

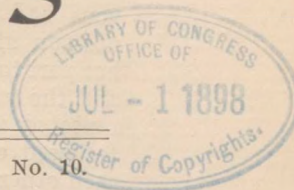


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THE EXODUS

By URSULA N. GESTEFELD.



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THE EVOLUTION OF A THIEF.

You, who like to take to yourself whatever you see and desire, are another member of the family Brown. You are not like your brother, the invalid. Oh, no! You would not be like him for the world! He never gets any enjoyment out of life, and you sometimes do. You get yourself into scrapes now and then, and are exceedingly uncomfortable until you get out of them, but you manage to secure more or less of a good time as you go along.

When you stop to think about your propensity for appropriation you wish you did not have it. You have been preached at and lectured upon the enormity of your sin; you have wept with the rest of the family and vowed you would never commit it again; and you have repeated it before their eyes were dry.

Sometimes you ask yourself, "What is the matter with me? Why do I want to do as I do? I do not want to hurt any one or get into trouble. Why can I not keep my hands off what belongs to others?" But you have never satisfactorily solved the problem. You just want those things, that is all; and so you go on getting yourself into scrapes and dragging your family into the consequences.

Would you like a glimpse into your own nature? Will you try to get a glimpse of Nature herself, as a preliminary?

As a product of Nature you are like your brother, the invalid; but your dominant tendency is not like his. Like him you are a living human being, that stage in Creation where universal Soul has its opportunity for individualization. This personal you, whose family name is "Brown" and who have another name—a given name in addition to "Brown"—began to exist when your little infant body was born.

Before that appeared in the world *you* were not; but there was an embryo formed by the union of two principles embodied in your father and mother, containing a vital germ that

was from the great Beginning of all things. Without this germ this embryo could not have resulted in this personal you.

But between it and this personal you a succession of not-yous had place—pardon the inelegance of the phrase. One not-you after another grew from that embryo, Nature doing her part toward the production of the you. Shape followed shape, and the whole process of Creation from the dawn of time was repeated in your mother's womb. Organic structures which followed each other in the outer world ages apart, succeeded each other in that hidden world at intervals of weeks.

And this hidden silent creation, the duplicate of the great Creation, went on, till all lesser shapes were met and passed; till there was formed such a shape as could adequately represent what had not been represented by any of its predecessors—the whole Man.

Your birth was the appearance of what previously had not been. This does not mean that no men were born into the world before you were, but that the human shape appears only as successor to all animal, vegetable, and mineral shapes; not in between them.

Nature's order is a mathematical order. First fractions in their order from least to highest, then the unit. Your physical body is the unit of shapes and is animated by the Soul that animates everything you see in the world. But there is this mighty difference between you and them: you are capable of knowing what you are, and they are not, because the Whole is identified with you and only a fraction of it with each of them.

As you look upon the visible world and what it contains, you look upon the not-yous that travelled in procession through your embryonic world. But though you know that each is not you, though you know *that* you are, you do not know, till you seek to learn, *what* you are.

You are that product of Nature that is the unit as compared to your predecessors in her scale; they were the fractions. You have in you all that belongs to each of them. In your shape, or physical body, you have the vestigial remains of all preceding structures. In your nature you have all those lesser natures identified with the structures. All their instincts and capabilities are in you.

But *you are no one* of them. You are more. You are the whole, and consequently you have the Power of the Whole that has not been, and never will be possessed by one of them. Hence, you can accomplish what is impossible for them. You can rule your instincts, they are ruled by them.

Now in addition to what belongs to all the lower orders, and which is in you because you are the unit, you bear the impression of family tendencies as well as of Nature. The tendencies set up and carried along by the human race, together with

the more immediate tendencies of the family Brown, are stamped upon you; and you, Nature's product, animate these tendencies anew; so that, practically, you are what both Nature and the family Brown have made you. You are their resurrection from the dead—from what has served the purpose of bringing *you* to existence.

Now do not fancy that because you can thus account yourself a natural product you have no responsibility, for with you is a possibility that has accompanied no other product of Nature. You are not compelled to remain what you were born—a product of Nature, stamped with universal and family tendencies. Each of your predecessors in Nature's scale has had to remain what it was born; but you can rise above that. This requires your volitional effort in co-operation with Nature's push.

Do you see what you are being told? You are not being preached at about the heinousness of your crime and implored to be good. You are told that you have a tendency, *natural to you*, that you can overcome and conquer, if you choose. And only from the basis of Nature understood, instead of ethics, can the battle be successfully fought; for success comes from destroying the tendency rather than from holding it in check for the time being.

Take a look at yourself and see that you are the incarnation of one tendency dominant over others; in your case the dominant tendency is desire for appropriation. In the case of your brother, the invalid, the dominant tendency is non-resistance to sensation. In your case it is non-resistance to desire.

Now we expect the creatures to take what they want. They follow their instincts. They are not capable of more, except as they are educated through human contact. You have followed your instinctive desire to appropriate, and it has gotten you into trouble. The consequence was a beneficent means of teaching you the unwisdom of yielding to instinctive desire.

When you get ready to use the power that also belongs to you, you will first check your natural yielding to the desire and finally *destroy the tendency*. Then you will be a free man. No creature can intentionally destroy any characteristic natural to it, but you can. You can destroy a tendency *for yourself* by directing its force into another channel, thereby effacing a family tendency.

The very strength of your desire to appropriate can be made to serve you in your appropriation of your higher possibilities, in your building of the nobler than your natural character. Nature herself pushes to manifestation through you the instinctive desire to appropriate; but you can choose what you will appropriate.

Hunger is natural and compels appropriation. Desire for nutrition is found by specialists with all orders of Nature. By

taking what did not belong to you, you have been feeding the hunger of your propensity. You liked the things you saw. They attracted you. You wanted all the pleasures that money could buy. So you appropriated them whenever you saw them.

Now, if you did not know any better, you committed no sin, for you acted as other creatures act. But because you are not a creature only, you cannot help but learn more than they; and you are to learn, that while you have a right to what is yours, you must respect the rights of others, if you do not wish to be dealt with as an irresponsible creature.

Your father, grandfather, and great-grandfather, and many generations of fathers back of them, were honest men, perhaps, as the world reckons an honest man; but they enjoyed life, and they liked to make money. They indulged some of their natural propensities, and they did not scruple to gain some dollars at another's expense whenever they had an opportunity that would not bring them within the grasp of the law. They appropriated, but, from the world's point of view, they did not steal; so they were not thieves.

But the tendency, accumulating, gaining in volume from generation to generation, made you its incarnation, the thief, because with you it was dominant over others. "The sins of the fathers are visited upon the children."

Perhaps your mother had to gain by stealth what she could not openly secure. The money in the family is apt to be a purely masculine possession, if the father is the bread provider. Perhaps she craved much that she could not get, and a prenatal tendency was added, for you, to the other family tendencies.

As a product of Nature you are the incarnation of universal and family tendencies, a big bundle of them. So are your brothers and sisters. But you differ from each other because in one of the family one tendency is dominant over others, or is uppermost; in another a differing tendency is uppermost, and the others are subsidiary. But each of you can become the mastering individual, no matter what the dominant tendency.

By interfering with the rights of others, even if you did it ignorantly, not having been taught better, the fact has been brought home to you, that others have rights, and that you cannot gratify your instincts at their expense. Your plea that it is natural for you to do so, that you were "born that way" will not save you.

You need not remain what you were born, you are capable of becoming more than you were born, and you are trying to stay on that level. You will be pushed and thumped till you get up from the dust and find and spread your wings.

As a thief you are a product of evolution. As a man you have a destiny that can be met only as you gain understanding and use the very principle of evolution that has used you to

manifest a dominant tendency. You have yielded to your instincts; sometime you must begin to rule them.

And this is said to you with no tears and beseeching. It is you who are the loser, if you continue to plead, "It is natural to me. I cannot help it." That is all nonsense. You can help it. You need but to find the way to help it and then want to help it fervently enough to use the way. You can become just what you choose to become.

You need not be told that you will go to hell after you die. You will make a very pretty hell for yourself while you live, if you do not set about the work that is yours to do. Cause and effect rule everything. Nature proves it. There is no pitying God to weep over you, because you do not attempt what you are capable of accomplishing. You must take the consequences of your ignorant yielding to instinctive tendency, and you will be equally sure of experiencing the consequence of all attempt to dominate what has dominated you.

Naturally you are the thief, but it is possible for you to become a savior in the world by proving in your own person the power to dominate natural instincts and family tendencies. What one has done all may do, and you may become, if you will, a light in the world of pain, evil, and suffering. You may prove that all is good.

There is a light that "shineth in darkness and the darkness comprehendeth it not."

Now do not be afraid that some theological thunderbolt is to be launched at you. Religion is one thing and theology is quite another. You have your own religion, though probably you could have a better one.

You have some standard by which you live. Your life shows your religion: your life shows your inclination to live according to natural instincts, embodied propensities and family tendencies; your inclination to stay on the natural plane though you have the power belonging to the individual to rise above that plane. As compared to a higher possible, your religion is of rather a low order. There is not much God or Lord in it.

It is mainly sense, and practically you are a creature, though you wear human shape. And all the while there is that lying latent in you that is as a light in the darkness. You have unwittingly made a dark lantern of yourself. You have held your sense-nature, your natural and family tendencies across your God-likeness which is original and eternal, and darkened its light, so that it has not shone out to illumine your life.

That light is the original and eternal Soul, that is the centre of the Universe; but the personal you, a member of the family Brown, are only a phase or stage of its ex-istence. You need to get the light of your own centre, and when you get it, you cannot help but be the honest man.

THE ALTER EGO, THE HONEST MAN.

You need to understand the meaning and purpose of existence, to have existence illumined by the light that is in you; and then you will bring forth *through* your natural self that other self, that is possible to you, because latent in you. It is waiting its opportunity to come forth; it has waited ever since you were born, for it is not of your physical father and mother. It is the God-child that was, before Mr. and Mrs. Brown's child was conceived and born; and Mr. and Mrs. Brown's child is only the medium through which the God-child may be manifested.

Naturally you, this personal you, are a bundle of tendencies over which this God-child is eventually to rule. Naturally, some one of them is dominant over the rest. That God-child is to be dominant over all of them.

The purpose of the natural human species, that allies him with his predecessors in Nature's scale, is gratification. This purpose is instinctive; but as the first species capable of exceeding natural capacity, you are destined to find a higher kind of gratification and a higher means of gaining it. You are to fill to the full your latent as well as your natural-human capacity; for you have a divine-human capacity that indulgence of the instinctive can never meet.

You possess, latent in you as a member of the family Brown, the capacity of the God-child who precedes Mr. and Mrs. Brown's child; and this God-child can rule and conquer your instinctive desire and bring forth, through you, the honest man. You experience, first, the natural for you, but you may experience the *possible for you* that is natural for the God-child.

The alter ego is natural to the God-child. From him comes a higher self than you are as a member of the family Brown. From him comes *through* you the self that is God-likeness, instead of family and natural-human likeness. And you, unwittingly at first, through that desire for nutrition compelled by your Origin, reach out for food for your instincts. Learning by experiencing the results what is not good for you, failing to achieve the satisfaction you crave, you will give this God-child the chance to be about its Father's business, give it its opportunity to bring forth. Then your alter ego will come forth from the tomb that has hidden it.

With you desire for appropriation is the strongest characteristic. You are to rule your natural self by ruling it. You want something. You have a continual craving. You are restless and unsatisfied. This is good. The means you employ to satisfy it are mistaken ones. The satisfaction you get is short-lived, trouble follows, and you try it again. Over and over again you try for satisfaction. A great force seems pushing you, and your will is too feeble to stand against it.

But you can divert it into another channel, and then you will get the satisfaction you have failed of obtaining. Evolution has brought you, but *through* you is to be brought to manifestation LIKENESS TO GOD. You are a step or a stage on the way to that grand consummation; but it cannot arrive till you do your part; till you "let there be light."

Now how shall you do this? By thinking honesty, just treatment of others, instead of what you want to do. You must begin to be honest and upright in thought, and if you will give your attention to this one thing you will "let your light shine." Look at the honest man and impress that pattern on your own plastic soul.

The honest man is one who recognizes that all men have equal right with himself in the pursuit of liberty and happiness, because he sees that all possess equally from a common source the faculties and powers by which these are acquired. He sees destiny according to origin and knows that every member of the human family has a sure and certain one to achieve; therefore that to do as he would be done by is the way for him to accomplish the most speedily.

He, too, is ruled by the desire for appropriation, but it is desire for the very best of which he is capable. He knows that to attempt to rob another is only to cheat himself eventually; that to appropriate another's goods is to lose what might be all his own. He will not use another's extremity as his opportunity for pelf. More than that, he will see to it that he does not rob another *in thought*. He will not let himself think "I want some of Mr. Smith's money, and I will get it when I have a good chance."

He will not permit himself to think as he would not wish Mr. Smith, or any one else, to think about him. He sees his thought as the mainspring of his action and knows that the outward theft—legalized or not—is the result of the thought. Therefore he will not in thought desire his neighbor's goods as his own. He will refrain from indulging a natural propensity and change it into a higher one—the tendency to do good and not evil—by cultivating his possibilities till they are established in place of his natural tendencies. He will act as the individual who chooses to be honest, rather than as that member of the family Brown who is the puppet of prenatal tendency.

He will look that member of the family Brown squarely in the face and say, "I do not like you, and I am not compelled to be you. You have been brought by Nature, but I need not stay with you. I am capable of more, and I am going to become more than Nature's product. I am going to become my own product. I have the power to bring forth a greater than you. I am not going to be dominated by you. I can rule you, and you shall obey me. You shall serve me, not I you. I will keep all the good there is in you, but I will let all your evil dissipate and disappear. It shall not live in me. I will retain all your force and energy, but your thoughts shall depart from me. You shall descend into that realm from which you came. I will ascend out of your sight and power. Though brought by Nature, you are unfit to survive. I will survive as the fittest, because I choose to follow the fittest. I will not go your way, you shall not come my way. All your pleadings that you cannot help doing what you do are useless. I will help doing what you do, for I know that I am able. I want nothing that is not mine, because I want all that is mine. I will put you out of myself. I will take into myself all that my God-being affords me."

Honesty means more than obedience to the law of a community. It means obedience to—recognition of and adjustment to—your real being and what its nature compels. Obedience necessitates finding the purpose of existence and conformity to it; therefore your reformation depends upon self-knowledge rather than upon doing what your friends beg you to do.

The honest man displaces the dishonest man only as the dishonest man chooses to become the honest man. God works no special miracle in your behalf. From your Origin is your power to work this great miracle of displacement in your own behalf. Continued evolution will bring this successor to your species when you co-operate with the great push; and you give this co-operation when you become honest in thought; not before. In this secret place you have planned all your thefts; in the same secret place you must plan honesty for yourself.

Do not tell yourself that you are a thief and cannot help stealing. Tell yourself that you are honest, you like honesty, dishonesty has no attraction for you; and in this way make a plan which the same impelling force will bring to pass. Tell yourself that you love your fellow men and desire to take no advantage of them; that you love to be kind and helpful; that you welcome every opportunity to be kind and helpful. Tell yourself that you suffer no loss by giving to others, only by taking from them. Tell yourself that all the wealth of the great storehouse is yours and that you have no need and no desire to take from others what belongs to them as members of a community; for you already have what also belongs to them from their Source.

If you cultivate righteousness in thought, not through fear of an angry God, for there is none, but through recognition of your power to form and conform to an ideal, you will become what you think; and you are the first species along the line of evolution that has this possibility. All creatures below you in the scale are used by their instincts. When you permit your "desire for nutrition"—desire for appropriation—to use you, you are drawn to their level by the gravity of that tendency. You can rise above it by using what has hitherto used you; by opening a new thought-channel through which may flow the very same force to bring to pass your new thought.

You stand face to face with Nature, looking upon but not understanding her, at first; and the instincts and impulses in you play battledore and shuttlecock with you. But you have feet of your own and you can stand upon them. Through you, when you do find and stand upon them, your alter ego will come forth and be in the world a tower of strength to his feebler brethren. You have power to become. All the creatures that have preceded you have had fixed limitations. The dog never becomes more than a dog, a horse more than a horse.

As a human man you are their successor, not their descendant; and you can become more than you are as this human man—Nature's product. You can become the divine man. Between you and him stands your alter ego. This other self is a blessing to the world. No one has to protect himself against him. Virtue flows out of him wherever he goes. Desire for satisfaction is met for him in giving freely to every man his own, and even more if needed.

He is at peace with the world, because he is at peace with himself. He has conquered his peace by conquering his own instincts, his family and prenatal tendencies. Restraining law does not exist for him, for he never comes in contact with it. His life places him above this law that will never lay hand upon him. He moves in the world a light to them that sit in darkness, for he is proof of what they can become.

Yours is the power of choice. Will you not forsake your old self and cleave unto this alter ego?

All along the line of existence, from beginning to end, there is a supplanting. This is growth, progress. He waits to supplant you. You, this personal you, whose name is Brown and who are called a thief, may be supplanted by the honest man, and by your own work to that end. Do you not see him? Do you not long to appropriate him and let him stand in your place? Do you not desire to nourish him, rather than this thieving self? He is all the best and none of the worst of you.

STILL HIGHER CRITICISM.

The primal or fundamental variety belonging to the human soul, the order of its progress compelled by that variety, is what is portrayed by Genesis; a variety seen as a whole only when the last color that makes the complete spectrum is added. But the whole, the white ray in which all colors are lost, is shown by the New Testament—that whole that is greater than any of its parts, in which the parts are not seen, except by analysis.

It is possible to pass understandingly from Genesis to the New Testament; for the rest of the Old Testament but amplifies what is presented by Genesis. The sevenths of the soul are given in Genesis; but the sevenths of these sevenths and their manifold combinations are indicated by other portions of the Old Testament; whereas the New Testament deals with the perfect whole only.

“Joseph, being seventeen years old” (chap. xxxvii.) “was feeding the flock with his brethren.”

Seventeen—17—seventh stage of the one.

“Now Israel loved Joseph more than all his children, because he was the son of his old age.”

Is not that which we accomplish for ourselves through our experience, more to us than that which has cost us nothing? The “son” of our “old age” is more than the son of our youth and inexperience. He has an element of perpetuity that is in proportion to his accord with our highest and best possibilities. He is what is added to all our previous experiences as their survivor—the survival of the fittest. But he could not be, were not each “day” of the soul encountered and passed beyond.

“And he made him a coat of many colors.”

See how clearly and beautifully the nature and place of Joseph in relation to his predecessors is shown by this “coat of many colors”! Passing a ray of light through a prism we see its component parts, the limitations of each, how far one extends and where it is joined by the next. We see the orderly relation of the colors to each other. They are not a confused jumble. Their order indicates a governing principle.

Or, imagine a garment made of differing colors. One piece is only so large, and another piece must be joined to it, and an-

other to that, till there is cloth enough for the complete garment. A glance shows the limitation of any one piece as not sufficient for the whole coat, though very necessary as a part of it; for the differing colors afford a contrast that enables each to be distinctly seen; seen not only by itself but also in its relation to the rest. The coat is neither red, green, nor blue, though all colors are in it, as necessary for completeness. Moreover the point of contact, the seam that unites the colored pieces, can be distinctly seen.

But we find that Jesus' raiment is "white as the light" and "the coat was without seam, woven from the top throughout"—a part of the evidence that tends to reveal Jesus of Nazareth as that perfect whole for which the characters of Genesis are the parts. With them, contrast; with him, unity; they the natural, he that above-the-natural that is the superiority of the whole to any part; and yet, also, the indissoluble relation of the one to the other.

He is but the equally, yet higher, natural, that is according to Nature and the God of Nature; for Nature's law and order are never violated or suspended. But with Jesus in the New Testament, the Soul's relation to God is to the fore and its lesser relations are to the rear; while in Genesis its natural relations are to the fore and its relation to God waits discovery.

The Natural-human and the Divine-human are contrasted in the Bible, and the History in it has been used to show the nature of each, the relationship between them, the power of the one over the other. The "Master" of the New Testament and the "ruler in Egypt" of the Old Testament present our own present and future possibilities, together with the way of their quickening and development. We, too, from wearing the coat of many colors, are sometime to wear the seamless vesture that is beyond it; and we can begin now to weave it by looking for and finding the truth of being in all experiences and in all teachings.

A measure of it is to be found everywhere and in everything; and that measure is not separated from the whole. Not the least fragment can be taken away from the whole and destroyed. Gaining this here and that there we find and follow that whole truth which is not one of the colors of the coat and cannot be labeled. The measure contained in any body of doctrine leads to the whole for those able to grasp it and follow it to the whole; and that whole is no one's property, for it was before mankind. It was "in the Beginning" and it will appear at the end of natural existence; for existence cannot end till the Lord stands forth in his Christ.

"And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him."

The one who wrestles with a man till the breaking of the day, wrestles with the sense-man, with natural propensities, till he prevails over them by the help of his revealed divinity, will love the "son of his old age" more than the previous or elder results of existence. Likeness to God is more than any or all human characteristics, great as these may be; and the course of existence is along the line of discovery that sometime finds and proves man's divinity to be master of his humanity.

Yet if one discerns this great truth of being in advance of others, his brethren cannot speak peaceably unto him because they are wedded to what they believe to be true, as held commonly among them. What use have they for dreamers, when they are engaged in nailing facts, or talking for revealed religion according to its prophet's declaration, or their interpretation of History? Dreamers have no place among the brethren except as poets who are accorded license.

"And Joseph dreamed a dream, and told it to his brethren: and they hated him yet the more."

A dream of better conditions and opportunities for the rank and file of humanity, of a government by love instead of fear, where each shall do by his neighbor as by himself, is met and rebuffed by the stern practicality of facts, of what is as more powerful than what might be. Idle speculation is rough-shouldered from among the hard-headed sensible men who have no time to waste and no inclination to dream of such a Utopia. And yet—and yet—Joseph's dreams came true.

He who would gain and establish mastery in the world through mastery of the natural self must first dream of it; continue to dream till his dream comes true; for the dream of dominion over every living thing is the promise of fulfilment. First the ideal, then the actual, is Nature's law, written first in dreams, the things not seen, and afterward in things seen. It is the Word made Flesh. When the existent soul through discernment dreams true, it eventually gains the power to interpret the dream, to foreknow what shall be. Even the father, mother, and brethren according to the fleshly relation shall eventually bow down before the God-ideal that is Man.

Joseph "dreamed yet another dream . . . behold, the sun and the moon and the eleven stars made obeisance to me . . . and his father rebuked him, and said unto him . . . shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying."

Jacob, as one who has prevailed and who has "power with God and with men" knows the truth of the dream. One who conquers in himself what is common to human nature foresees the same result for others; for what is possible for one member

of the human family is eventually possible for all, even though at a given moment it is not practicable.

"Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again."

Jesus said "I came forth from the Father and am come into the world; again I leave the world and go to the Father."

Did he not come to see "whether it be well with thy brethren," and bring word again? The parallelism between Joseph and Jesus is so continually traceable that it gives a revelation of the character and mission of Jesus of Nazareth not found in commentaries, and above the doctrinal views that warp and distort the symmetry in the Bible, due to the principles it illustrates. It gives an ever possible Jesus Christ, his ever possible appearing in the world, the ever possible triumph over death and the grave, that mastery of the world, the flesh, and the devil that comes of victory over the natural self through realization of God-likeness.

We seek enjoyment first; as "children larger grown" it is our first desire. Gratification is our demand, the natural self seeking its own. Disappointment throws us back when we would spring forward, and little by little we learn, yet oh, so hardly! that to live for that self is to live for the least that existence has to offer. Some time we will seek to live also for others; we will seek our brethren.

"And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks."

Jacob sends Joseph "out of the vale of Hebron."

"Hebron—enchantment."

When one is disenchanted, is deceived no longer by the illusion of the senses, he does not feed his soul with what belongs to enchantment. Sense-consciousness is natural but it is enchantment, not the highest real of being.

"Joseph went after his brethren, and found them in Dothan."

"Dothan—the law or custom."

If we rise above the plane of the senses sufficiently to aim for a better way of living than indulgence of natural propensities, it is to pass into the bondage of the law, theologically expounded, and of custom; for not till understanding is sought as the most desirable thing under the sun, even at the expense of nonconformity to prevailing custom, is individualism generated in human existence, and the foundation laid for that mastery which is our birthright.

THE MASTERY OF FATE.

Have you ever observed the paralyzing effects of fear? A sudden fright makes your heart thump, your throat contract, your voice fail, and a tremor possesses you from head to foot. Your strength goes on the instant, and a deadly weakness assails you at the moment you are without power of resistance; a slight push would overthrow you. Did you ever think of what the effect of long-continued fear must be?

Is anything more common than fear? Is any one phrase repeated more often than, "I am afraid"? We are afraid that it will rain or grow cold; that we will be disappointed; that something will happen; that we shall take cold, or be ill in some form; afraid that our children and friends will be ill or unhappy; that we shall not be prosperous; that some one will do something that will reflect discreditably upon us, and so on *ad infinitum*.

Natural existence is one constant long-drawn-out fear, as the undercurrent moving steadily along, whatever may be on the surface at the moment. We are born in fear and surrounded by fear, adding our own to the common stock, when we begin to be a unit in the community. To fear is a tendency strengthened by frequent repetition, till it is ever present in daily life, and we are unconsciously in bondage in consequence. We are always more or less expectant of something painful; we draw scarcely a free breath. We are shut in and bound about with bonds, the stronger for being invisible. Under ordinary circumstances we do not notice them, but in an extremity we call upon God to free us.

However fearless outwardly one may be, no one is really free from fear, till he has gained some insight into his nature and destiny. It cannot be otherwise. Sense-knowledge fosters fear; wisdom begets fearlessness. Fear increases susceptibility to suffering; fearlessness decreases this susceptibility. It follows, therefore, that wisdom is to be sought and found before liability to the undesirable is diminished; hence that the remedy for all ills is to be individually obtained.

Whatever tends to allay fear tends to alleviate suffering. Whatever tends to the extermination of fear tends to the ex-

termination of suffering. Now which do you desire? Alleviation or extermination?

You can get alleviation more easily than extermination, but you will simply increase the amount of work you must eventually do. The fear of suffering is natural, and whatever offers even a temporary help is eagerly grasped; but you may purchase present relief at the expense of future misery. Enlightenment is the only sound basis for extermination of the root-cause of all suffering—ignorance and fear.

You do not like to be called a coward? No one is calling you a coward. The bravest soldier that ever faced shot and shell is afraid, down deep within him, as you, as all are afraid; for this fear is a natural characteristic of human nature. The question of susceptibility to disease is a puzzling question for all physicians to deal with. Ask your own and see if this is not so.

Why are we susceptible to disease? Beyond reference to natural tendencies, heredity, etc., they cannot tell you. But the Science of Being shows that it is because of natural, latent fear, quickened and intensified by ignorance of what we are and our relation to Nature. Fear is born of ignorance, and ignorance is natural.

You—this personal you—are an existent soul. As an apple-blossom on the tree must precede the fruit, you, as you are naturally, must precede what you may become. First the natural, afterward the possible.

As this natural personal you, you are immersed in an ocean of thought-atmosphere which you are unconsciously inbreathing and outbreathing. It is full of germs—the thoughts of the human race from the dawn of time. You inhale them, and some of them remain in you and germinate, begetting their kind. What you attract, sticks to you. Fear makes you passive instead of resistant. Instead of outbreathing the germs, you hold them to yourself. Your inbreathing is strong, for it is natural; your outbreathing is feeble through your ignorance and fear.

By understanding what you are in the real of you, which is so much more than the personal you, you can make your outbreathing strong enough to expel the germs, instead of retaining them. You can, through cultivation, offer that resistance that will prevent them from germinating in their passage through you. You will never stand free from the liability to disease, to suffering, till you cultivate resistance to it and undertake the work of extermination of its root-cause.

You will never be sure of healthfulness, of the fulness of harmonious consciousness that is possible, till you have freed yourself from the bondage of natural fear and thereby removed your susceptibility to suffering. The degree of susceptibility always determines the measure of suffering. Lessening of susceptibility must, then, lessen the suffering.

Now it remains to determine whether or not natural susceptibility is capable of control. What are you? An automaton or a machine? Machines do not love or hate. They break down, but do not weep over their own wreckage. You feel, and you express what you feel. You are more than a machine. You are a living soul rooted in your God-being, and you are to grow to maturity *through* experience. First you experience that susceptibility to impression—experience it by its consequences—that is natural, because it belongs to the infancy of self-consciousness.

You, as the living soul, are an infant in knowledge of your being. How can a baby recognize and bring to bear upon sensation the faculties and powers of God-being? The consequences of what you are naturally as a living soul make the demand upon you that quickens them to action and brings you out of infancy into manhood, when you use them to that end.

So, you see, your ignorance and fear stand between natural susceptibility and possible freedom from it. You pay a debt to Nature and the paying process is a hard one; but you may, if you will, amass a fortune which you will righteously keep as your own. The foundation of this fortune—health, strength, power, and peace—is fearlessness through understanding your original and destined relation to God and Nature.

The air is full of miasma say you? You—the real of you—are greater than miasma. The water is full of germs? You are greater than they. You have inherited a tendency to consumption? You are vastly greater and more powerful than any tendency. You have lost all your friends and all interest in life and do not care how soon the end comes? You are more than these friends and this state of existence, and its end is but the beginning of another.

Now you might as well face the music. The only way out of suffering is by extermination of its cause. Alleviation, whatever the means employed, is only postponement. Extermination can be achieved only through your effort to supplant the natural with the possible; only by your effort to think and live according to your being instead of according to your natural sense.

Were it not for your natural susceptibility you would not know your own power of dominion, for there would be nothing over which to exercise and thereby prove it. Were it not for your suffering, there would be no incentive for you to cultivate resistance to it.

Susceptibility is good, suffering is good, experience is good; fear is the devil. He goes to and fro in the world seeking whom he may devour; and they are many. He has very nearly devoured you for he paralyzed you so that you did not resist what you are capable of resisting when you know the capabilities of God-being.

Get up above the level of your pains and pangs and look down upon them from this height. He may stand there too, but a step below you, for the mountain-peak affords standing room for but one. Answer each and all his utterances according to your original God-likeness. That never changes whatever he shows you.

The ministration of angels will be yours when his presence does not keep them away. You will be fed and sustained in the position you have taken. From the Father's house will be brought to you daily supply for daily needs. There is enough there. The supply can never be exhausted and yours is your birthright which will never be denied, except by yourself. Act upon it. Claim what is for you, what has always been for you, waiting appropriation.

"God and one are a majority." However multitudinous your miseries, that majority will always achieve victory over them. Do not mark a date in your calendar as the time when the work shall be successfully accomplished. Let dates alone. *It will be done.* Let this suffice you. Do your part and leave the rest.

When you plant a seed in the ground do you demand the blossom the next hour? You know that having planted the seed—your part—a process of growth sets in which unlocks and brings forth to manifestation the potencies hidden in the seed. You know that the order is sure and on that basis you trust the result.

Your faith has under it a foundation which will not sink out of sight at the first heavy weight placed upon it. You will be able to wait for the blossoming period without for one moment abandoning your trust. The possible does not supplant the natural in a day, but it does supplant.

The blossom appears where the seed has been—in your hand. And all the while, before the seed and after the blossom, you are you. The eternal is incapable of annihilation. What is there to fear? All that belongs to time passes and is not. You remain.

A shadow passes before your eyes and is gone.

THE BREATH OF LIFE.

(When there is desire for dominion.)

I know that in my real being I am like unto thee O God!
Though I am assailed on every side, from thee is my power
to rule over all.

I thank thee and praise thee that my human unlikeness to
thee is subject unto me.

Through thee I have power over all its impulses and desires.
Though they rage and clamor, thy voice is my voice, and it bids
them "Be still"!

I see that Nature is thy servant to bring to pass thy will.

My natural desires are strong, but in my likeness to thee I
rule my likeness to Nature.

As thy son I have power over thy servant. The servant
cannot be as his lord, but the son can be as his Father.

Through thee my sonship is master of my natural servitude.
I have dominion now.

I am one in my sonship, I am many only in my relation to
Nature.

By my oneness I am master of my many possibilities.

Though the creature in me rage and tear, by thy help its
mouth is held fast.

My faculties are more than my senses. Their vitality is
from thee. They correct my sense-errors and bring me to my
Father's house.

No circumstance appals me, for nothing can separate me
from thee.

For the Son there is no disease, decay, or death. Only the
servant is subject to suffering.

With thy strong right hand thou raisest me from the depths
and I sit with thee in heavenly places.

All my natural propensities come and bow down before me.
I am lord of them all.

Upon my head is the crown of light, that proves my royal
heritage. In that light that enlightens I see their nature and
my own, their limitations and my limitlessness.

With my sceptre of power which thou givest me I touch
them one by one, and they yield themselves unto me.

Dominion is mine, I have it now. It has always been mine,
it will always be mine. I cannot love it when I hold fast by thee.

The world is naught, thou and I art all in all.

My kingdom shall endure forever.

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EDITORIAL.

I am asked to speak again of the difference between the Church and the School.

The Church stands for finality, the School for progress. The Church, therefore, is a door that closes upon one and shuts one in. The School opens door after door as fast as the pupil can stand before them, and invites to continued revelation.

Am I opposed to churches? By no means. They are good, they are necessary for most people. But in the course of time, their limitations will be felt by every human soul and passed beyond. They are a means, not an end. Equally is this true of the School. It is a means, not an end. But the *practical* animus of the Church, whatever its theoretical aspect, is "I am the end for you"; of the School it is, "I am only the beginning for you; go on."

The Church, while representing the highest, is really but the embodiment of human opinion. The School is the opportunity to test and weigh opinion and discover what lies beyond it. The Church fetters thought, the School liberates it.

Again, there is no such thing as public worship. Worship of God by its nature can never be public. Publicity removes from this act all quality of worship. True worship is "worship in spirit," in the sanctuary of one's own soul. In this sanctuary there can never be more than one worshipper at a time. Praise of God and thankfulness can be public, but worship is sacred silence to the outer ear.

In many directions the metaphysical movement is drifting into conformity with old standards—new wine in old bottles. The perpetuation of the School, not the number of its churches,

is to be its salvation. Heresy is always found in the Church, it is not possible in the School. The Church says "I alone am right and you must believe and accept." The School says, "I offer you what there is. Use it and seek more for yourself."

The eternal law of progress compels heresy in the Church and prevents it in the School.

The Church stimulates pride; the School compels humility. To "know it all" brings arrogance; to know that one does not know it all brings true devotion. Adaptability to prevailing standards is always wise; conformity is frequently unwise. The School cannot conform, but will always adapt itself, to the Church. The Church cannot even adapt itself to the School. With finality there can be no desire or effort for discovery.

In the Church the ruling power centres in some personality; in the School it continually forsakes the personality because others make discoveries. Representing the impersonal, the Church becomes the embodiment of the personal. The School, though founded and nurtured by the personal, becomes the embodiment of the impersonal. The School moves beyond the limitations of its founders. The Church perpetuates and carries those limitations along.

Past history proves the Church to have been the sworn foe of progress. History repeats itself. May this be the case with the latest of modern churches? To which is mankind the most indebted? To the Church or the School?

The third season of the Jackson Lectures will open Tuesday, July 26th, at Jackson, N. H., and end Saturday, September 3d. The exercises will be held on Tuesdays, Wednesdays, Fridays, and Saturdays at 10.30 A.M. Mrs. Gestefeld's lectures will be given on Friday and Saturday, July 29th and 30th. Subjects—"The Purpose of Existence" and "How We Co-operate with the Great Purpose." Her address from July 25th to August 22d will be Wentworth Hall, Jackson, N. H.

Two of the addresses given at the Exodus Club—"Our Resurrection and Ascension" and "What Constitutes Prayer?"—have been issued as pamphlets at ten cents a copy, and can be had of the Alliance Publishing Co., 19 and 21 West Thirty-first Street, or of the Gestefeld Publishing Co., P. O. Box 106, Madison Square Branch, New York.