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The
**INDEPENDENT
THINKER**

HENRY FRANK *Editor*

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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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The Independent Thinker.

HENRY FRANK, EDITOR.

Vol. I.

OCTOBER, 1900.

No. 9.

TO A BELATED BUTTERFLY.

(In the Academy Grounds.)

Oh! belated butterfly,
Something in me stirs to sing
As you spread your yellow wing
 Floating 'neath the sky—
Like a breath from out the South
Into cool November's mouth—
 E'er you fade and die.
Holding yet one more day's life
In that shape where God is rife—
 Nothing more am I.

ROSE M. DE VAUX-ROYER.

SACKVILLE, N. B., November 8, 1899.

Always wear a cheerful countenance. It pays.

He who breathes good cheer through every pore of his body irradiates his atmosphere and thrill with new life whosoever comes within his influence.

The grumbler grovels in the ground.

The Optimist drives his chariot among the stars.

Never blame another. If you fail in business, in love, in marriage, or in war, it is your fault and yours alone. If you win, you are the conqueror, and none deserves the praise but you.

An honest smile is as thrilling as a new gold coin.

MEDITATION AT THE SHRINE OF SILENCE.

"Resolution."

How hardly fate may cast thy lines, how oppressed with toil or with misfortune mocked, faint not, nor, self-accused, bow down to dark despair. To bewail disappointment is but a waste of virtue. The energy expended in a groan is sufficient to achieve a multitude of victories. The force which unites the elements of a drop of water is strong enough, if suddenly released, instantly to destroy a human life. By the conservation of her forces Nature establishes perpetual equilibrium. Conserve thy powers in achievement, dissipate them not in anxiety. Let each defeat encourage a new resolution. Look up; look up! Though the sea rock and roll beneath thee, and thy little craft be beaten and battered by the billows—look up! The sky above is calm and serene. Climb on—higher, higher—though thy feet betimes may slip, climb to the topmost mast of thy surge-swept vessel and fix thine eye on heaven's blue. Then will not thy heart grow faint or thy dizzy brain succumb to hungry waves. Nothing can withstand the determination to achieve. The genius of the human mind is the despair of immortal gods. Nothing is secreted in the nooks and crannies of the universe which the keen scent of man will not ferret out. His mind is the lever that lifts mountains from their base. It snatches stars from their orbits and dissolves them in the chemist's crucible. It weighs and measures the invisible atom and rides, like Ariel, between the planets in chariots of ether drawn by chains of lightning and steeds of tireless energy. It penetrates the empire of the Invisibles, tears spiritual hierarchs from imaginary thrones, and declares there is naught in all the world that rules but Thought. To the genius of man the universe is but a pleasing puzzle, which day by day he dissects into its original parts and sometime shall know it in its entirety. Who then art thou that darest speak of failure? 'T is not writ in the dictionary of Man. HE has never failed. Nor dost thou ever fail—thou who art immortal and supreme. What seems failure is the strenuousness of effort. To thyself—perfect, unconquerable—it is not failure. THOU art ever successful and determined. Still, whatever thou seemest to be but RESOLVE to ACHIEVE, and not all the lords of heaven or "procuresses of hell" shall withstand thy firm advance. Defy defeat and laugh at danger. Assert—assert thy powers and giants shall tremble at thy voice. Brave thou the stormiest billows—thou hast thy life-preserver—the Consciousness of thy Divinity. Be thou a mariner on life's sea, whose trust is stayed in the pole-star of Eternal Hope. Amen.

Christianity has certainly been of great avail to the yellow races. It brought to them the Bible, whisky, and the Mauser rifle: three great emblems of modern civilization. Without whisky the Bible has made no progress in modern times. Witness the rejection of the Gospel by the myriad Mohammedans, who never touch a drop of liquor. Without war the Bible has never evangelized the races. Before the Gospel there had been wars; true enough. The Bible is itself largely a record of wars which antedate the publication of canonical Scripture. But never were there such wars in the world's history as those which were instigated in defense of Scriptural teachings and denominational dogmas.

The greatest wars of antiquity were those which sprung from the ambition of Xerxes, Alexander, and Julius Cæsar. But in comparison with the Crusades under Peter the Hermit and Geoffrey de Bouillon, with the Thirty Years' War, or the War of the Spanish Succession, and other modern wars which were aroused by religious animosities, these ancient affairs sink into minor proportions.

It is a sad comment on the commercial spirit of modern Christendom that it cannot evangelize the world without mixing the Gospel with drunken debauchery, and drawing the sword of conquest which was condemned by Jesus as the last sin of the Nations. I seriously question whether missions could be maintained if they failed to open the avenues of commercial traffic among the half-civilized people who have become the forced recipients of their favors.

The snout of the commercial hog is ever rooting in the path of the Gospel steps. The hog pays the bills and reaps the profits, while the missionary condones the sin for the sake of the indispensable shekels. The missionary cause is pleaded in behalf of the commercial interests which it conserves, and if those interests waned the support of missions would sympathetically slacken. The dollar and the devil have ever been most curiously associated in commerce and religion.

When the dollar's been sufficient the devil's hands are down;
But when the dollar's insufficient the devil holds his own!

The authorities have ever flourished the dollar and the devil as supreme terrors over the heads of human beings.

If the dollar's in the coffer, then the priest will pray;
But when the coffer's empty then there's the devil to pay!

Hence, that the ecclesiastical coffer might ever be well filled the missionary has sought to prove to the princes of commerce that his chief results have redounded to their material benefit. As the heathen are converted to the Gospel they assume the ways of civilization and demand the bread and clothing of the advanced nations. The commerce of Christendom grows with the conversion of Heathendom. Why, then, should there be a deficit in the sinews of war?

The commercial hog emits a curious grunt of satisfaction, as he should say:

Work on, O Missionary, toil,
 In sweat of brow and brain;
 For from your unctious moil
 I reap my golden gain.
 Therefore, cease you not to pray,
 And all the bills I'll gladly pay.

Yes, the hog grunts with great delight when he beholds the rapid increase of Mauser rifles, Gatling and Krupp guns, and all the profitable paraphernalia of war; for what matters it to him how many souls are hurriedly ejected from their temporary tenements! Has he not made special preparations for this very contingency? Does he not pay the bills for their conversion? It is not his fault if they reject the overtures of salvation so freely advanced; and if their souls are shot by Christian rifles into eternal hell, the hog naïvely exclaims, Why did they not prepare for death. I sent my missionaries to guide them and I paid the bills to boot; they should be happy to be converted and reach Paradise so speedily. I not only make their salvation sure, but lest they should fall from grace I send them hastily to heaven on a cannon-ball. As Gloster says to Anne, whose husband he had slain: "The fitter for the King of Heaven who hath him." And to her rebuke that he is in heaven "where thou shalt never come," he uses language which the modern hog might well apply to the converted heathen whom he saves at the point of the bayonet: "Let him thank me who help to send him thither; for he was fitter for that place than for earth."

Surely the heathen have crying reasons to be grateful for the benefits conferred on them by Christianity and the commercial hog. If they become addicted to the drink habit through the introduction of the Bible, by the grace of a commercialized missionary cause, they must not blame

the hog for their misfortune; let them rather lay it to the weakness of human nature. The Bible teaches temperance, sobriety, and decency. The hog pays the price of millions of Bibles to teach the heathen these simple moral precepts. If the hog prefers to profit by the sale of whisky while he introduces the Bible, who can complain? Surely, the heathen need not buy his whisky if they do not crave it. The Bible teaches them to let it alone. The hog insists that their moral stamina and their spiritual fortitude will be better conserved if they learn daily to resist temptation. Therefore, he cheerfully pays for a Bible in the hand of a missionary and a whisky bottle in the hand of a commercial drummer, and together sends them forth to fight valiantly for the Lord of Hosts!

The Bible and the bottle are to the heathen the supreme insignia of Christian civilization. The hog digs his fat snout deep beneath the heel of the missionary and shakes the ground with furious laughter. He can afford to pay the cost of all the Bibles Christian presses can multiply, for every Bible that edges its way into Heathendom prepares the way for a carload of whisky kegs. The hog can well afford to contribute annually untold sums to the cause of missions, for Jorgensens and Mausers follow missionaries as the sparks fly upward.

Witness the enormous profits which have accrued to German manufacturers of the implements of war, for the benefit of the yellow races of China and Japan. And at this very hour the hog reaches the supreme moment of ecstasy in that all the races of the earth are now engaged in what may prove to be the greatest and most destructive war of the ages. For Bibles will never be so plentiful as when sprinkled among the belching cannon and glistening bayonets of bloody battlefields, where the slain are victims of Christianization and commercialism. What cares the hog whether the veins that are opened by bayonet-points and saber slashes on China's shores send forth white or yellow blood? To him a dead Chinaman is as valuable as a dead American; perhaps more valuable. For the larger the number of the slain the greater the demand for more living fighters. And the more live men supplied the greater the profits of war contractors and the commissariat. "A plague on both their houses," he cries, and swiftly stabs them both that more men may be conscripted, more Mausers manufactured, more whisky sold! O, wily hog! O, hoodwinked Christendom!

Primitive Christians were designated by the sign of a fish. A porcine emblem is the bristling badge of modern commercialized Christendom.

The fish and the hog in a scramble fought,
 The fish was modest and shy;
 The fish lived long ago and sought
 To be honest as a die.
 The hog said honesty's the badge
 Of the witless fool and the clown:
 The hypocrite wins in this day and age—
 And slew the fish with a frown!

THE DEGRADATION AND EXALTATION OF THE DOCTRINE OF THE ATONEMENT.

(Continued from the September number.)

From this description we may learn that the punishment of Prometheus was regarded by his fellows as an effectual condition of the regeneration of the race. Prometheus, by his daring act, stole wisdom from the gods for the salvation of humanity from sin and ignorance; and for this the gods condemned him, a god, to ceaseless suffering upon the rocks of Caucasus.

Various theories have been advanced to explain the origin of the doctrine of the atonement in the crucifixion. A Dublin archbishop once declared that the manifestation of sacrificed Saviors from time to time in the world's religions arose from a popular adaptation of the ancient legend that Chronos, the Phenician deity, had yielded his only son to Ouranos, the universal god of the heavens. This is doubtless the primitive interpretation of the sun legend, around which so many superstitions have aggregated.

Many students advocate the theory that the doctrine of the crucifixion originated in the observance of the sun's wanderings through the zodiacal signs of the skies, and that, in fact, the entire story of the life of Jesus may be interpreted from the varying conditions of the sun's career as he merges from one sign to the other, and compasses the triumph of his Herculean labors during his twelve-month sojourn.

Such explanations, however, often approach absurdity and certainly are subject to grave exaggerations. But whatever its historical origin, it is beyond dispute that the theory of the atonement was promulgated ages before the advent of Jesus. Did not Buddha cry: "Oh, that all the sins of the world would fall upon me, that I might, through my sufferings, deliver all mankind?" Do not these words, in spirit if not in expression, forestall the pathetic plea of Jesus: "Come unto me all ye that labor and are heavy-laden and I will give you rest"?

In what I have thus far said I give but a bare hint of the convincing proofs which can be established of the ante-Christian existence of the teachings of the atonement in all the world-religions. But at this time I cannot dwell upon this fascinating theme, for my chief object is not to show the antiquity of this doctrine so much as to illustrate its deterioration and decay; to show how it has been dragged down by vicious and mercenary hands from a once exalted and glorious altitude of pure and noble truth to base subservience of human ambition and political ends.

Promising to deliver the human race from the tortures of an eternal hell on one condition only, namely, that it believes in the efficacy of the spilled blood on Calvary to wash away the sins of the heart, its promise is accepted as literal truth and the vicious notion is popularized that the slaughter of a human being, albeit deified, is essential to redemption from perdition. Hence, the masses sing with literal faith: "He paid it all; all to Him I owe."

In this repulsive perversion of a once glorious conception blighted conscience discovers an apology for its misgivings and the "coward" grows strong in its assurance that the curse of past deeds will not fall upon the culprit soul; but that by faith only the burden is unloaded upon the divine "scapegoat," who shields the sinful and unrighteous from the frown of Jehovah by the red veil of his sacred veins.

Even before the advent of Jesus the Roman poet Ovid sarcastically derided this false conception of salvation by crying: "What folly it is to assume that, because I have done a wrong, some one else may suffer for me and save me from the conditions of my indulgence." And that warning note of Ovid should not be unheeded even to-day.

For wherever this doctrine is proclaimed to the masses it has a tendency to vitiate their character, to inoculate their minds with selfish and vengeful thoughts, to emphasize their spiritual pride and personal egotism, and reduce them to moral decrepitude.

Although we turn away sad and disappointed from the consideration of the historical development of this doctrine it will pay us to investigate it from another viewpoint and extract from it its essential virtue which must prove to be a blessing to those who care to understand it.

Three specific elements enter into the notion of the doctrine of the atonement. One is the consciousness of sin. Another, the sacrifice. The third, salvation. Now, a casual study of one's individual experience and of that of the race in general reveals these elements as constant factors of life.

Is it not true that each day we pass through these several strivings of the soul, its realization of shortcomings, the stern resolve of sacrifice following upon such conviction, and the exultant freedom in the moment of victory, which is the seal and expression of our salvation? I look upon the picture of a Prometheus, or that of an Apollo, or even of a Jesus, whether crucified on Mount Caucasus, on Golgotha, or Olympus, not as a real event in history, but rather as the symbolic expression of the soul's constant experience: a beautiful and pathetic symbol indicating the persistent struggle of the soul through varying stages of failure and triumph, with all the darkness of the tragedy of despair and the glorified vision of resurrected Hope.

The false hope which the popular faith has awakened in the untutored heart of man is sure to meet with disappointment and chagrin. The theory is that by the mere exercise of belief and trust in an external act of sacrifice the suppliant shall be transplanted from the miserable environment of this mundane sphere to the asphodel fields of immortal peace.

The theory rests upon a wrong conception. It postulates that the life beyond the grave is essentially a life of peace or misery—the cleavage sharply drawn—and that we suffer the one or enjoy the other according to our spiritual attitude this side the grave.

But who shall prove that immortality is an element of the future life more than it is of this?

Does immortality consist of years or of knowledge? Is existence a matter of duration or of experience? I may live a hundred years in one moment of time; an hour may sometimes stretch into an eternity. Time is nothing; it is the human heart-beats, responsive to pain or pleasure, to triumph or defeat, to aspiration or to callous sluggishness, which constitute the essence of existence. Immortality is as realizable now as ever—*this side* the last dark house of earth as ever beyond the silver boundaries of heaven.

No, my friends! All the dream of immortality you will ever have you have now. All the possibility of immortality which your soul will ever cognize is now revealed.

Immortality may exist in each instant of time; it is not reserved for some future period of realization.

When we apprehend that immortality consists in the consciousness of the spiritual self; the consciousness of one's own divinity; that it reveals to us a consciousness of the transientness of this "muddy vesture of decay" that clothes us, which some day we shall shuffle off; but that, too, in this shuffled vesture there inhere certain essential and indestructible forces which are the very elements of the immortal being; then shall we learn that immortality is not something to be, but is now, and ever has been, and shall be forever.

The ray of light which flashes for an instant and then becomes invisible has not ceased to exist save *as a ray of light*; but the essential forces which generated it exist as well after its disappearance as they did before its advent. The immortal forces are the essentials of the ray and these can never be annihilated. So with man. His temporary appearance is but a sudden flash of light. He passes away—yet not he, but the momentary impress which the indestructible forces that constitute his being have generated.

To know the invisible forces is to know Life eternal. To learn to yield to them is salvation. To order and control them is transfiguration and ascension.

Hence, the folly of postponing the possibility of the immortal realization. One need not die for us upon a cross or upon a rock that we may enter the realms immortal. Those realms are not yonder; they are here.

The portals of paradise are not the pearly gates of heaven but the gory avenues of human suffering.

Each man is suspended upon the cross of his own crucifixion in daily life; here within his heart of hearts he finds his Golgotha; here he erects the cross of Truth on which he must be suspended in sacrifice for his own errors and indulgences; and here, too, he lays away in the rich tomb of his triumph the slain body of his former self, when with illumination he beholds his grander self in the ascension glory of spiritual realization and divine awakening.

In this analysis we find the three essential elements of the atonement as constant factors of human experience.

Here is the sense of sin. The first conviction that halts man in his mad career. Here is the meaning of the necessity of the sacrifice—not of one being for another—but of the one human, sinful self, for the exalted and the higher self. And deeper still in this analysis is found that profounder meaning of the mystery of life, namely, that the *grand self*, the self-existent and immortal soul, must needs be sacrificed in the sufferings of the lower self in order that it may come to an appreciation of itself and triumph in its immortal powers. Here too, then, you have the redemption—the Grand Soul released from the bondage and slavery of the flesh, as Prometheus was released from the curse of Caucasus.

As Jesus is portrayed in the Gospels he is the shadow of humanity—the spectacular symbol of human experience. In him converge all races and individuals, focalizing the hope and despair, the aspirations and the disappointments, of mankind, from the dawn of history till the stars shall disappear and the “heavens be rolled together as a scroll.”

For was there ever a time in the world's history when men had not at least some vague conception of their inherent spiritual forces. Mankind ever, even in lowest states of barbarism, could look above their conditions of savagery and dream of the possibility of a distant civilization? Why, even your Digger Indian, who nakedly disports himself upon the barren soil, and like an animal digs in the dirt, even he has eyes with which to discern the picture of the heavens with its myriad orbs of light. He is one stage higher than the earth-bound animal whose eyes are set upon the soil and cannot pierce the clouds or measure the silver rims of wandering worlds.

And so, ever since man has been able to look above the earth to worlds beyond, to the sky, and its myriad stars, and to the sun as with golden prow and sails of light he explores yon fathomless ocean of blue, has he had some vague dream of the possibilities of his own ascension above the limitations of his physical environment, and the confines of his mental conceptions. I care not how savage man is, he still carries within his breast the prophecy of a life of civilization and spiritual expansion.

Hence, we may discern a new meaning in this ancient and much perverted doctrine. It prophesies, indeed, an *at-one-ment*—a realization, within the focus of human consciousness, not only of the unity and identity of the whole human race, but of its essential unity with Nature. It means that in the last analysis there is but one substance, but one consciousness, but one reality in man and God alike. That man and God are one and

alike in this very realization. This is the fundamental principle of what is to-day proclaimed as Christian Science.

Remember, when Christian Science teaches the doctrine of the atonement, signifying the conscious reunion of the individual with the universal; when man realizes that there is but one soul, but one mind, but one spirit everywhere, and that each individual himself is the embodiment of that universal spirit—Christian Science teaches not only not a new but a very ancient spiritual doctrine.

Many imagine that a revolution has been vouchsafed to a certain person through whom unequalled wisdom has come to mankind, much as Christian teachers at one time insisted that a special revelation came through certain holy men who were set apart to write as they were inspired by the Holy Ghost. But the age is out of sympathy with such an invention. Such superstition lapses into medieval idolatry, exalting a human being at the sacrifice of a sublime idea, and asserting a mode of spiritual acquisition from which the reason of the age revolts. The irrational attitude of Christian Science at this point neutralizes to a large extent the efficacy of its otherwise lofty teachings.

But that does not diminish the great truth it proclaims. That truth is as old as the dawn of Reason. It asserts that the universe itself constitutes but the outer vesture of the abiding spirit of life, truth, wisdom and love, and only as we penetrate through the outer crust of the world, and appreciate the finer forces that prevail within, do we rise above earthly conditions and limitations, till at the soul-center, attaining the point of self-realization, we reach the consciousness of *at-one-ment*, whose triumphant Calm is the "witness of the spirit"—*Nirvana*.

But such teaching is not modern. It is as old as Buddha, as Plato, as Zoroaster. In Christian Science it has been modernized and forced to play a more practical rôle than in the impractical philosophies of antiquity. However much this sublime conception may be befogged by modern or ancient superstitions it is, nevertheless, the most exalted and inspiring conception of man, and it should be sacredly guarded against all perversion.

I, therefore, welcome it as a doctrine which possibly may receive a scientific demonstration in the near future, and constitute a fundamental principle of both science and religion for the edification of the race. It is sad that in the hands of insufficiently instructed teachers this doctrine is shamefully abused both by its orthodox expounders, as I have shown,

and even by modern spiritual heretics. Once rightly apprehended and propounded it must capture the world. For in the religious realm this doctrine but reflects the prophetic conclusion of science in its last analysis of Nature; namely, that the universe is substantially a unit, that all its manifestations, variations, transformations, and combinations constitute but the varying operations of one Single Force—whose essence is indivisible and universal.

We understand Nature only as we apprehend her unity; and as we know her only when we apprehend her as one, thus only when we arise above the consciousness of our separate, individual states of being into the realization of the oneness of all—the identity of the Individual and Universal—God and man—do we apprehend the nature of Being and the essential purpose and possibility of existence. In this doctrine then we discover a universal message which appeals alike to the physician and the spiritualist.

Science never reaches the last analysis of matter until it reduces it to its last invisible unit. Matter, so far as its phenomena are concerned, as I explained in the previous lecture, has in itself no permanency, no consistency, but is subject to flux and constant change; only when in analysis reduced to that invisible essence which constitutes the substance of its visible forms do we discern its unitary and indivisible nature and discover the fundamental basis of all things. *The substance of the universe is invisible to man; man himself is invisible to his material consciousness. Matter is not Nature; neither is man matter. I speak now of matter as manifest in phenomena. But when matter is apprehended as invisible substance—or spiritual energy, and man as an expression of such energy or spirit—the problem is solved and Man and Nature become one, and spirit is universal.*

Modern chemistry has been almost driven to the conclusion that there is but one element or substance out of which the variously compounded substances of matter are formed. The science of dynamics is rapidly moving away from the contemplation of the various forces experienced in ordinary life, known as light, heat, electricity, and so on, and recognizes now but one force, universal, persistent, and all-pervading, whose manifestations are apparent in the ever-varying forms that constitute the physical universe.

Thus in all the avenues of investigation the tendency is toward the discovery of some ultimate substance, force, or energy, whose equivalent

in religious expression is spirit—which generates the infinite phenomena of existence and satisfies the infinite needs of man.

Some students advocate the theory that the ancient and mysterious pyramids of Egypt—those everlasting puzzles of history—symbolize in their interior and exterior structure the very doctrine which we are expounding in this lecture. If so, its antiquity is manifest. And they seem to have more than a semblance of reason for this hypothesis.

Each of the pyramids ascends to a conical apex from a vast base upon the earth—the ascent is smooth and gradual from the great square base to the vanishing point at the summit.

In this the ancient builders, it is said, symbolized the fact that the soul of man during its earthly pilgrimage is fast fixed within the material foundations of the body. That by gradual appreciation of its superior potency it seeks to ascend from the body toward its spiritual affinity in the invisible realms, till at last, at the vanishing point where the individual disappears in the realization of the universal, it is absorbed in the Over Soul—just as the extreme point of the pyramid's apex is indistinguishable from the enswathing heavens.

On penetrating the interior of these pyramids, if travelers may be credited, still more marvelously suggestive features present themselves. It is asserted that through a shaft of one of the pyramids the North Star is ever visible. The ancients believed that this immovable star was the foundation of all the other orbs of heaven, upon which they rested. The star symbolized the Eternal Spirit of life; the pyramidal shaft—the soul's ceaseless struggle for a knowledge of the invisible presence. Hence, it ever gazes upward and in one direction that it may ascend to the star and enter Nirvana.

It is said that the opposite end of the same shaft descends into impenetrable darkness. This again it is asserted symbolized the soul's adventures. Even as, like the pyramids at times it reaches toward the starry heights, into vanishing distances of space; so, at other times, as the darkened shaft, it sinks into the lowest depths of revolting indulgence and degrading sin.

But the finale of the symbolical comparison is found in the meaning of the king's chamber—a lofty crypt within the pyramids. From the cavernous depths of the sunken shaft there arises a subterranean passage—through which secret way the traveler may ascend to the king's chamber—where the novitiate is glorified in the presence of the Infinite.

For in this vast room stands the throne of God, and he who is able to endure the suffering and privations, the anguish and misery of the experience, and successfully survives the trials symbolized in the dark cavern and the subterranean passages, may enter into His presence and attain that mystical power by which worlds are conquered and giants generated.

All this is but an illustration—a similitude; yet it breathes the truth; for only, my friends, when we rise above the body, as it were; when we enter into the contemplation of the good, the true, and the beautiful; when we stand alone in the presence of the heavens, on some far mountain height, disenthralled from the narrowness of human environment; or when we hear the mad music of riotous waters or the everlasting thunder of old ocean's waves; or when, in the zephyrs of a summer night, we seem to hear the intonations of familiar but departed voices, or enchanting music that pulsates from invisible spheres; only at such moments, when we rise above the sordid thoughts of daily life and behold "a light that never fell on land or sea"—do we realize ourselves—the grandeur and glory and possibility of divine and deathless man.

At such moments we are no longer of the earth earthy—this prison-cell of bone and flesh cannot contain us—but, as was said of Jesus, "we have risen;" we are beyond the confines of the earth; we move among the stars, wear Orion's jeweled belt and ride beneath the golden sails of the Pleiades upon the azure bosom of the distant skies. At such times man discerns, as it were, the countenance of God himself, and, like Moses upon the Mount of Horeb, receives a revelation which he shall never forget, but which, living indelibly in his memory, becomes the everlasting inspiration of his spiritual consciousness and power.

CHATS VIS-A-VIS.

SYRACUSE, N. Y., April 19, 1900.

DEAR SIR AND BROTHER:

I thank you very much for the sample copy of THE INDEPENDENT THINKER. It contains much that is good and helpful. I wish you success. Have read many of your writings in the *Metaphysical Magazine* with profit. You are doing a grand work and possess nobleness, but you lack one thing, and will never be complete without it, and that is the knowledge, or rather the realization, for you illumined soul *knows* that Reincarnation is a fact in Nature. I pray you, be as open-minded in this

as you have been in other directions; put aside prejudice once more and consider carefully this question. It is highly important.

Yours sincerely,

MARK W. DEWEY.

No one believes in Reincarnation more than I do. But my explanation of the theory may differ fundamentally from that of others. I rest my conclusions as to this theory strictly and logically on the deductions of scientific discoveries. They prove Reincarnation. But what kind of Reincarnation? More of this anon.

BOOKS.

A little book, entitled "Nature's Miracles," by Professor Elisha Gray, the famous scientist, is a treatise on force, sound, heat, and light, and is issued by Fords, Howard & Hurlburt at 60 cents per copy. I know not where else one may find so thoroughly a scientific work so lucidly, popularly, and fascinatingly written. Surely if our school books of science were as bewitching as this volume the science of physics would not be as formidable and uninteresting to the average student as it is.

Everything that the general reader need learn about these occult forces in Nature; indeed, everything there is at present known to the scientific world, is contained in this little volume.

This treatise will especially appeal to students of the Occult and the Higher Metaphysics, as it affords a rigid scientific basis for their ideal and far-reaching conclusions. It fully explains all that is known, among investigators, of the physical basis and nature of "Vibrations," a theme about which the modern "metaphysician" talks a great deal and knows less.

It is gratifying to note that many of the scientific interpretations advanced by the editor of this magazine are corroborated by this famous scientist. Here is a passage which should greatly encourage investigators in the realm of the Invisible, as it is full of suggestion:

"There is much food for speculation in the thought that there exist sound waves that no ear can hear and color waves of light that no eye can see. The (to us) long, dark, soundless space between 40,000 and 400,000,000,000,000 vibrations per second, and the infinity of range beyond 700,000,000,000,000, where light ceases, in the universe of motion, makes it possible to indulge in speculation that there may be beings who

live in different planes from ourselves and who are endowed with sense organs like our own, only they are tuned to hear and see in a different sphere of motion."

This paragraph might afford the text for my own little book on "A Vision of the Invisible."

I advise all students of the Higher Metaphysics to study this treatise thoroughly, for while it is distinctively a work on Physics it presents a sound and safe basis for the only Metaphysics which can be reared on a thoroughly scientific foundation.

H. F.

"Theory and Practice of Human Magnetism," translated from the French by H. Durville and published by the Psychic Research Co., *Times-Herald* Building, Chicago, Ill. This little book is the most scientific and satisfactory of any recent work I have seen on the subject of animal magnetism. The author himself is a scientist and treats his subject from a most cautious and conservative standpoint. He shows first what magnetism is, what its laws and characteristics are, and then proves that the power known as human magnetism is precisely the same in animals and men as in the external world. The practical portion of the book is exceedingly valuable in that it gives the most successful methods of treating all ailments by the imposition of hands, rubbing, passes, and the various other methods employed by experts. It strikes me that if one would become thoroughly acquainted with both the theory and methods of practice explained in this work one might free both himself and his neighbors from many ills to which human flesh is heir. No student of magnetic treatment in any of its phases, whether by suggestion or manipulation, should overlook this compact and comprehensive treatise.

"A Comprehensive Guide Book," by Sidney H. Beard of Paignton, England, is a delightful little compendium on the subject of Vegetarianism, which every person who is interested in hygienic methods of living and longevity should study. The book seems to contain about everything that the vegetarian should know both in theory and practice. It is written in a fascinating style and gives some very cogent arguments against the virtues of meat-eating and in favor of the pure vegetarianism. Perhaps the most attractive and useful feature of the little book is the department devoted to culinary receipts. In this section the special meat-eater will be somewhat startled at the great variety of dishes that may be concocted of vegetables, nuts, and fruits to the complete exclusion of all animal food.

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