MARCH, 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.
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Vol. VI. No. 3.

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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

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The College of the Science of Being

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THE EXODUS.

Vol. VI. MARCH, 1903. No. 3.

Our Brother, the American Indian.

[CONTINUED.]

The following is a pretty myth illustrating the savage's way of saying "In the beginning was the word:"

"When the creator of all things had ordered the solid land to rise from the primeval waters, he walked abroad to survey his work. 'It is good,' said he aloud to himself. 'Good,' answered an echo from a neighboring hill.

"'What'! exclaimed the Creator, 'is some one here already? Am not I first?' 'I first,' answered the echo. Therefore it is asserted the earliest of all existences is the bodiless voice."

The Ojibway priests teach their people:

Ah-ne-ah-gah-kah-neen-na
Ke-taus-sau-wa-un-na ke-mis-se-go-na.
(Your own tongue kills you.
You have too much tongue.)

This song is illustrated by the figure of a man holding an arrow reversed. A line is extended from the mouth to the arrow. The body of the man is covered with marks of the injuries he desired to inflict on others, but which have reverted on himself.

POSITION OF INDIAN WOMEN—OF PRIESTS—OF MEDICINE-MEN, AND WOMEN.

In the mythology of all Indian tribes women are held in the highest veneration. One of the more cultivated nations has a male God, "Patol," whose name means "the Molder;" "the Former." His spouse was Alaghom Naom, "she who brings forth mind." To her was due the mental part of nature.

This faith in the power of woman to bring forth is exemplified by the custom in tribes where fields of maize or grain are raised in common. After the seeding of the field, which takes place when the moon is in a certain quarter, the wisest woman of the tribe (and every tribe has its wise woman), arises after her fellow-tribesmen are established for the night, throws aside her garments, and goes forth unclad into the moonlight. Pacing slowly round the newly planted field, she says over and over again certain potent words. These are supposed to have extraordinary power coming from her lips, and to aid the production of the desired crop. If the field is planted by one Indian, his wife performs the incantation for the growing product.

When an Indian woman becomes pregnant she withdraws as much as possible from the communal life of the tribe. Walking alone beneath the trees or the sky, she reviews mentally the achievements of the most renowned of her own and her husband's relatives, seeking to impress upon her unborn child the revered traits and characteristics of its ancestors, and its own necessity for keeping up the family renown.

Some tribes believed that a man's life might be blown out like a candle, but that nothing could prevent a woman's soul from living always.

In the languages of the various Indian tribes a word is usually found comprehending all manifestations of the unseen world, yet conveying no sense of personal unity. It has been variously translated, but by the English and French was most commonly rendered "medicine." It can be seen from this that the Indian "Medicine-Man" is one having an understanding of the supernatural; not of what is unnatural, but of that which is above the natural.

In speaking of these men, Dr. Brinton calls them priests, and says: "The Algonquins and Dakotas call them 'Manitousion,' 'Those knowing divine things;' 'Wakauwacipi,' 'dreamers of the god.' In Cherokee

their title means 'possessed of divine fire;' in Iroquois, 'keepers of the faith;' in Quichua, 'the learned;' in Apache, 'diyi,' the 'wise ones.' "

They were adepts in tricks of sleight-of-hand, and had no mean acquaintance with what is called natural magic. In many ways their skill was not inferior to that of the jugglers of India. Father Bautista stated, "They can make a stick look like a serpent, a mat like a centipede and a piece of stone like a scorpion." The most unquestionable testimony proves them to have been adepts in clairvoyance, mesmerism, rhabdomancy, animal magnetism and all other psychic arts. The accounts the Jesuit Fathers give of the nervous maladies and disorders following some of their excesses in the use of organic forces, not properly understood, could be read with profit by some of our "New Thought" people.

In nearly all tribes there were "Medicine Women" as well as "Medicine Men." Among the Algonkins the mysteries of the secret society of the "Mediwiwin," the highest secret order, were open to both sexes alike, as was that of the Apaches.

Early travellers report the chants and prayers of the Indian priests to have been given in a tongue different from that used in ordinary life, and supposed to be an esoteric dialect. But of late years competent linguistic scholars, after a searching examination, have proved in several instances the supposed foreign tongues to have been the ordinary dialects, modified by a different accentuation and the introduction of a few cabalistic terms.

The arrival at the age of maturity of an Indian maid or youth was observed with numerous and solemn religious ceremonies of which fasting, solitude and seclusion were the most prominent features. Dreams at this time were very important. According to his visions and the power and favor conferred by the attendant spirits would be the future for the aspirant. The ma-

jority return from the sacred mountain, pond, or spring where the vigil has been kept, without visions, therefore without assistance. But those who could communicate with divinity—those that were inspired, who were proven to have a spiritual gift, were taken in charge by the elder priests and educated in the mysteries of their craft.

This education differed with the degree of advancement in the different tribes. In those of southern North America and South America the art of mixing colors and tracing designs, the ideographic writing and phonetic hieroglyphs, the songs and prayers used in public worship, the national traditions, the principles of astrology, the hidden meaning of symbols and the use of their musical instruments formed part of the instruction. The art of clairvoyance, the means of inflicting and healing diseases, and the occult secrets of nature, man, and divinity were taught in all tribes.

The Ojibway Indians, relates Mr. Copway (himself an adopted member of that tribe), had three depositories for sacred records nears the waters of Lake Superior. Ten of the wisest and most venerable men of the nation guarded them. Every fifteen years the records were opened, and the plates closely examined. If any were damaged or decayed, exact copies were made to replace them. The old ones were broken and divided equally among the wise men. These records were written on slate-rock, copper, lead, and the bark of birch trees. The code of laws, which the Indians call "A path made by the Great Spirit," is found in them. These records were held in such veneration by the Indians that it was deemed sacrilegious to speak of them to strangers.

Priests, medicine-men, jossakeeds, teachers—wonderful was their power, and unhesitatingly did they use it, often for evil instead of good. On the whole, however, greatly did they benefit their people.

FRANCES L. JOHNSTONE.

(*To be continued.*)

The Chicago Bible Class.

LESSON 17.

The Kingdom of God.

Saturday, March 1, 1903.

Central Thought—To have power I must be born again.

Every great advance in human life is due to a birth—a new knowledge, new resolve, new endeavor. Only by such successive births within them do men grow higher and better. The natural man must be born again or he cannot see the kingdom of God (John 3:3).

He may see others do what to him are wonderful works, for which he cannot account, except they are supernatural (John 3:2), and so are to be enquired into secretly; but he cannot see the true nature of the works that are the "healing of all manner of disease," the destruction of all evil, cannot see the kingdom of God, or God, till he is born into the knowledge of the Spiritual man.

He must stand and work "as seeing him who is invisible" (Heb. 11:27); for the Spiritual man cannot be seen or known through the senses. This God-Ideal is, but cannot be seen as we see rocks and trees. He is altogether good, "very good" (Gen. 1:31), with no defect, containing no evil. He is the Reality, while what the natural man sees through the senses is only the phenomenal. He must be seen through the faculties; discerned; his perfection and changelessness recognized as the changless law of his being. He must be seen as God's work, so perfect he cannot be improved.

But while to thus see the invisible is necessary, it is not enough. We cannot "enter into the kingdom" till our dim perceptions grow to an understanding of why there is both the Spiritual man and the Natural man, and the posible Divine man as the result (John 3:5). First, we must see the kingdom, then we must enter it. We cannot enter till we see; we cannot prove till we enter.

If one is journeying along a road he may see a house in the distance, but to enter it he must come to it. Seeing only, he is outside the house, but, entering, he is inside.

Why did Jesus tell Nicodemus he must be born again?

Can you see that there are a series of births for which one physical birth is sufficient?

Which is the more powerful and enduring of the two, good or evil?

Which man is the real man?

Are you content with seeing the kingdom of God, or will you enter it?

Lesson 18.

Entering the Kingdom.

Sunday, March 8, 1903.

Central Thought—To bring forth the Divine man I must do as well as see.

If we believe—as the Natural man does at first—that disease, sorrow, evil, and death are the realities of existence against which it is useless to contend, we cannot enter into the kingdom of Good that is God, and prove its power.

Even though we see that the Spiritual man is free from such conditions, we can stay outside of the house and talk about it instead of using our feet to enter it; and till we enter it we cannot talk about it from the inside.

No one can prove the nature of the Spiritual man till he works from the inside of the kingdom (John 3:9-11). We must take our stand with the eternal Reality, no longer deceived by phenomenal appearances, if we would prove what Jesus demonstrated (John 3:21).

To be born both "of water and the spirit" (John 3:5) means to gain the rational understanding of the Spiritual and the Natural, and the relation of the lesser

to the greater; seeing what is possible in consequence. Then to have the appreciation, love of truth, and aspiration that makes the Spirit of truth, guide, consoler, and friend as we make our attempts to live in the house of Eternal Good instead of outside it.

This being "born of the Spirit," who can describe it (John 3:8)? Who can put into cold words the inspiration that draws him Godward? Who can tell another that stands afar off looking at the house what he finds and feels in the house? When that which is "born of the Spirit" tries to speak to that which is "born of the flesh" (John 3:6), how can the language be intelligible?

When one "born of the Spirit" tells of natural things, or occurrences that seem strange or impossible, evidence in corroboration is demanded before one is believed. How then can the new birth that is of the Spirit be satisfactorily explained (John 3:12)? Yet to those who feel it, it is the greatest of all facts. They have entered the kingdom of God and will prove their right to live in it (Matt. 6:33; Mark 4:11; Luke 17:20-21; 1 Cor. 4:20; 1 Cor. 15:50-51).

On the sense plane we eat food and are nourished by it. Can you be nourished by another man's eating?

Can another man enter into the kingdom for us, and in our place, or does he enter for himself and in his own place?

Is it enough for us that Jesus saw, knew and proved, or must we also see, know and prove?

Why is this double birth the prerequisite for proof of our possible dominion over all evil?

Lesson 19.

The Baptism for Works.

Sunday, March 15, 1903.

Central Thought—I must show forth the fruits of the kingdom of God.

The "kingdom of this world" is known by its fruits. So also is the kingdom of God known. The fruits of the temporal or sense kingdom are sin as the seed that brings forth all manner of disease, moral and physical, and death; seed and fruits, alike evil.

But the fruits of the kingdom of God, which we cannot gather till we enter the kingdom, are health, power, peace, and eternal life (Gal. 5:22-23). These fruits grow from the seed of truth which we plant in the soil of our own consciousness. They appear as works, and all works as fruits testify to the nature of the tree that bears them.

The baptism of the Spirit is necessary for works, for the bringing forth of the best fruits (Luke 7:19-21). John does not heal the sick and raise the dead. "He that should come" (Lesson 14) is the Master of the evil fruits, because he knows that the kingdom in which they grow is one over which he has dominion.

The Divine man proves the nature of the Spiritual man and its power over the Natural man to destroy "the works of the devil"—of error—and supplant them with the works of the Spirit. It is not what we see and can say that enables us to conquer all evil (Luke 7:28), but the application of the truth we see—the doing—that results in the mighty works (Luke 7:22). First we must discover, then act.

John the Baptist is not the type of the Divine man; he is the "fore-runner," as one that sees and speaks is the fore-runner of one who feels and acts (Matt. 7:21). Anyone can see that five and five make ten; but only he who picks up five apples and then five apples more has ten in his basket. The one who tells us that five and five make ten is the messenger that prepares the way by which we prove that five apples and five apples are ten apples (Luke 7:27).

Is not the fruit evidence of the nature of the tree that produced it?

Does every seed produce after its own, or after a contrary kind?

Can the fruits of truth and the fruits of error be alike?

May not the "kingdom of God" and the "kingdom of this world" be understood by their fruits?

Must not the eater of fruit make his own selection?

Will not the eater cultivate the kind he finds best for him?

LESSON 20.

Preparing the Way.

Sunday, March 22, 1903.

Central Thought—I must do what I can to prepare the way for my dominion to appear.

We have looked upon heaven as a place to go to, instead of a condition to be attained. We must forsake this belief if we would open the way of attainment (Matt. 3:2). The Spiritual man is always in heaven—in harmonious relation to God. The nature of the Spiritual man is God-endowed and God-sustained, for he is "the image of God." Consequently, his nature is fixed and changeless and is "Lord" over all our efforts and attempts to demonstrate it.

We must prepare the way of the Lord (Matt. 3:3), or see to it that our attempts are in accord with the nature of the Spiritual man. Then this Divine Ideal will be manifested. We must repent of our old ideas that are contrary to this Divine Ideal.

Heaven is "at hand," instead of far off as a place, when we see it as a "kingdom" into which we may enter; but we must approach as having a right to enter, not as one who believes and fears himself unable (Matt. 3:16-17).

When we see that "he that should come" is the man that shall prove by "mighty works" the power of God and his own nature as the Spiritual man, the heavens are

opened unto us and we see a place no longer, but a kingdom in which we are to rule instead. The "beloved son" is he that knows his Father and acts accordingly; not he that works the works of darkness (Eph. 5:11).

The Divine man who is brought forth from the Spiritual man through the Natural man is the grand ultimate of Creation; but we must prepare his way. Jesus is not only the type and example of this man, but also of the way by which he is forthcoming.

If we would demonstrate the truth of a problem in mathematics we must prepare the way by finding and following the principles involved in it. He who sees the way of proof and walks in it (Rom. 12:2) prepares the way by which the Lord—all-dominant Spiritual being—appears.

Do we go, or grow to heaven?

If human existence is a growth in self-knowledge, can we prepare the way for more than we have at present?

If we believe of ourselves that which is not eternally true, must we cherish this belief or abandon it?

Can the Spiritual man be manifest in us if we think and act contrary to his nature?

How can we become the "beloved son"?

Lesson 21.

Sunday, March, 29, 1903.

Resisting Temptation.

Central Thought—My desire to become the Divine man must be stronger than my wish to be great in the world.

The Spiritual man is held in unity with God, the Natural man is attracted by the world, the Divine man overcomes the lesser attraction with the greater (Matt. 4:8-11).

Ambition for temporal place and power must give

way to aspiration for the eternal place and power if one shall prove the power of God over sin, sickness and death. Our mortal sense—the devil—tempts us to work for the "glory" that is purely human and temporal; to compromise with true righteousness for the sake of immediate gratification (Eph. 6:11). This sense must be resisted to be overcome. Its power must be opposed by the power of the truth.

Not the physical only, but "all manner of disease" propagates itself in the Natural man till he resists its begetting cause and conquers his tempter. In his resistance he is sustained by the "angels" that are thoughts of truth. They minister unto him and give him what "the kingdoms of this world" can never yield, whatsoever their seeming promise (Heb. 11:27). They enable him to endure till the strife ceases and temptation is ended.

We need not look outside for the tempter of mankind, for this tempter is within the Natural man (Matt. 15:11) and leads him downward instead of upward. No matter what the height of possible worldly glory—"an exceeding high mountain"—he must "fall down" to possess this glory and worship that which is unworthy of worship.

The Natural man cannot conquer until he has learned to resist. Resistance is the necessary preliminary to victory. Using the power of the Spiritual man to resist the tempter of the Natural man, brings forth the Divine man who is Lord over all evil; because, with him, all evil is mastered (John 13:13). The declarations of mortal sense must be seen as untrue, and we must prove them untrue by proving the truth.

Can you accomplish anything if you give way before every obstacle that presents itself?

Must you not prove your strength in order to know that you have strength?

Can you rule in a spiritual kingdom if human fame is worth more to you?

Can you not both encourage and resist "the devil"?

Can you not choose whether you will rule or be ruled?

When are you deserving of the title of "Master"?

A Petition.*

By Ella Wheeler Wilcox.

Give us, kind Fate, enough of gold
To share with those who need it more,
Enough to clothe us from the cold
And keep the gaunt wolf from the door,
Yet not enough to bring turmoil,
Or tempt us to abandon toil.

Give us the fond and wholesome joys
Of home and friends and tender ties;
Yet if too much of sweetness cloys,
And pleasure unmolested dies,
Give us our meed of pain and woe—
The soul needs shade at times to grow.

Make us content with what we have,
But discontent with what we are.
The boat that's anchored in the sand
Goes not beyond the harbor bar.
Give us the courage to break free
And find what we can do, and be.

As down life's changing paths we grope,
Joy may not always be our friend.
But let sweet Sympathy and Hope
Walk with us to the very end.
The first will help us thro' the gloom—
The last will glorify the tomb.

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What Is Being Done.

REPORT OF CURRENT WORK.

The Ursula Club.

The regular meetings of this new branch of our work show a steady increase in attendance most encouraging to further endeavors in enlarging the scope of our work. A new feature is the opening of the class-room and reading-room on Saturday evenings to our members and their friends. In this way we hope to offer to such as, living, perhaps, in boarding-houses, have little or no home life, a place of pleasant social intercourse. A number of parlor games, together with plenty of literature, have been provided for their entertainment. Some of the associate members are always present to act as hosts and to lend their assistance in providing entertainment. The outlook for this work is very bright indeed.

The children of the Sunday School, "The Little Links," are planning a unique entertainment for the current month. As it will not take place until after this report has gone to press, full details must be left till later.

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.
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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.*

WHY ARE WE ATTRACTED BY OCCULT TEACHINGS?

I think if I were to ask, as in a class-room, "How many are attracted by occult teaching?" every hand would go up. There are few for whom so-called occult teachings have not attraction.

What do we mean by "occult"? The term as generally used means hidden, that which is covered, mysterious, unknown. Mystery has a great attraction for human nature. If there is any one thing we dearly love, though perhaps we would not acknowledge it, it is to know the future. We like to know what steps to take in our business in order to make it more successful. We like to know how to make more money than we are making now. We like to know what to do in order to accomplish certain plans we have in mind. We like to know who will have place in them, how to meet them, and how to get the best of them. We would like to have the power to manipulate the hidden forces of nature, work miracles, and surprise and dazzle others.

If we can know the future we can discount it. We go here, we go there, we listen to this one and that one; listen sometimes in wonder and awe. We turn from the simple gospel of Jesus Christ to learn how to work wonders in the present and make sure of the future. We want to know what is on the other side. What is life beyond the veil—that great mystery, death? This is something so dear to every human heart that nearly all would avail themselves of any means that promise to reveal the knowledge. To obtain it, to be initiated in those mysteries while we still walk in the flesh, we will do

many things that we do not always confess to our friends.

It is not wrong, because ethical right and wrong are one thing, and wisdom and unwisdom quite another. Everyone does right that acts according to his conviction of right. Everyone has his own ideal, his own standard of conduct. If he lives to it faithfully and does only what his conscience approves, he does the right for him; but oftentimes some acts may be unwise, and more knowledge and higher wisdom would make one change his standards.

The Bible teaches how the occult and mysterious may be made known to us, how we may become occultists (but not magicians, not soothsayers, not diviners). The true Christian is an occultist in the higher sense of the word. But the teaching of this Bible demands so much of us. It demands that we do not act from the basis of mere curiosity, that we do not seek these things from a selfish motive, not for personal and temporal gain, not to gratify the instinct of curiosity that is in every one of us, but for a higher reason, for a higher purpose, and to a higher end. As surely as this higher is our purpose, so surely shall the things of God be revealed to us.

Jesus is recorded as saying to his disciples: "For many have desired to see the things that you see and have not seen them, and to hear the things that you hear and have not heard them." A disciple is a learner, not a mere curiosity seeker. One must be stable. This does not mean to let one's opinions so crystallize that one can never look at anything beyond them. One must be stable in the sense of being anchored to the Living God, and, wherever one goes and whatever one sees and learns, seeing it in its relation to the Eternal.

Spiritual insight, seership, far exceed what is ordinarily called clairvoyance. Yet how many wish that this faculty of clairvoyance was developed in themselves,

so that they could see and hear what is hidden. But it is too true that those in whom this faculty is active are often misled and beguiled by what they see, just as we who walk without true insight are beguiled by the material things we observe. The world beyond is mysterious indeed to him that has not proved the meaning of this one, that does not understand the relation of the objective to the subjective, and of the subjective to that which lies beyond it.

Let us not decry curiosity. Without it there would not be as much incentive to get knowledge. This instinct we share with all creatures; but our capacity for acquiring knowledge lies far beyond their capacity. They have no motive. We have, may have, must have a motive when we seek to know. So the first question to ask when we find ourselves more than ordinarily curious over hidden and mysterious things is, "Why do I want to know this? What is my motive? What impels me to look into it? What reason have I for seeking to master them? What use shall I make of this knowledge when I get it? Will it make me better? Will I be able to do more for my fellow-men that I can without it?"

Oh! Let us examine ourselves carefully, analyze our own motives, our own reasons. Is it only a natural curiosity, together with the wish, unacknowledged perhaps to ourselves, to appear mighty in the eyes of others? Or is it really and truly desire for knowledge for its own sake, that we may help our fellow-men the better thereby?

Are we ready to give as we receive? Are we so impelled from the holiest within ourselves to give living bread to our fellow-men, that, though we could live in ease and luxury otherwise, we cast it all to the winds to do this work in the world?

If that is our motive, if that is our purpose, we are led by the Everlasting God into the secrets of Divine Intelligence itself, and there shall be nothing withholden

from us as we are worthy to receive it. The highest knowledge is bought with a price. The price that must be paid is unselfishness in seeking and unselfishness in doing, individual effort to so use it in the individual life as to offer the example of its worth and value.

In the last fifteen years there has been a renewed and strengthened interest in the occult in this country. We have had many visitors from foreign shores who have brought with them the knowledge of the Orient. It has had great value for many, for it was new to them. Some compared it with their former teachings to the disadvantage of those teachings.

Some are so attracted by appearances and anything that appeals to the senses! And when they are told what to eat and what not to eat, how many breaths to take in a given number of minutes, in what direction to lie when they sleep, how to take certain exercises, they wish they had known these things before, so wonderful and so valuable are they.

Jesus came eating and drinking, doing outwardly as the people did among whom we lived. We have no record that he taught strenuous physical exercises as a means of developing spirituality. His directions were concise, very simple, very complete. He gave two commandments only. He did not go back, back, through the centuries to support the truth of his words by ancient authorities. When he dealt with the Jews who were always referring to their forefathers he showed them what was in their own law, and he spoke as one having authority. He was the revealer of the occult.

What was his motive? Not to dazzle them, not to make them bow down before him. He taught them the two great Commandments in the law and he lived them: "Thou shalt love the Lord, thy God, with all thy heart and soul and strength, and thy neighbor as thyself." On these two hang all the Law and the Prophets the world over.

Is there a human being, at home or abroad, who can give us a higher religion than that? Is there anyone here or elsewhere that can hold before us a higher standard of true manhood or true womanhood than to do one's best to live the Christ life?

We are not initiated into the secrets of the kingdom of heaven when our motive is curiosity. We do not become rulers in that kingdom when our thought is directed continually to the physical. It is only when we learn to discriminate between the man and the flesh, and the man is seen by the seer, that we change our standard of thought and of living. Putting curiosity behind us and having soul-felt aspiration in its place, we try to put the God-ideal into our lives—an effort that is sure to reveal to us the mysterious, the occult, the hidden.

We all see images, even as Nebuchadnezzar did. We are set in this world surrounded by images and all have a meaning; but when are we impelled to look for the meaning of this dream consciousness? Only when we begin to be troubled, as a rule, as was the the case with Nebuchadnezzar. Then we look for someone to tell us both the dream and the interpretation thereof. The magicians, the occultists, and the soothsayers could not tell Nebuchadnezzar the dream, but if he would tell them something, then they could tell him something, they could not do it all. Have you not some of you consulted them yourselves and had them tell you things that astonished you, but after you looked it over, found that they had told you what was in yourself? As a rule there is rendered back to us our own.

Everyone has a dual life, what we may call the objective and the subjective life. We are not material bodies. We are souls using for a time physical bodies, and we are living souls whether we wake or whether we sleep. The subjective life is active all the time, whether we are conscious or not. In our waking hours ordinarily we are not conscious of subjective life. We do not under-

stand it; we do not realize what it is. Now and then in some there comes up from the subjective side of life, as it were, that which breaks into the objective life. We see, hear, touch, feel what people do not normally. Not understanding the meaning of those things, one is led to mistaken conclusions.

As living souls we are attracted Godward, but as living souls with a destiny to fulfil we look out worldward. Every soul through its own eternal connection with the infinite is continually fed from that source; but very few are conscious of it, for their normal consciousness is bound by the range of the senses. This being so, it follows that if one may become conscious of this connection with the Infinite, turn to it, encourage it, live in it, there shall develop in one a growing consciousness of the hidden side of life, of the mighty things that are given to the soul from on high. Many an one in his sleep is shown what shall be, but we do not know how to interpret the dream.

Now, Jesus said, "And they shall all be taught of God." There are no secrets higher than those God has in His keeping. To whom should they be given but to his own children? But if we allow someone else to come between ourselves and the Infinite Father, if we have no reliance upon our sonship with God, but upon something far less, we may be misled instead of guided. We may find many things we had not known before, but never the highest, never the best, never the interpretation of the dream.

There have been many dream-books in the world. The greatest one of them all is the Bible. It is the book that interprets the sense-dream. We step into the presence of men, flesh and blood outwardly like ourselves, living souls inwardly as we ourselves, and we hold our breath in awe because of their great knowledge, and we say and do just what they tell us to do because they tell us to do it.

There should be a higher reason. We never should surrender ourselves inwardly into the keeping of a human being. We are children of the Eternal God. Why acknowledge a lesser power as having dominion over us? Oh! the difference between the power that comes from the consciousness of the presence of God, and another kind of power that men may wonder over, but that will never lead into the secrets of the highest! If I could only show you and make you feel that difference, the charm, the attraction of the merely occult would vanish, be swallowed up in the strength of the desire of the soul to know and appreciate its God.

If I were to compare many of the so-called occult teachings of the day and the teachings of this book—the highest of all—I would use the illustration of the tree. The tree has one trunk, but many branches, some larger, longer, stronger than the others, and all of its branches grow out of the one trunk—the one trunk and the roots that sustain and nourish all. The tree is approximately like a pyramid; it has an apex. There is the very top of the tree; there is the center which connects it with the roots. The branches go out on each side. Their natural growth and direction take them out sidewise, but the trunk itself rises steadily to the apex, the point that is the ultimate, the highest of all.

Now all our modern occult teachings contain good, but no one of them is the trunk of the tree. The branches are all relative to that which is greater than any one of them. Suppose every soul is to get full knowledge, is to know all there is to be known. Suppose this is to be the destiny of every living soul. Then as one goes up the tree he will come to a branch. Since he is to know all there is to know, he will move out on that branch. It may be quite a long one. One day he will come to the end of it. How is he going higher? He will not advance by staying there? He will go back and find the trunk out of which that branch grows. Then he will

go up. But he will come to another branch, one on the other side. He moves out on that branch. Now he has found something. He was a little disappointed before; it was not enough. He moves out on this branch only to reach the end at last. It does not satisfy as it did. It has not fulfilled all the promises. There is still a lack. He goes back, finds the trunk again, comes to another branch, and the process is repeated. It is the slow way of reaching the top of the tree, but it is reached in time. How many years? It depends upon the length of time it takes to find the end of the branch and go back to the trunk.

Some day the one who is ascending that mighty tree will learn that he might have saved time if he had gone steadily up the main trunk, looking out on the branches and seeing their limitations. As a seer he need not have crawled out on each one to experience those limitations.

Going steadily up the trunk of the tree, the tree that bears but one blossom, he finds at last what he never found at the end of a branch—he finds the one blossom that the tree can put forth, his own likeness to God. Every branch indicated it, none yielded it. It was the tree that gave the divine blossom.

If we will only see that the occult, the mysterious, the hidden, and all it contains is all summed up in the eternal Christ, the soul's original likeness to God! If we will only seek to know, to feel, to live to that divine ideal, we shall move steadily up the trunk of the tree, looking at the branches on either hand, but not waiting to experience all that may be found on them. Moving steadily upward we find at last what we have been seeking all the time, unconsciously or consciously, our own divine self, the master of the magicians.

URSULA N. GESTEFELD.

Address at Services of the Church of the New Thought, January 18th, 1903.

EDITORIAL DEPARTMENT.

Fair Play.

When one, impelled by the strength of conviction, has something to say that he feels needs to be said, be his subject popular or unpopular, he says it boldly whether by voice or pen. Such an one we respect, whether his view is our own or not.

I have received letters denouncing me for remarks made in THE EXODUS concerning Socialism, but as these letters were anonymous, claiming to have been written by "A Socialist," I do not feel called upon either to defend myself or the remarks referred to.

The espouser of a cause who respects it and himself has no need to hide and fire from ambush. Such a method works more harm to his cause than any amount of attack from the outside. THE EXODUS makes no attack upon Socialism, but it discriminates between sound principles and emotionalism, both in theory and practise, in this as in all other fields of effort.

It is useless to continue to send me anonymous letters, as I will not notice them. And I will continue undeterred to teach what to me is true, leaving all free—as I would be left free—to judge for themselves. Enlightenment is the only true remedy for human ills. A little of it would obviate the seeming need for such letters.

U. N. G.

Two Generations of Churchgoers.

It is a common complaint of denominational churches that there is a steady decrease in attendance of their male members. Though contributing even liberally to their financial support, this seems to be the limit of active participation in their work. Apropos of this fact THE SATURDAY EVENING POST makes some pertinent remarks under the above title from which we quote as follows:

Now, the younger Tom is just as sincere and sane a man as was his grandfather. His new possessions—literature, railways, wireless telegraphy, his share in the seething industries

of this modern life do not make himself—Tom Smith—a whit less important to him.

The fact is, the most important thing in life to him and to every other man is his secret self. Where did it come from? Where is it going? What have those unknown others to do with it? How shall he make friends with them?

A couple of years ago Tom set out to find an answer to these questions. He went from one church to the other, giving, it must be confessed, but lax attention to the prayers, but listening to the sermons like a man condemned to death, who thought to hear his reprieve in them.

Doctor A. preached on a doctrinal point with lucidity and force. "What has Apostolic Succession to do with my soul here to-day, or its chances if I catch the smallpox tomorrow?" Tom grumbled as he walked away.

He went from church to church. The next Sunday he listened to a charming monologue on the Uses of Cheerfulness, the next to reminiscences of travel in Syria, the next to a passionate appeal for a reformed civic government. He heard sermons on missions, on scientific themes (Evolution leading), and delightful essays on abstract moral questions.

"These things should be left to men whose *metier* they are," he complained. "Have the clergymen forgotten that, after all, their business is with my soul? Was there not once a Man who came to help it? Why do they so seldom speak of Him?"

So then he fell into the habit of staying at home and church-going folks blamed the Sunday papers and the indifference of this generation to religion.

It would seem from this that the prime fault is failure on the part of the clergy to deal with the main question. But on the other hand our contemporary would seem to disassociate the care of the soul from other problems of existence. It seems to us that both have yet to learn that the care of the soul is involved in every act of the individual, both in his private affairs and in his dealings with the municipality and the nation. Thus the monologue on "The Uses of Cheerfulness" might well have been applied as a factor in soul-culture, and the appeal for a reformation of civic government show its close connection with individual salvation. Every endeavor for improvement, be it of mental or physical conditions, involves soul-culture and soul-growth. H. G.

What Is Socialism?

A true socialism must begin in individual character and unselfishness, and the brotherly spirit must develop from the center toward the circumference. To attempt to reverse this process before the conditions are ripened, aggravates the very evils it is intended to cure. Men cannot be made unselfish by law. Place upon the statute books of the nation and state the edict that from a certain date all men should be brothers, and existing average character would not thereby be changed an iota. Righteousness and altruism cannot be plastered upon men from the outside, and no Utopian New Order would avail. The outward articulation of ideals must be preceded by the inner spirit and essence. People must find that love is the only universal solvent. All class prejudice, envy and antagonism only postpone the day of salvation. Any true socialism must have a warm, vital, spiritual basis and this cannot be invoked by the cold mechanical hand of law. Individualism and socialism are not opposites, but if both are genuine they are mutually complementary. Neither can be complete without its full counterpart.

. . . Political socialism is essentially materialistic. It virtually ignores the revolutionary principle, and essays through artificial means to perform the impossible task of equalizing human efficiency and capacity. This would be well if the means proposed were a levelling up instead of down. To crush out individual ambition is to make men dependent and inefficient. A superficially plausible theory is assumed that labor—meaning the physical variety—is the main if not the sole factor in production. In accord therewith it is proclaimed that labor produces the wealth of the country. It is no disparagement to physical labor—than which nothing is more honorable—to suggest that from time immemorial the world has placed a higher valuation upon brain labor than upon that of muscle, and that the latter is more valuable just in proportion to the admixture of the former.—HENRY WOOD in *Boston Transcript.*

The Religion of Humanity.

The essentials of the New Thought and of Socialism are identical and the religion of Humanity permeates equally the social, religious, and political life of the people. The two movements, in some form and at some time, must merge into

one. And it would seem as though the initial stages of their coming together had already been entered upon.

. . . The social organism may be likened to the human body. Local ailments and the inharmonies of individual members or organs of the body, may at times be effaced through local treatment; but the disorder, though evidencing itself locally, may be of such a character that general treatment will be essential and necessary. So is it with society. Some of its inharmonies may readily be eliminated through the direct improvement of the individual; but those which are peculiar to the social organization, as such, require general treatment. The special system may at times demand direct consideration. Or both special and general treatment may be simultaneously required.

Socialism represents the general or collective form of treatment, and the New Thought the special or individual. Each has its place and purpose; and certain inharmonies may be adjusted to better advantage through the one or the other method. At times they will supplement each other; and at others they will be complementary. But they are essentially identical in their aims and purposes. One aims to exalt the individual through the elevation of society, while the other seeks to exalt society through the elevation of the individual.—EUGENE DEL MAR in *Wilshire's Magazine.*

A Priceless Remedy Free.

While physicians have frequently admitted in a general way that mental attitudes might influence physical conditions, but few have ever insisted on a change in thought as an essential of a cure. The following extracts from an editorial of C. S. Carr, M. D., in MEDICAL TALK, are therefore the more gratifying as they were unexpected from even such a liberal source:

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you will get right mentally and morally you have done a thousand times more than all the doctors put together can do.

Do you hate any one? Have you a grudge against any one? Are you harboring revenge or malice toward any one?

No matter what the provocation may have been to cause you to have these feelings against any one, you can never get well as long as you allow them to remain.

As long as there is any one in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes.

Are you jealous of any one? Have you allowed jealousy in any form to creep into your life?

If so, neither wholesome food, nor proper exercise, nor the closest observance of hygienic rules will make good your loss. Jealousy saps the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

You have got to have a house-cleaning inside of you. You have got to get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

You can never get well as long as this thing continues. Lay aside at once the notion that nature will come to your rescue so long as you are skulking and crouching with fear behind the moral shadows which you have created. Until you make your life so honorable and open that you have nothing to fear, that no disclosure will cause you to tremble, until you have made your life so clean that you hav nothing to hide, there is positively no hope that you will ever get any better. You may consult the most skillful surgeon and employ the most sagacious physician, but the arm of man will fail you. Science cannot make the outer man right until the inner man is clean.

Of course, no man can perpetually bring his deeds up to this high moral plane. A slip of the tongue may happen or a passion temporarily gain advantage, all of which he sincerely regrets.

But the wish to be rid of all these things and to rise above them all, this can be the perpetual possession of each one. Unless it is, there can be no such thing as perfect health. There can be no such thing as perfect recovery.

Pretty good mental therapeutics, is it not? Granting the deleterious effects of evil thoughts, the beneficent result of good ones is obvious. Verily, the labors of our modern metaphysicians have not been in vain. H. G.

BOOK REVIEWS.

THE HEART OF THE NEW THOUGHT. By Ella Wheeler Wilcox. 92 pp. Cloth, $1.00. The Psychic Research Co., Publishers, Chicago, Ill.

In her frequent contributions to the editorial pages of one of our great newspapers this gifted authoress has frequently championed the modern metaphysical movement, and in the present volume does not hesitate to openly avow adherence to and belief in this cause. Her book contains chapters on a great variety of subjects written in her usual simple, yet forceful and direct style and will be help and inspiration to every earnest reader.

Good as the book is, a closer examination reveals a sameness to the careful and analytical reader that makes the final chapters pall on the mental palate and thus lose the influence they are intended to exert. The reason may lie in the fact that Mrs. Wilcox is essentially a poetess rather than a prose writer. To our mind she can say more, can convey a more impressive lesson, in three stanzas of verse than in as many chapters of prose dissertation.

The publisher's preface calls the book an interpretation of the New Thought! This claim is not substantiated by the book itself. It is a most helpful collection of precepts, suggestions, and advice in line with New Thought teachings, but the essential principles and their relation are hardly touched upon, much less interpreted. But careful distinctions, exactness of phraseology, and correct and consistent use of terms are rare in New Thought literature, so that this book is no exception to the rule.

But this seems to be the accepted method of procedure. Very few are desirous of knowing the why, once convinced of the efficacy of a rule by actual experience. All goes well till the familiar exception occurs and then the last state is worse than the first. O yes, we will think right, but do not ask us to do more than this quasi-mechanical function, do not ask us to consider whys and wherefores.

Read this book, it will help you. But more than that, ponder and determine for yourself what the real truth is that underlies its instructions.

A BOOK OF MEDITATIONS. By Edward Howard Griggs. 226 pp. Cloth, $1.50 net. B. W. Huebsch, Publisher, New York, N. Y.

It is impossible to write a consecutive review of a book like this. There is no underlying theme, no definite idea to be conveyed, no line of argument. It is a collection of epigrammatic statements, evidently random thoughts that have been jotted down at different intervals in the life of a thinker and observer. The reader can begin at any page and read in any direction; food for thought, well prepared, will always be found. Most of the poetry is weak, though the underlying sentiment is usually good and had been better expressed in prose.

The desire to quote liberally and comment accordingly is strong, but lack of space forbids. The following, however, so well expresses a view that we have repeatedly voiced in these pages that we feel we must present it:

"In modern scientific work entirely too much is made of developing and trading upon every fragment of knowledge one attains. Such a method gives notoriety to the workers, but only multiplies the mass of books full of dead material. One should seek to make each fragment yield its fullest measure of life to one's spirit, but should give out the refined and organized result. Fewer books of higher quality is the need in literature today. The idea of a struggle for existence has led us to accept the fact that the mass of books will be sifted by time, and only the worthy will survive. This is true, but if a larger measure of the sifting could be accomplished within the spirit of the author himself the result would be better for him and for his readers."

Yea and Amen. H. G.

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