Calvinus*" in the July issue, that some organization be effected throughout the Union among liberal religionists. As he said: "In most places we are too few and scattered; let us at least have our names enrolled on some branch of the Independent Thinkers' Church." In order to initiate such a plan, I will have prepared a Roster of Independent Thinkers throughout the world, upon which will be inscribed the names of all persons who desire to be enrolled under the Banner of Intellectual Independence. Send in your names at once. Address, Roster of Independent Thinkers, No. 30 and 32 West 27th Street, New York City, U. S. A. Let all persons who desire to publish to the world that they are free and not slaves in religion, politics or morals, have their names and *correct addresses* inscribed upon the Grand Roster.

If in addition to the inscription of your name on the Roster you desire the current weekly literature issued by this Society, as well as the INDEPENDENT THINKER, send one dollar along with your name and you will receive the same. You will thus become a member of this New Church of Regeneration. Now let the names roll in from everywhere.

OUR Exchanges will oblige us if they will reprint the above article.

## THE DEGRADATION AND EXALTATION OF THE DOCTRINE OF THE ATONEMENT.\*

All truth is relative. We cannot, therefore, clearly apprehend any truth except as we understand its relation to all other truths. The cause of mankind's erroneous attitudes in the past has been the fact that, momentarily apprehending a single truth, they have sought to cling dogmatically to that one truth alone, irrespective of its relation to all others. Men do not think rapidly; hence, having found one truth, even though it be but apparent, they are so overwhelmed with its grandeur and importance they cannot, for the time being, look beyond it to appreciate aught else.

This statement especially characterizes the apprehension of religious principles. The famous scholar, Max Müller, reminds us that no man can understand the Christian religion until he understands all other world-religions. Müller might have gone even further and have asserted that no one religion of the world can be understood, unless, by way of comparison, all other religions are interpreted in the light of that religion.

Therefore, throughout the world's history, certain religions have periodically attained supremacy over others—because different phases of thought become at different times best adapted to the changing moods and dispositions of humankind. Men, as I have said, capable of thinking but slowly, are loath to surrender a belief which has been the apparent source of comfort and inspiration, and hence but slowly rear a new form of faith on the ruins of another.

Not only is this true of religions in general, but it is even more emphatically true of specific religious doctrines and precepts. Every religion centres around certain ideas or formularies which are inculcated as authoritative precepts or dogmas. And all religions which have been thus associated with specific dogmas, have lived, as world powers, only so long as the dogmatic authority of those doctrines has prevailed.

If you carefully review the various religions of the world, on whose discussion I cannot this moment pause, you will see that each religion has risen and fallen precisely as it has adhered to a certain system of doctrines which it has conscientiously and exclusively promulgated. And just so soon as the authority of those dogmas has begun to wane,

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\* The Fifth Discourse in series "Creed of Christendom compared with Creed of Christian Science," delivered in Carnegie Lyceum, New York City.



from that moment that specific religion has lost its potency, and begun to sink into decay.

Now, without dwelling upon other religions for the moment, I wish this morning to discuss a certain, salient doctrine of the Christian religion, in order that we may see how true the generalization which I have just uttered may be. Perhaps we may say, without controversy, that the Christian religion is founded upon the one doctrine of the Atonement. If there were no crucifixion, no mystical symbol of sacrifice, there would be no dogmatic salvation. And if there were no dogmatic salvation for Christian believers, there would be no specific idea to which they could cling. For it is this conception of supernatural or miraculous salvation that has congregated the mass of human beings beneath the banners of Christendom.

Because men were dissatisfied with this life—because, as the Preacher said in ancient times, "All is Vanity ; Vanity of Vanities ;"—because men were constantly chasing the iridescent bubbles of human pleasure and passion, and sinking when appetite was surfeited into disappointment and despair ; therefore they pursued the mirage of supernatural salvation with eagerness, hoping that, when death had dissolved their earthly tabernacle they would find a tabernacle in the skies which time nor change could ever alter.

Now, precisely in proportion as Christianity has emphasized the mystical dogma of the Atonement, has it as a dogmatic religion succeeded. And precisely as it has relegated that doctrine into oblivion has it lapsed into disintegration and shown signs of decay. You may, for instance, take the liberal branches of Christianity, which are composed of the more intelligent classes of people—people who to a large extent do their own thinking ; and you will see what a paltry number these liberal Christians constitute when compared with the vast host of people who support the so-called "evangelical" or orthodox churches.

Why? Simply because the Liberalists have cast aside the possibility of miraculous or supernatural salvation. It is true they still cling to the potency of a belief in the grandeur and dignity of the character of Jesus, and proclaim to humanity that he is a divine Being (howbeit not the Supreme Deity), and that by worshipping him they may acquire by reflex effect the benefits of his love.

But such an interpretation of Jesus has had no attraction for the vast mass of the world's untutored minds. They could see in it nothing—nothing, at least, but a vague and vanishing hope. But when the spectacular Jesus, who was crucified upon the cross of Golgotha, is lifted

up to the enthralled gaze of the multitude, his sacred blood streaming from his hands and feet where the nails and spikes were driven, and from his body where the spear-heads were thrust through, then they fall in anguish, in groaning and adoration, and proclaim him the Infinite and Mighty God.

It seems impossible to satisfy humanity with any promise that falls short of a supernatural possibility. And yet, no doctrine ever inculcated in the mind of the race has caused so much mischief; has to such an extent degraded and demoralized humanity as has this seductive, but repulsive, doctrine of the blood atonement.

I will show you in a few moments that it is not essentially a Christian doctrine; that Christianity did not precede other religions in advancing this supposed truth to the world; but that it was, if not an imitation, at least an adaptation of religious notions which had been mystically taught ages before the advent of Christianity.

The doctrine of the atonement has awakened the artificial hope of humanity for a salvation which seems incapable of being realized; carries man to the extreme height of curiosity only to desert him unsatisfied and discouraged.

This specific doctrine is responsible for what is known as the "revival"; and it is not an exaggeration to assert that every revival is the direct cause of an epidemic of insanity. Because, when a revival develops into full dimensions, certain psychological effects ensue which, in their nature, are vicious, if not poisonous, and which, if carried to extremes, result in positive insanity, and precisely that sort of insanity with which insane asylums are being daily filled.

It is commonly supposed that revivals are raised through the enthusiasm of some individual, as a Moody or a Sam Jones, who, animated by a divine inspiration, enters a community and properly prepares others to receive the blessings of religion, till at length the whole community is aroused to a white heat of enthusiasm which, like a conflagration, sweeps from soul to soul.

But what really occurs is not so simple or ennobling. A profound and silent scientific principle is at work. There develops in spiritual enthusiasm a force known as "Mental Contagion," a psychological process as infectious in the mental realm as small pox and cholera are in the physical. Mental contagion is the exercise of mental sympathy. Certain influences play simultaneously upon numerous minds, vibrating from one to the other, so that, when one falls beneath their sway, he is sucked up as in a vortex, and carried from his normal and sane con-



sciousness into an abnormal and altogether foreign state of mind, which, for the time being, dethrones his reason and threatens the permanent stability of his mind.

So true is this that the records of great revivals chronicle and describe certain psychological effects upon their victims which are precisely like those of hysterical insanity. Numerous authorities could be quoted to substantiate this statement. The Rev. Davies, an orthodox preacher, visited a great revival, and said he would not dare to give the description in public print of what he there witnessed. He says he saw people lying on the floor in conditions of cataleptical rigidity. Their eyeballs were rolled glaringly to the skies; their bodies were quivering; they were shrieking and groaning, and were doubled up in most peculiar and revolting contortions. There even resulted temporary dumbness and blindness and all the effects of what is known as hysterical insanity, which any one may observe by visiting an insane asylum.\* You may even observe the same thing in what is known as hypnotic sleep; for, when the somnambulists are lying upon the floor, subject to the will and control of the hypnotist, they are being subjected to precisely those conditions that victims of revivals are subjected to when, overpowered by the wave of contagion that spreads from mind to mind, they lose control of themselves and sink into subjective states of temporary insanity.

One noted author says that all great revivals have resulted from great financial distress, which every thinker will recognize as a truth. We need only review the list of the famous revivals of this country, and we will find they have always followed the great periods of financial depression, when people lost control of their pocketbooks and lost their hope of life. The religion which teaches man's inability to help himself finds its opportunity of usefulness in periods of human depression. When there is none other to call upon men turn to God and pray. The woman in the wreck at sea voiced the same sentiment when she exclaimed, as the Captain begged the people to pray God for help, "O my God, has it come to this?" You remember Heine, the German poet, says, when he is well his spirit is exuberant, and he wishes to go out to the gardens, where the flowers bloom and the blue sky bends above him; but when he is sick, feeble in body and mind, then he wishes to go to the temple and worship. In the same strain an old wag sang, "The devil was sick, the devil a monk would be; the devil got well, the devil a monk was he."

\* See "Psychology of Suggestion," by Dr. Boris Sidis, p. 361.

The same influence bears upon people when, losing hope, they go gloomily to the temple to supplicate some supernatural power which they believe for the time being comforts and sustains them. Dr. Boris Sidis in the "Psychology of Suggestion" insists that the American people, and likely other people suffer from what he calls "circular insanity." At one time, it is the insanity of financial extravagance, and, when that is exhausted, then it reverts to the insanity of religious enthusiasm. When an individual has exhausted every natural and material resource, he turns blindly in search for divine influence; and likewise, when a nation is politically and physically exhausted, it seeks some imaginary influence that may rescue it from temporary depression and discouragement. Psychology teaches us that under certain subjective conditions the human mind may receive permanent unconscious impressions which, after the lapse of long periods of time, may be aroused into momentary consciousness when the subject little suspects their existence. At such times that which is unfamiliar or perhaps unknown to us suddenly takes possession of our normal consciousness and even transforms our ordinary disposition.

For many centuries the untutored multitudes have been listening to the powerful and eloquent portrayal of the crucifixion till they literally behold their "Beloved" bleeding upon the "accursed tree," each wound dripping with his sacred blood and the air reverberant with his mournful cry. During revival seasons especially, the preacher exhausts all the arts of rhetoric and oratory to vivify this scene and paint the picture with analytical exactness. To him and his hearers the scene becomes almost as real as if they had been on Golgotha, and gazed upon the veritable body of the Crucified Lord. Once again they live through the horror of that awful tragedy, their hearts are pained with agony, they study each wound, the drawn and hardened features of the dying face, the parched and swollen lips, the mangled feet and bleeding side of the sacred body, till at times they rave with insane sympathy and lose themselves in contortions of agony. So profound, so real has been this suffering to some, that it has been evidenced in the disease of stygmata—or red exudations in the form of crosses on the skin.

The doctrine of the atonement has been especially instrumental in arousing the affections of the feminine breast toward an imaginary lover in the person of the Saviour. This is a curious sphere of religious experience and prompted a scholar to write a book on "Religion and Lust," in which he exposes many suggestive and startling situations resulting from feminine affection for a Crucified Lover. When we recall



how every ancient religion, once pure and sublime, sank by this very process into indecent indulgence and moral decay, we are forced to admit there is something repulsively suggestive, but all too true, in this author's theory.

All religions which centre in an individual; be he how pure or divine, especially if that individual be the subject of injustice and degradation, arouse in the human breast responsive sympathy which, when exaggerated, results either in immoral sexual relations or the dethronement of reason in the worshipper. In this respect the doctrine of the Atonement has been the most prolific of degeneracy of any doctrine ever promulgated.

I speak of this simply by way of a hint, that you may realize the possibilities of danger which lie in the path of those who religiously accept the doctrine with all its consequences.

But there is no reason why Christians should contend for this doctrine, for it is not at all a Christian doctrine, save in its adoption. I call your attention to this with the hope that I may lead you on to another interpretation which I believe is historically correct and which may be scientifically utilized with spiritual benefit.

Let us proceed to inquire whether the Atonement is a Christian doctrine. There has been scarcely a single mystical religion which has not had its crucified saviour. When students first discovered this truth it so thoroughly shocked Christendom, that it was denounced as a villification, and its promulgators as liars and blasphemers. But to-day, even dogmatic Christianity has relapsed from that ferocious attitude, and admits the fact that other religions have had their crucified saviours; but, as a rule, they explain it as did Father Firmicius in ancient times when he declared that the devil has always had his Christs, and these he had invented in the various religions of antiquity to deceive the elect and crucify again the only Christ of humanity. He could not deny the fact that saviours were proclaimed by all the "heathen" religions, but these saviours were the devil's inventions viciously anticipating the only saviour of the world.

To-day we reject such an explanation as un<sup>scholarly</sup> and absurd. We know that the devotees of Prometheus adored a saviour who appealed to their religious ardor as one who was as potent, as heroic, as divine, as holy, as is Jesus Christ to his Christian followers. There is a passage in one of the Tragedies of Æschylus\* which clearly and

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\* "Prometheus Bound."

vividly reveals the sympathetic attitude of those ancient Prometheans toward their accepted saviour and which appeals even at this late day to the religious instinct of mystical worshippers. These words illustrate the feelings of those ancient believers toward one whom they adored as a saviour in the eyes of the gods as sincerely as Jesus Christ has since been adored as a saviour in the eyes of humanity :

“ ’T was I who brought sweet hope  
 T’ inhabit in their hearts—I brought  
 The fire of heaven to animate their clay ;  
 And through the clouds of barbarous ignorance  
 Diffused the beams of knowledge.

\* \* \* \* \*

See what, a god, I suffer from the gods !  
 For mercy to mankind, I am not deemed  
 Worthy of mercy ; but in this uncouth  
 Appointment, am fixed here,  
 A spectacle dishonorable to Jove !  
 Scarce on the throne of heaven seated,  
 He showered on the powers of heaven  
 His various benefits, thereby  
 His sovereignty confirming ; but for unhappy mortals  
 Had no regard, but all the present race  
 Willed to extirpate, and to form anew.  
 None, save I myself, opposed his will. I dared,  
 And boldly pleading, saved them from destruction—  
*Saved them from sinking to the realms of night,*  
 For which offence, I bow beneath these pains,  
 Dreadful to suffer, piteous to behold.” \*

Now, those lines are just as full of pathos as are those, for instance, of Isaiah when he cries out, prophetically alluding, as some think, to Jesus Christ : “ He was wounded for their transgressions and bruised for their iniquities. The chastisement of their sins was upon him, and by his stripes were they healed. He was oppressed and afflicted. He was brought as a lamb to the slaughter, yet he opened not his mouth.”

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\* Potter’s Translation.

(To be concluded in October number.)



## BOOK REVIEWS.

I have just received from the author, Fra Elbertus, who everybody knows is Elbert Hubbard, the Genius of East Aurora, the daintiest, prettiest, and most bewitching little book that ever fell into my hands. I refer to his now famous "A Message to Garcia." I am forced to speak of the physical appearance of this booklet before I refer to its contents. It is so delicate, dainty, fascinating, one hesitates to handle it lest, like a piece of Dresden, it may spoil in the handling or drop and break. It is bound in unsmoothed olive-green leather, showing a rough exterior, which disguises the tender heart within, just as Fra Elbertus belies, by his rough and often harsh criticism of others, his native loving and tender heart. It is lined with green satin, and printed on cream-tint paper of such exquisite quality that even the "elect" are deceived and at first glance think the letters are embossed. I showed the book to an old, experienced printer, and the first thing he did was to rub his fingers over the paper to see if the letters were raised. The title page and the initial letters are so perfect and exceptional in artistic excellence that one lingers long in reviewing them before plunging into the substance of the Message to learn its nature.

It is a Message most worthy of the superb setting which it has received. It is an honest, straightforward, truthful Message, such an one as the Age stands in great need of. It teaches the simple precept that when one's honor is involved in the performance of a Duty, no excuse under the Heavens is sufficient to release one from the obligation. He takes his text from the heroic performance of Rowan, during the Cuban war, in carrying a Message to Garcia, notwithstanding a thousand obstacles and perils. Rowan "got there" in spite of hell and the devil. And it is this act which Fra Elbertus immortalizes in literature by holding it up as an example to the American youth to teach them the real reason for half the failures of men in the battles of life.

Fra Elbertus is performing a unique, curious, and most extraordinary work for the age in which he lives; and ages yet to come will call him blessed for the benefit he will have conferred upon them. He is a Crank, of course, and he ought to organize and head an institution to be called "The High Order of the Cranks of Christendom," to show what such geniuses can accomplish for humanity.

H. F.

I have received direct from the author, "The New Name," by Dr. Geo. W. Carey, published by Cubery & Co., San Francisco. Paper, 50 cents.

This is an eloquently written book, but loses some of its scientific

value by falling too frequently into mere assertion and rhetoric. It purports to give seven lessons in the Science of Being, but they are rather rhapsodies than lessons. This is one of the especial faults with most of the so-called New Thought essays which have recently appeared.

Dr. Carey, however, indulges in some rather reckless statements. For instance, he says: "Know now and forever, Soul, that no sin was ever committed. Know that Death is not; therefore no life was ever taken, no murder was ever committed. Know that crime and murder are only the dreams of the soul in a material belief; but yet the operation of wisdom: love working out its inscrutable design."

Now, good doctor, are you talking through your hat, or are you trying to make the gods scratch their heads for understanding and the groundlings howl in derision? If murder is only a "dream of the soul in a material state," then have you or has any human being risen so much above that dream that you can invite the midnight prowler to haunt your boudoir and swiftly draw the sharp blade across your exposed throat whilst you gently slumber, that you may arise in the morning to show the world your gashed glottis and read them an essay on the insubstantiality of matter and the universality of Spirit?

I advise every writer on Metaphysics, in these modern days, to mix one grain of common sense with two grains of facts (more if he can get them, but not less); add to these as much of the vapor of nonsense as he pleases. But to give all vapor without fact or sense is to expect more from an indulgent public than should be anticipated.

I do not mean, however, to speak disparagingly of this work, for it contains a number of suggestions which I am not prepared to say may not be acted on in the future. For instance, he says, "It is well known by chemists that all manner of fruits, grains and vegetables, are produced directly from the elements in the air, and not from the soil. The earth of course acts as negative pole and furnishes the mineral salts of lime, etc. . . . But the oil, sugar, albumen, etc., are formed by a precipitation or condensation of principles in the air, and not from the soil."

In short, he shows that chemists are adopting the synthetic method in building substances directly from their originals in nature, and then proceeds to argue that fruits, foods, cottons, and all things necessary to life, may and ultimately will be artificially produced by the ingenuity of man. When that good time comes the achievements of Prospero on the island mid-sea will be "as moonlight unto sunlight and as water unto wine." But will Dr. Carey, or any other human being, attain sufficient "physical immortality" to await that day of indescribable transformation which the imagination forestalls?

H. F.



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