FEBRUARY, 1903

THE EXODUS

A MAGAZINE DEVOTED TO THE SYSTEMATIC EXPOSITION OF THE SCIENCE OF BEING AND TO THE LEADING QUESTIONS OF : : :

THE NEW THOUGHT MOVEMENT

URSULA N. GESTEFELD, Editor.
HARRY GESTEFELD, Associate.

VOL. VI. No. 2.

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THE EXODUS

A Magazine devoted to the

Systematic Exposition of the Science of Being

AND TO LEADING QUESTIONS OF

The New Thought Movement

Acting as the Official Organ of

The Church of the New Thought

The College of the Science of Being

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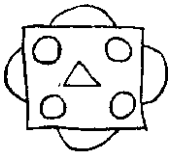
THE EXODUS.

Vol. VI. FEBRUARY, 1903. No. 2.

Our Brother, The American Indian.

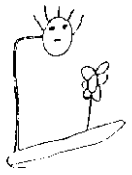
Creation.

[CONTINUED.]



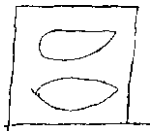
15.

Nitisak wemi-owini n'delsinewaap.
(Friends, all beings, were there.)



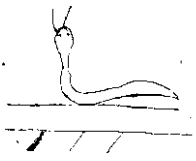
16.

Gattamin netami mitzi nijeti nantine.
(Fat fruits, the first food, the beings, little spirits.)



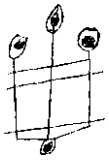
17.

Wemi wingi-namenep wemi-ksin elan damep wullatemanuwi.
(All willingly pleased, all easy, thinking, happy.)



18.

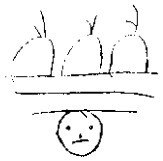
Shukand eli-kimi mekenikink wakon powako init'ako.
(But then, while secretly, on earth, snake god, priest-snake, worship snake.)



19.

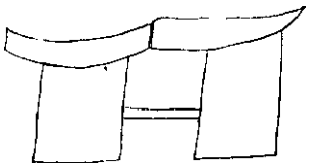
Mattulugas pallalugas maktatin owagan payat chikutali.
(Wickedness, crime, unhappiness, actions coming there then.)

20.



Waktapan-payat wihillan wiboagan.
(Bad weather coming, distempers, death.)

21.



Wonwemi wiwunch-kamik atak-kitahikan netami-epit.
(This all very long aforetime, beyond great waters first land at.)

No tribe of American Indians has been found without some idea of divinity, if no higher than that of intangible powers working good or ill. Nature was the Indian's instructor, and all things in it testified to the presence of the mysterious power which is back of its forms and motions. Everywhere he perceived the Divine. The world-soul, manifesting itself in all objects, was as truly recognized by some of the tribes as by Spinoza or Giordano Bruno. However many gods the Indian had, back of them all was the one all-powerful impersonal spirit. In every heart was an altar to the "Unknown God."

The extreme care with which many of the theologians who discuss the Indian belief in an omnipotent Impersonal Spirit affirm that this was not a recognition of God, is truly amusing. The Jesuit Relations state positively that the title "Great Manito" (Great, or Omnipotent, Spirit) was introduced in its *personal* sense by themselves.

Many were the titles given to this over-ruling Power. The Creeks called it "Esaugetuh Emisses"—"Master of Breath." The Quiches used such phrases as "Heart of the Sky," "He Above All." The Cherokees, "Oonawleh Unggi"—"Eldest of Winds." The Choc-

taws, "Hustoli"—"Storm Wind." The Californian tribes spoke of their chief deity as "The Old Man Above," while the South American Indians referred to him as the "Molder" and the "Maker of All," the "Cutter Out," the "Mother and Father of Life." There was always a distinctive difference in the word "Man" as applied to the divine in contrast to the human.

"To the mind of the Indian," remarks Dr. Brinton, "whatever displayed movement, emitted sound or odor, or by defined limits and form, indicated unity, was to him a manifestation in personality of that impersonal spiritual power, of which he felt himself but one of the expressions. All other expressions shared his powers, and did not, in essence, differ from him. The brute, the plant, the stone, the wandering orbs of night, the howling wind, the crackling fire, the towering hill, all were his fellow-creatures, inspired by the same life as himself, drawing it from the same universal font of life."

"To die" was not in the savage's vocabulary, only "to be killed." He knew not death. Of immortality he was sure; not only men, but all things, were eternal. This sense was a leading influence in the Indian's life and habits.

The missionary, Charlevoix, in his works on America, published in Paris in 1740, says: "The belief the best established among our Americans is that of the immortality of the soul." This opinion of Pere Charlevoix can be, nay, is proven in three ways; by the aboriginal languages, by the expressed beliefs of the Indians, and by the significance of their burial rites.

For instance, our word *spiritual* is from the Latin word *spirare,* to blow, to breathe. Again searching in Latin for the derivation of *animus,* mind, *anima,* the soul, we find they point to the Greek *anemos,* mind, and *aemi,* to blow. In Greek the words for soul or spirit are all from verbal roots, expressing the motion of the

wind, of breath. In the Old Testament the Hebrew word *ruah* is translated sometimes by spirit, sometimes by wind, sometimes by breath. The same tropes are used in the American languages. Roger Williams said the Indians had a name for soul signifying "*clear sight,*" or "*discernment.*" From the beginning, that which has touched all souls with divine fire has been the "word." In "Chaldean Magic" it is said: "The primary idea concerning the ritual formulas was assimilation to God brought about by the power of the words themselves." Earliest Egyptian religious doctrine taught that the man who learned and could pronounce the divine words revealed through the god Thoth (Thought, Mind), by their utterance would be elevated to the god, and be blended with him as one and inseparable. The Indian medicine-man saved his patients by exorcisms instead of operations for appendicitis.

But he did not always save. In undoubted instances many savages have died from the power in the curse uttered by the medicine-man of his tribe. In primitive faiths the magical power is believed to be in the word itself, irrespective of its meaning. Nothing can resist the power of the right word, whether spoken understandingly or not. The most sacred of all words to the Indian is the Name. They consider the personal name a part of the self, of the Ego. Their real appellations were rarely disclosed. The Algonkin children were taught by their mothers not to divulge their real names, lest they should by so doing offend the personal god who had taken them under his protection. The sacred name of the highest deity of one tribe is "Gard" —literal translation, "I Am."

FRANCES L. JOHNSTONE.

(*To be continued.*)

The Chicago Bible Class.

LESSON 13.

Believing, and Believing Into.

Sunday, Feb. 1, 1903.

Central Thought—I must do more than believe that Jesus was the Son of God; I must feel as he felt.

As we study Jesus' utterances we find that he was conscious of something we are not yet conscious of. Though exteriorly he was like other men, interiorly, or in consciousness, he was quite unlike them. He knew himself as they did not themselves, and felt, therefore, what they did not.

They saw and knew what they were as descendants of Abraham through physical generation, custodians and defenders of the law, given their fore-fathers by Moses. They were proud of their fore-fathers, of their descent as the "chosen people," jealous of a racial glory peculiarly their own.

Jesus was democratic where they were conservative; liberal where they were dogmatic; merciful where they were condemnatory; humble where they were haughty in their pride of race. Yet he claimed a descent more royal than theirs, and but one Father where they claimed many. He traced his descent from far before their own (John 8:58) and because he declared a divine, while they defended a mortal lineage, they could not understand him.

If we would be saved from sin, sickness, and death, we, too, must see and affirm the divine as superior to the

mortal lineage. "I and my Father are one" (John 10:30), said he. For him his relation to God took precedence of all fleshly relations.

Though it is true that the Jews acknowledged God as the common Father (John 8:41) this acknowledgment was theoretical only. With Jesus it was a consciousness, and he desired that all men should have this same consciousness (John 6:57).

So with ourselves. A theoretical concession that all men are children of God, because God is the common Father of all, is not enough. We must not only "believe on him" (John 6:29), but we must "believe into him." The literal translation of the Greek text rendered in our version, "believe in him," is "believe into him," and makes a certain necessity more clear—we must *share his consciousness* of eternal oneness with God, the common Father, if we would stand free from bondage to suffering.

To "believe into him" is to see as he saw and feel as he felt. The natural man, tracing his descent from mortal fore-fathers, believes "into" the ills that beset them and suffers accordingly; but "he that cometh to me" (John 6:35), by cultivating Jesus' consciousness as his own, shall reach the freedom that is mastery of them.

Which is the greater—your ancestry after the flesh, or your descent from God?

Which descent is uppermost in your thought?

Which demands the most of you?

What is the difference between theory and practice?

If there is any one we admire and wish to be like, can we be like him in accomplishment till we have the same ideal, feeling, and effort?

If men change, or become, day by day, is it not because of something beyond their present status that is seen and desired as better?

Must they not *see themselves as* this better, in order to reach, or become it?

LESSON 14.

He that should come.

Sunday, Feb. 8, 1903.

Central Thought—I am endowed by God with power to conquer all evil.

The Spiritual man is perfect as the Divine Ideal. In him is no evil nor imperfection. When this Ideal is made manifest there can be no evil nor imperfection in the manifestation. The Divine man comes from the Spiritual man *through* the Natural man. He is the Manifestation. What, in the Spiritual man, are the requirements that constitute him the Divine Ideal, are, in the Divine man, attained results. The Spiritual man is *natural* perfection. The Natural man is the discoverer of this perfection, the worker for it that it may become his own perfection. The Divine man is *attained* perfection. From two a third, because when the Natural man does his part the Great Power works in him to bring forth its own Ideal. Because of what God is, because of these two, and their relation to each other and to God (Gen. 1st and 2nd Chap.), the third is "he that should come." (John 6:14.)

The Bible teaches natural facts and spiritual truth, their relation, and the final triumph of the divine over the natural. The one who would achieve mastery must be first a prophet. He must foresee and foretell mastery as a positive truth,. While working for it he must put himself in the attitude of master of natural things, using what for him are only temporal, keeping himself from being used by them (I. Cor., 9:25-26).

One must see in order to speak, and one must speak both by word and act (Jer. 1:9-10, Math. 7:21). The Natural man cannot remain what he is as the Natural man, only. He must "become" till he loses himself; loses his life to find it (Math. 10:39). The Natural man is to be lost as the Spiritual man is found, and his power

and perfection proved. In his place is to stand the Divine man that makes God manifest. (John 5:37.)

Why is the Spiritual man perfect as God's work?

Can you not see a difference between being endowed with powers, and results from use of these powers?

Can you see that this is the difference—as one way of stating it—between the Spiritual man and the Divine man?

What stands between these two?

Which is greater, a fact or the truth?

May one deal with facts and yet see truth?

Which is greater, the one who sees truth while dealing with facts, or the one who gets lost among the facts?

What is a prophet?

Lesson 15.

The Fulfilling of the Law.

Sunday, Feb. 15, 1903.

Central Thought—God works by Law, not by Whim.

We speak of the "laws of nature," often without any definite understanding of them, believing only that they are. We see that certain conditions bring certain results, and that repetition of such conditions brings repetitions of the result. The Bible teaches that God and Nature work together, though God is infinite and Nature finite; that the infinite works *through* the finite to manifest itself; that this fundamental law is fixed and irrevocable.

"He that should come" does not come in violation of this law to overthrow it. (Matt. 5:17-18.) The Great Example declares, rather, that in himself and in his work he is to fulfil it—demonstrate it to the uttermost. (Matt. 8:17; 12:17-18; 13:35, last half of the verse.) All evil, whatever it includes, is removable. It is removed, or overcome, by the fulfilment of the law. As the infinite becomes manifest through the finite, all con-

trary to the "good" of both is destroyed. Conversely only as all contrary to the perfection of the Divine Ideal is destroyed is God made manifest in man. (Rom. 1:18-19.)

It is this destruction of all included in the name "evil" that is called "miracles," a work that is but the fulfilling of the law, done completely only when the nature, perfection, power and changelessness of the Spiritual man is recognized, and oneness with God is felt—has become a consciousness. (John 5:36; 14:12.) It is the Christ quality of consciousness that gives power to every son of man. (John 14:10.) It works for the son of man—the Natural man—as his Savior, to redeem him from all evil and its consequences. It is the "Spirit of truth" (John 14:17), known only to those in whom it dwells. (Mal. 2:6-7.)

Are the "laws of Nature" independent of what God is?

Are God and Nature at war or at peace with each other?

If a man sees and proclaims the things of God does he or does he not use natural things the while?

Could such a man reach the people otherwise?

Can a man who is placed beyond and knows nothing of natural life and what it contains be a help to you?

Is a "miracle" an occurrence destructive of law, or one in accord with it?

What is the Christ quality of consciousness?

Lesson 16.

The End of the Law.

Sunday, Feb. 22, 1903.

Central Thought—Though there be changeless law, I can be greater than the law.

It is a law of Nature, as we call it, that water follows a descent. We, however, if we know how, can make water follow an ascent. Whatever these natural laws

there is always something greater—a man (Gen. 1:26). A man that can understand and utilize them, making them do his bidding, is greater than they, even though they are fixed and changeless. The understanding of self, then, is of the greatest importance, for upon it depends utilization of all. The Natural man believes himself incapable of conquering hereditary conditions, strong appetites and passions, disease and death. He must repent of this belief. (Matt. 3:1-3.) It must be gotten out of the way, or the works cannot follow, the "miracles" take place.

The Natural man must do what he can do—prepare the way for them; and this repentance is a necessary preparation. (Luke 16:16.) The time of this repentance, no matter what date we mark in our calendar, is the time of the coming of the kingdom of God. As one goes the other comes. Through this repentance "every man presseth into it." To see the Spiritual man as the true man, to see his sinlessness and perfection, to see him as our reality *now*, however far off he may seem to us, is to repent of our miserable beliefs about ourselves, about our inability to cope with whatever presents itself on the sense plane. (Gal. 3:24-25.) Only perception of the Spiritual man gives us the true standard of comparison and enables us to say, "I can, and I will."

With this standard as our mental pattern the Christ-consciousness is developed. We have faith that we shall accomplish all that the nature of the Spiritual man promises, and we are no longer in bondage to the law of cause and effect. We are users of it. (Rom. 7:6.) This law, which includes all laws of Nature, is not "dead," or at an end, when we see and stand by the truth of being—the Spiritual man. But bondage to it, through ignorance, is "dead," or at an end, when we repent and accept the Divine Ideal as our own highest self-ideal. (Rom. 10:4.) Till Christ comes—comes into our individual consciousness—all are "under the law" that

visits upon us sin, sickness and death; but when we have "believed into" Jesus Christ, we have found the end of the law.

When a man who can not swim is swept down stream by the current, is he using a law of nature or being used by it?

When a man, by use of his own powers, constructs a pump that forces water up hill has he destroyed the law that makes water follow a descent, or is he using it?

If it be a natural law that "the sins of the fathers" are "visited upon the children" is it impossible to overcome them?

Why does mastery of evil follow repentance of sin?

Why is this repentance necessary?

Why is this repentance more than merely feeling sorry?

"What think ye of Christ?" How does Christ come?

URSULA N. GESTEFELD.

How Did You Die?

Did you tackle the trouble that came your way
With a resolute heart and cheerful?
Or did you hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You're beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts;
It's how did you fight—and why?

And though you be done to death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, The Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that your dead that counts,
But only how did you die?

—EDMUND VANCE COOK, in *Saturday Evening Post.*

What Is Being Done.

REPORT OF CURRENT WORK.

The Ursula Club.

The organization of young people under the above name had its first regular meeting since the adoption of a Constitution and By-Laws on Tuesday evening, January 6th. Its membership already numbers over one hundred and applications for membership are being received daily. Membership is open to all that wish to avail themselves of it, irrespective of membership in the Exodus Society. In no way sectarian, this club is formed and conducted for mutual acquaintance and helpfulness.

As all work and no play makes Jack a dull boy, and Jill a most uninteresting girl, and as all play and no work represents the opposite extreme, the members decided upon a study of Emerson's essays as a work to which they would give themselves for a time. "Self-reliance" was the one considered under Mrs. Gestefeld's guidance at this meeting, three-quarters of an hour being devoted to it. Two beautifully rendered solos by Mr. Francis Lieb, followed, after the serving of refreshments, by an all-around good time that terminated with the Virginia Reel, sent all home with the feeling that the time, both for work and play, was well spent. The meetings will continue fortnightly—first and third Tuesdays of each month.

Mrs. See's Visit to Chicago.

Mrs. Agnes Chester See, well known in connection with her husband, Evelyn Arthur See, for her good work in Kalamazoo, Mich., spent a part of the month of January in our city. We were glad of the opportunity of a face to face acquaintance, for we have valued their monthly magazine, "The Higher Thought," as a wel-

come visitor in our Reading Room. Their exposition of individualism, and by this we do not mean petty details of personal life that in some publications more than border on vulgarity, appeal to all that think. Both Mr. and Mrs. See seem strong, earnest workers, whose work will grow by merit. They have our hearty good will and appreciation. Mrs. See contributed to the enjoyment of the members and friends of the Ursula Club at its meeting of January 6th by a short address.

PROGRAM.

Lectures by Mrs. Gestefeld.

COURSE NO. II.

The Nature and Destiny of Man.

Tuesday Afternoons.

January 13—The Beginning that is not in Time.
January 20—The Persistence of Energy.
January 27—The Image that is within the Image of God.
February 3—The Nature and Purpose of the Seventh Day.
February 10—The Primal Innocence of the Soul.
February 17—Why there is a Man that must Till the Ground.
February 24—The "Becoming" that is both Evolution and Involution.
March 3—The Elimination of Evil.
March 10—Mortality and Immortality.
March 17—The Survival of the Fittest.

COURSE NO. III

The Ascent of The Soul.

Friday Evenings.

January 16—Adam—The Natural Man.
January 23—Enos—The Perceiving Man.
January 30—Noah—The Man Who Understands.
February 6—Abraham—The Man Who Knows but Must Prove.
February 13—Isaac—The Promise of the Divine Man.
February 20—Jacob—The Successful Man.
February 27—Joseph—The Man Who Proves.
March 6—Jesus—The Seed of Abraham.
March 13—Jesus—The Light of the World.
March 20—Jesus Christ—The Son of God.

BASIC COURSE.

MRS. WOLFE. *Exposition of Principles.* MRS. BOULTER.

Monday Evenings.	Friday Afternoons.
Jan. 12. . The Eternal Law of Cause and Effect	Jan. 9
Jan. 19. . What is Consequent Upon the Nature of Man	Jan. 16
Jan. 26. . The Sense of Matter	Jan. 23
Feb. 2. . The Natural Fall	Jan. 30
Feb. 9. . The Spiritual Ascension	Feb. 6

Application of Principles.

Feb. 16. . What Healing Means	Feb. 13
Feb. 23. . The Word and the Spoken Word	Feb. 20
Mar. 2. . Thought Transference and Hypnotism	Feb. 27
Mar. 9. . Curing and Being Made Whole	Mar. 6
Mar. 16. . What Demonstration Includes	Mar. 13

METAPHYSICAL DEPARTMENT.

We wish to again call the attention of our members and friends to the Metaphysical Department. A competent practitioner is in attendance every afternoon, prepared to give treatment to all applicants. Our members, therefore, can rely upon help in time of need. The names and addresses of competent practitioners, all members of the Society, are subjoined:

Mrs. Augusta Boulter, 360½ 41st Str., Chicago, Ill.
Mrs. C. S. Wolfe, 2967 Vernon Ave., Chicago, Ill.
Mrs. Ruth Gustorf, 339 Wisconsin Ave., Chicago, Ill.
Mrs. C. Berry, 727 Fullerton Ave., Chicago, Ill.
Mrs. C. M. Hotchkin, 4021 Lake Ave., Chicago, Ill.
Mrs. Josephine Verlage, 34 West 29th Str., New York.
Mrs. M. L. Cummings, 670 La Salle Ave., Chicago, Ill.
Mrs. M. Maguire, 4238 Forrestville Ave., Chicago, Ill.
Mrs. Emma S. Beardsley, 5830 Washington Ave., Chicago, Ill.
Mrs. J. H. S. Johnstone, 42 42d Place, Chicago, Ill.
Mrs. A. L. Friedlander, 363 East 43d Str. Chicago, Ill.

Respectfully,
BERNADETTE K. SODEN, *Sec'y.*

WHO ARE THE ACCEPTED OF GOD?

Many have agonized—it is not too strong a word to use—over the question: Am I accepted of God, or am I rejected of Him? The view of God held in times past has cultivated in many of us a fear of God that has made us also fear to face the hereafter. We have been sadly in doubt as to what our future fate might be.

We are all prone to fear. The fearless are few. One cannot be fearless so long as one believes earnestly and fervently that there is something to fear. It is only as we come to see that there is nothing to fear that gradually we lose the old apprehension that kept us in bondage and shut out from us the light and glory of human existence. We dwelt in the shadow. We failed to see the shining sun; there was little pleasure in living, most of our time was given to preparing to die.

What we need now is a Gospel of Glad Tidings that prepares us to live, to live better than ever before, to live with a higher motive, a higher purpose, to a higher end. And as we come to see that there is such a purpose, that there is nothing to fear but the creations of our own ignorance, we begin to put fear out of our lives.

The accepted of God are not they that are afraid of God. The one true God is not discerned through fear, is not worshipped through dread of his anger. The one true God is seen as "Father," loved and reverenced as "Father," with confidence between God and the soul.

I read to you this morning Peter's words: "Of a truth I perceive that God is no respecter of persons, but everyone who worketh righteousness is accepted of Him." Yet no name was given in Peter's words. Peter did not say—those who are known by this or that name are the accepted of God. How little names amount to! Yet for generations we have been tied to them. Sharp lines of division have been drawn between differing sects, due to their names and the differences in their creeds. But as we study this great life of the New Testament we find no creed originating with Jesus Christ.

We find that He taught men to look upon God as the Father; to look upon themselves as the children of that Father; to see, each for himself, that his own relation to God gave him the power to rule in his life, rule over the evil and bring forth the good. He taught that all men were equal in their relation to God, equal in their ultimate attainment; that all inequalities lie between their origin and their destiny. The spiritual democracy taught by Jesus Christ is something that should be discerned and applied not only in the individual life, but in the municipal life, in the national life; and we never shall have a true Christianity, the right to call ourselves a Christian nation, until this democracy is seen and acted upon as the governing principle for national affairs.

We have been told that before the Great Judge seated on His judgment seat the sheep would be placed on the right hand and the goats on the left. Looking out into the world of nature we see that both sheep and goats are good in their place. We wonder why they were chosen as types of people, people who have been judged. The sheep are lucky; they have been saved. The rest are sent into everlasting punishment.

Now this is true. There is everlasting punishment, and there is the eternal and infinite life that never changes.

Seemingly a contradiction. Can God be the mighty, omnipotent power always at work in human affairs, and can there be at the same time an everlasting punishment? Yes; but not everlasting in the sense of forever in time. Everlasting in this sense—that so long as cause produces effect so long must we be punished when we incur the punishment. If we allow the cause to operate, the effect must follow. The effect will last as long as the cause continues to produce it. That is the law that governs human destiny, and that is the law that regulates the ultimate that shall come for all men. Therefore the sheep are they that see and do according

to this great law, according to the will of the Infinite Father. The goats are they that must take—nor can God prevent it—the consequences of their own ignorant doing.

I have said sometimes in our Class-Room—and the statement may have shocked some of the listeners—that God is too great to extend mercy. God is too great, too mighty, to revoke the legitimate effect of a cause. God is so great, so mighty, so all-powerful, that what God is can always be depended upon; there will be no variation. When we do what we are capable of doing the rest is in our hands. If we do not allow an unworthy cause to live within us, to generate and bring forth its fruit, we will not be obliged to experience the result—and this is our power. "They that work righteousness are the accepted of God,"—not they that work evil.

There is natural evil and intentional evil. It is the natural evil with which we have now to do. We take the consequences of our evil doing. We find the remedy by finding what God is and our relation to God; experience it when we begin to think and act according to that relation. Then we begin to eliminate evil and make the good manifest in our lives. Good and evil are of our own choosing, as to which shall rule in us. Natural evil results from natural ignorance of nature, of our relation to God and what God is, of the power of God in the life. Every human soul is born with the capacity to see, but practically blind to his own divine destiny. All that we experience in life is the natural consequence of this blindness of ignorance. It is all due to not seeing, not knowing, not feeling our God-endowed powers.

Our relation to God is a natural one, not a permitted one. God does not of His great mercy allow us to exist. Because God is, we are. The one truth necessitates the other. God is; we are as the effect, and God is as the Cause. Our relation to God is that of effect to cause, and this relation is law, and this relation must be forever operative. If we see it, work with it, we are sure of

results. If we do not see and fail to work with it, if we depart from it, we are equally sure of the results of this departure. They are classified in the New Testament—sin, sickness, and death—and those who are in sin experience all manner of disease, and every manner of disease brings death. And they cannot please God, for those conditions are not in accord with the relation of man to God. It is a living and a manifesting that are contrary to the likeness to God, the likeness with which we are all endowed, but which at first we do not see or feel. "He that worketh righteousness is the accepted of God."

Now, in what does righteousness consist? Does it consist in regular attendance at church and Sunday School, inducing other people to attend, going through the forms, observances, and ceremonies that may be prescribed by our religious teachers? No, righteousness is of the heart, and one may work righteousness if he never steps outside his door. It does not consist in outward forms. They may mean much; they may mean little. To enroll ourselves under a certain name, to be scrupulous in doing outwardly all the enrollment imposes upon us to do, will never of itself regenerate consciousness, will never of itself give us a change of heart. Every soul, soon or late, must be converted to God, converted from the mistaken and limited idea of a wrathful Jehovah to the idea of God as the Father, the Infinite Love that orders human life and brings good through all the surface evil.

Conversion is a necessity. But does it mean that I am to believe something that you believe, that if I abandon an idea I have had and take yours instead I am converted? Conversion means seeing with one's own eye the Almighty truth of being, the divine pattern according to which we are to build our lives. With true conversion there is no fear of God, but reverence for the Almighty Father. With real conversion the Holy of Holies in which God dwells is found in the human

soul. Worship of God turns us to the within rather than to the without. If we look long enough we find in this Holy of Holies an ever-burning lamp. It is a fire that never goes out. It is fed daily and hourly by the righteousness that we seek to work in our lives, to bring forward as evidence acceptable to God that we are doing His will. One who really worships God may fail to conform to ceremonies, but if this lamp is alight in his soul he shall be a light in the world, and men shall learn of God from him, not always perhaps from the words he speaks, but from the life he lives.

Jesus, we read, was endowed with power from on high. He was baptized of the Holy Ghost. He went about doing good, and healing all that were oppressed of the devil. The personal devil has become obsolete. A devil with hoofs and horns affrights very few nowadays; and yet most of us are not comfortable unless we have a devil of some kind. It seems to be a necessity for us to have something on which we can unload what we do not wish to shoulder for ourselves, and a devil is a great convenience. It is only those who are oppressed of the devil, not those who find the devil a convenience, who are to be relieved of the oppression.

Some of us, looking out into the world, see so much misery, so much suffering, so much that should not be. We become filled with desire to become a reformer. What would the world be without reformers? It would stand still. There must be reforming everywhere in life, reforming of ideas, of thoughts, of feelings, of actions, even of laws that are made by human legislation. New times bring new needs. Reformation is necessary. Seeing all the woe, all the suffering, desiring the reformation that shall dispose of evil, how shall we go to work to get it?

There is one great need. We must step individually from the goat side to the sheep side. We never shall accomplish much in the world so long as we believe ourselves to be goats; so long as we believe ourselves

doomed by visitation of God's wrath, we have neither heart nor strength to work for the elimination of evil. Reformation beginning with the individual extends from him to the family. From the family it extends to the neighborhood; from the neighborhood to the community, and from the community to the nation. Therefore if we are filled with a burning desire to do good in the world we must begin with ourselves. We must reform our thoughts and feelings.

One cannot work with strength, with fortitude, unless one feels sure of his position. What surety for us is there if we continually fear the wrath of God, the visitation of the Almighty in punishment for our sins? We are not strong, we are not stable with this idea of God. Looking out into the world and seeing woe and misery, becoming pessimistic because we do not find a remedy, we say that everything is going to the bad. With that attitude we cannot help in any reform.

Reformation begins at home. "He that worketh righteousness is accepted of God," and he who works righteousness for himself in his own life, who makes the attempt so to do, and ceaselessly persists in it—the righteousness so growing in his life will enter into the family life, into the community life, into the national life. One man in a community that reforms his own life, reforms his own idea of himself and God, and what belongs to him by virtue of his relation to God, has introduced an element into the community life that will have a tendency to draw other souls God-ward.

"He went about doing good and healing all them that were oppressed of the devil."

We have been—if we are not now—oppressed by illness, sorrows, trials, struggles, loss of friends, of property. We have been oppressed by disappointment in those whom we trusted. We believed in them thoroughly. They have revealed themselves to us—we have said—as unworthy of our confidence, and heart sorrows are the hardest of all to be healed. One may suffer in his

body and bear the suffering bravely, but when it is the Gethsemane of the heart there is no resource, no refuge, no comfort but that which comes from God alone. Seeing and feeling all this, we have asked ourselves: What is righteousness and in what does it consist?

Righteousness consists in making the effort to live according to the great destiny foreordained of God. How, then, can one live righteousness until one has some perception of this destiny, until one sees what it is, and volitionally begins to conform? Our old view of ourselves: "We are mortal beings; we are flesh and blood beings; we are made of the dust of the ground; our forefather was Adam, and because of what he did we are under condemnation and divine wrath is visited upon every one of us." Oh! that view of ourselves will never work righteousness. There must be true recognition before there can be a righteous life.

What am I? Whence am I? To what am I destined? Those are the questions that are asked inevitably by everyone some day. The Bible answers them; yet they can be answered without reference to the Bible,—the logic of Cause and Effect answers every one of them. The Bible answers them by means of its allegory and its history.

What am I? The child of the Infinite God. I am the natural effect of a cause, by which what God is and what God does shall be made known.

Whence am I? I am from the Eternal. I look upon time, but I am in eternity.

To what am I destined? I am to know my own nature that images God. I am to know every one of its capabilities and powers. I am not only to know them, but I am to prove them. I am to fulfil the great destiny. I am to know God. More than that, I am to know that I know.

We do not work righteousness until we begin to answer these questions for ourselves, until we answer them according to the eternal principles that govern the

answers. We may not be theologians. We may not be logicians. But everyone can see and feel "God is my Father. God is love, not anger, nor hate. God loves His own. I have but to discover God. I have but to find the Love that is God. I have but to live according to it to bring God to manifestation in and through my life."

It is the love of God, known and felt, that relieves us of the oppression of the devil. It is the love of God, known and felt, that heals us of all manner of disease. It is the love of God, that is known and felt by the individual, that enables him to go about doing good, that helps him to reform his own life in order that he may help to reform others. Every child of the Infinite Father is entitled to all that God has to give. Every child of that Father may have what he is entitled to, but he must work righteousness in his life. The working of righteousness in the life is shown by its results, the healing of all manner of disease.

This means more than physical disease. It means the removing of everything in us that is contrary to God and the almighty purpose. It means the bringing into our consciousness all that is in accord with God and that mighty purpose. It means the divine incarnation in every child of God. URSULA N. GESTEFELD.

Address at Services of the Church of the New Thought, December 14th, 1903.

The *I*, the individual, cannot be divorced from Cause. It is God's way of urging us on and on, little by little, until we reach perfection. Once we recognize this statement as a truth, we will ever see before our mental vision four words: *"I am the Way."* Read that sentence over and over again, until you have it photographed on your mind. Give it all the room you can, and perhaps it will dislodge some old rubbish you have sheltered too long.—AGNES PROCTOR in *MIND.*

EDITORIAL DEPARTMENT.

Socialism and the New Thought.

A recent editorial in the "Chicago American" calls to our mind the definition of Radical Socialism that we found occasion to give in a recent book review. We referred to it as "a false conception of the individual and his rights seeking to reduce mankind to a common level of mediocrity rather than gauging his abilities and affording him opportunities according to the highest possible standard." We have been severely criticized for this attitude by several correspondents, but we have seen no reason to change our opinion. The teaching commonly presented under the name of "Socialism" to-day agrees with our definition. It was the more gratifying to us to see a different standard announced editorially in a paper that socialists frequently refer to as the most able champion of their doctrine. We quote as follows:

> "Socialism may be partially described as the science of improving social conditions. Treat socialism as a science, and you rob it of its terrors. For science never works violent, disastrous changes—and whatever is scientific is for the benefit of all, especially for the benefit of those that are *superior in ability*. (Italics are ours.) The socialism that robs the able man is humbug and nonsense. The socialism that frees the drone from working is foolish and chimerical, as well as vicious. The science of improving social conditions will improve the condition of the many—without depriving the few of the superfluities now necessary for their happiness. It will not free men from work. But it WILL make work more attractive—and free the worker's life from monotony and drudgery. . . . The idea today is simply to point out to you that whether we approve of scientific socialism or not, we are all traveling along the path of social science, and traveling very rapidly."

"Social Science" is indeed a matter of deep interest to every good citizen. It should be a matter of more than casual inter-

est to every follower of the New Thought. For, broadly speaking, the New Thought teaching is that men are upon a level fundamentally and in ultimate attainment. Between this Alpha and Omega, however, inequalities are both natural and inevitable, and a true Social Science must adjust these inequalities in such manner as to take from no one in order to give to others; deprive no one of the opportunities pertaining to his present level, to give opportunities that can not be appreciated and wisely used. Adjustment according to justice must be the aim of Social Science. Therefore the education that enlightens as to the why and wherefore of these inequalities, that reveals the meaning of existence itself, is inseparable from such accomplishment.

Let us hear from some of our readers, giving suggestions for social betterment through application of New Thought principles. Here is a wide and fruitful field for discussion, and contributions along this line will be welcomed. Show how these principles can be applied to the improvement of many of the conditions now confronting us, to the reforming of social and economic tendencies, good in their inception, but working disastrous results with changed conditions. H. G.

Keep moving. Life is motion. It is not wise to be overparticular about the loss or gain of a number of dollars. Failure is just as important as Success—often more so. Failure not infrequently opens the way to a Larger Success. At the same time don't be reckless; look before you leap—only Leap! —FRED BURRY.

I do not wish to expiate, but to live. My life is not an apology, but a life.

No law can be sacred to me but that of my own nature.—RALPH WALDO EMERSON.

BOOK REVIEWS.

THE PROOFS OF LIFE AFTER DEATH. Compiled by Robt. J. Thompson. 359 pp. Cloth, $2.00, net. Robt. J. Thompson, publisher, Chicago, Ill.

A really remarkable compilation of the views of scientists, philosophers, and spiritualists regarding the continuation of conscious existence beyond the change called death. That this has been, as it is now, a belief of all peoples is plainly shown in Prof. Fiske's "Life Eternal." Here, however, belief is at a discount and "proofs," or what may be considered such, are offered. Mr. Thompson deserves great credit for placing between the covers of one book what are looked upon as proofs by so many eminent thinkers and investigators.

The value and importance of knowledge on this subject is recognized by the editor. His two similes illustrating the effects of sudden knowledge of the future are good and lead logically to his final conclusion. This is correct in every way and offers the solution to the very problem presented in the title of the book, though the editor seems to have missed this point. "So a realization of the purport and value or necessity of this life must come with the final demonstration that there is continued life after this." Is this not putting the cart before the horse? To our mind realization and understanding of the purport and value of this life *must bring* demonstration that conscious life continues after death. Thus the proof of continued existence lies in the understanding of the present one.

It is worthy of note that no statements are published from metaphysicians—using this term in its modern applied meaning. The close and accurate reasoning of the Science of Being would have compared favorably with the statements of the most eminent scientists and philosophers and might throw light on some places that are still very dark to them.

Although periodicals can hardly expect attention in a Book Review department, we think it advisable to give occasional mention to some of the leading New Thought periodical literature. It is increasing so rapidly, and in some cases is so meritorious that in justice to our attitude toward the New Thought movement some recognition of it in our columns is due.

THE LIFE, Kansas City, Mo.

One of the older New Thought periodicals and one we are always glad to see. Mr. and Mrs. Barton are earnest workers and their determination to give the best that is in them is evident in every page. To them healing of bodily ills seems to be of

paramount importance, as it is to many if not most people. And their "Healing Thoughts" will prove a great aid to many that are seeking self-healing instead of relying on the efforts of others in their behalf.

But we are not to the same extent interested in Ralph. He is not such a wonderful story writer nor illustrator. You see, we have a small boy of our own at home who is positively the most wonderful youthful phenomenon of the age. There is no other that equals him. His pencil sketches are really exceptional for a four-year-old, and his stories would surpass all others—if he could write them. And this is probably the opinion of a great many of "The Life's" readers with regard to their own small boys.

Seriously, though, the magazine undoubtedly brings sunshine, peace, and comfort into many homes and we wish it continuance of its good work.

COMMON SENSE, Denver, Col.

A new-comer in the ranks of New Thought periodicals, edited and published by Eugene Del Mar. Those who have read "Spiritual and Material Attraction" will need no other assurance that this new monthly will have something to say and will say it well. Expectations are fully realized too. It lives up to its name. What a host of absurdities have been committed by well-meaning enthusiasts in their endeavors "to go into the Silence." Read what Mr. Del Mar says and see what a simple thing it really is, how practical and helpful when sensibly applied. Would you lead "The Life of Love?" Apply the editor's practical suggestions on that subject and see how simple, *how sensible it is.* Margretta Bothwell's "Mother and Child Study" promises well. While her basis of argument and our own are not entirely the same, we feel sure that we will agree with and indorse her final conclusions. There are a good many things in the little paper, but we havn't the space to refer to them all. But we shall look forward every month with interest and pleasure to that most uncommon thing now-a-days, "Common Sense."

MIND, New York, N. Y.

This is the largest and, of its kind, the best magazine the New Thought has to offer. We say, "of its kind," for unlike most class periodicals it stands for no definite teaching. Aside from occasional articles, it never portrays the system of teaching used by Editor Patterson in his work, and Editor McLean's sayings are more in the way of personal opinions than

representative of a definite policy of the magazine. This is good, for the New Thought needs such a free field, an opportunity of comparing in one volume the views of many writers.

The present number is up to the magazine's usual standard. The interesting series of biographies of writers and teachers is continued. This is a particularly valuable feature. Personality is interesting to us all, and when through it we gain an insight into individuality, it has served its purpose well. All the articles are worthy of perusal, but Mr. Forbes' summing up of the "New Metaphysical Movement" is of more than passing interest. While stating nothing new, the arrangement of the facts presented is excellent and affords a clear view of the most interesting and far-reaching movement of modern times. Anna E. Brigg's views on "Mourning and Funerals" are timely and well expressed, and there is a growing sentiment in their favor. Editor McLean's remarks on "Vivisection" are to the point and should be convincing to any unprejudiced mind. It is a pity that the heavy editorial duties of both "Mind" and the "Arena" prevent this gifted man from contributing more freely to New Thought literature. A personal acquaintance and several years of business association with him enable us to pay here the tribute that is due to him for his steady and untiring work. "Mind" to-day owes its position and favor almost entirely to Mr. McLean's efforts, and the rejuvenated "Arena" is another proof of his energy, breadth of view, and editorial ability.

Its "Book Reviews"—but we may not be entirely unprejudiced here, so we will not presume to pass judgment.

FRED BURRY'S JOURNAL, Toronto, Canada.

Consists of editorial matter only. It is good matter, too, all the way through. In a charming, simple, and direct way Mr. Burry philosophizes on a variety of subjects. His ideas are helpful and suggestive, and the pleasant, kindly spirit that permeates the whole magazine is delightful. There is a quality of boyish enthusiasm about it that appeals to one, so that whether one agrees with the views or not, one must respect their sincerity and give them candid attention. It is the only New Thought periodical published in the Dominion and is certainly a worthy representative of our neighbors.

MEDICAL TALK, Columbus, Ohio.

Though not a New Thought publication a word of commendation is due to this sane and sensible journal. We naturally do not agree with it in every way, but its wise and intelligent directions and helps to physical health are a great step in teach-

ing people the value of their own innate resources. Its stand for a more liberal interpretation of medical practise, as well as its outspoken opposition to some vital medical abuses, are praiseworthy and deserving of support.

THE HIGHER THOUGHT, Kalamazoo, Mich.

A modest and unpretentious little paper, but containing much of true spiritual wisdom. Among our many exchanges there is none that we welcome more gladly and read with greater interest and appreciation. The editors, Mr. and Mrs. See, are people of insight and breadth of view, and are most deeply imbued with the spirit of helpfulness, giving to the world the best there is in them.

The present issue is devoted almost entirely to a study of the recent stand taken by the Christian Science Church, at the direction of its head, Mrs. Eddy, with regard to the treatment of so-called contagious diseases. As was natural, its publication caused a great deal of comment, both commendatory and otherwise. It has remained for Mr. See, however, to detect "that the order by Mrs. Eddy, restraining the practise of her healers to cases where they would not become involved under the law, is the signal that the Christian Science Church as a spiritual agency has reached its zenith, and now, like the early Christian Church, the spirit is passing out of it and it is losing its healing power."

A momentous statement, this. Mr. See supports his position most ably, particularly in emphasizing the power of the Word working through us. There is no standing still, relatively speaking, in Nature. There is either progress or retrogression. Crystallization into perfect outward form is of no avail unless the life within sustain it. To maintain that demonstration of a certain kind rests entirely with a chosen one to the exclusion of all others, is equivalent to crystallization without life, a steady decline in the execution of the very task for which the crystallization purported to be formed. As Mr. See aptly puts it, "God will not have his work done by those who claim his work already completed in themselves. The Spirit then slips mystically out and reincarnates itself in another form, which is thus rendered willing and obedient."

The startling series of articles by Mark Twain, now appearing in "The North American Review," would seem to indorse Mr. See's view of the situation. It seems only too obvious that in producing a successful money-making organization, the true spirit that should underlie its work is departing from it.

H. G.

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