



THE EXODUS

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THE EVOLUTION OF A MISER.

You have wondered, perhaps, why one of your brothers was a thief and another a liar, and have congratulated yourself that you were not like them. You have regretted that the family Brown had its black sheep, but comforted yourself with the thought that they are found in most families and you were not alone in your desire to avoid unwelcome disgrace.

It is hard to bear, this disgrace that is brought by some members of a family upon the others who are innocent of wrongdoing; very hard when we view the situation through the eyes of natural sense and educated feeling. And here the ever-recurring necessity occurs again, the need for understanding human nature. Nature and human nature are irrevocably bound together, and without the necessary understanding all moral ideals and effort fall short of desired results.

You must see, to begin with, that you, as a member of the family Brown, have your faulty side, though it is not like either of these brothers; and, although you neither lie nor steal, you say, you are very fond of money and of holding fast all that comes into your hands. In short, you are a miser.

You start and change color. You do not like the sound of the word. You have the impulse to deny the charge, but down in your secret self you know that the charge is true. Whatever the faults of your brothers and sisters you have your own overcoming to accomplish, and you had better set about the work at once.

It is not money, but "the love of money," that is "the root of all evil," and it is your love of money that makes you a miser, a type of human nature, quite as distasteful to many as the liar and the thief are to you. Do you wish to understand yourself, in order that you may outgrow the miser and leave him behind? Then learn to read Nature.

What are you? From whence did you come? You were born of your father and mother, Mr. and Mrs. Brown, you say, and who knows anything beyond that? You have been told that

God made you and that when you die, as you may at any moment, you will, if you are good, go to Him again; but from this view you get little satisfaction. It leaves too much to the imagination, and you are somewhat familiar with the discoveries of modern science that seem to throw a different light upon origin and, consequently, upon destiny.

The evolution theory is more satisfying for you than theological dictum; let us then see what may be yielded by the principle of evolution. If we can see what you are naturally and discover why you are so, we may be able to discover also what you may become and how the becoming is accomplished.

Whether there is now active in you what is called the moral sense, or not, you have an impulse that is shared by every living thing, the impulse to become more. Look where you will in the world you see this impulse manifesting itself. Everything works, is active, grows; and the universal tendency is growth according to capacity. Results vary, because capacities vary, but everything makes effort. Struggle is the accompaniment of existence; working and living are synonymous; being and doing go hand in hand.

Now you are making constant effort, you say. So you are, and this is good, but *your aim is wrong*. You are struggling to get more rather than to be more; and only as effort is made *according to capacity* is it true effort. Your effort is below your capacity, and, consequently, you are starving yourself. As a living soul you are not sufficiently nourished, and you are even growing shriveled physically, because you are shriveling inwardly.

You are robbing yourself, the self that has such mighty possibilities, because of inherent capacity of what it needs to fill that capacity. All the while you foolishly think that you are gaining more and more. You are an inverted man. You are standing on your head and seeing everything upside down, or downside up. You are not in tune with things. You are a discordant note, insisting upon your own dissonance as music.

You are drawing to yourself instead of giving from yourself, accumulating instead of generating. You are perverting Nature instead of working with her, robbing yourself and fancying that you are enriching yourself.

You bear the same relation to the family Brown that is borne by your brothers and sisters; the same relation to Nature and to Origin as well; and yet you have your own individuality, and are different from them. Compare two oak leaves. They are alike as leaves from the same tree, as oak leaves. They are not like elm or maple leaves; but neither are they entirely like each other. There is always a difference between any two leaves on the same tree.

So there is a difference between any two members of the family Brown, though they are alike in their relation to the fam-

ily. Individuality, the great fact of being, compels that you be different, some way, somehow, from your brothers and sisters. Nature compels that you carry along family tendencies, as well as natural ones. So in you appear characteristics of your parents or grandparents, as well as the characteristics common to human nature.

The fact of heredity points the way to a greater truth. You, this personal you with your dominant tendency, miserliness, are Nature's evidence of her power, of the law of cause and effect. Your capacity to become is evidence of your Origin and of the power of possibility with which it endows you.

The personal you is a product of its ancestors. The deeper you is the product of First Cause. The ultimate you is the product of individual co-operation with law and possibility.

Your grandfather was poor. He had to labor exhaustively for barely enough to keep soul and body together. With all his effort he could not accumulate beyond his bare needs, and yet he made constant effort to that end. The spectre of poverty was his inseparable companion, the poorhouse, as the only refuge of his declining years, the continual mental picture.

His daughter, your mother, was surrounded from her babyhood by this mental atmosphere. She witnessed, and in her turn shared, the struggle for money, the effort to get it and to keep it. A dollar was too precious a thing to be parted with easily, too necessary a possession to be spent for anything one could possibly do without. The constant effort was to bring needs to a minimum and money to a maximum, thus setting up and strengthening the tendency to love money for its own sake, instead of making it a thing of use.

Away back in the past of the human race this tendency was set up, and with your ancestors it became a family tendency which has reached incarnation in you. Its genesis is natural and easily followed. This Brown-you is the miser who had been previously created, but who was born into the world as one person when you were born of your father and mother.

All things tend toward unity, and incarnation is the unity of that which has been previously diffused. So here you are, the miser who has been brought, but also the individual who can bring; bring out of your capacity as the individual that Likeness to Origin that will always conquer likeness to human ancestry.

You think that you are happy when you, in thought, count your possessions; when you bring your hidden store from its hiding place and lovingly and lingeringly finger the dollars one by one. You deprive yourself of food and fire to feed the miser in you; deny yourself the joy of helpfulness for others in order to become Nature's monstrosity.

You live in your hoard, not in your being, and your existence

becomes more circumscribed every day. Your world is drawing in closer and closer, threatening to crush you, and you do not know it. You scorn your brothers, the liar and the thief, and yet you are both a liar and a thief yourself. You do not tell yourself the truth, however scrupulously you may speak to others, and you are stealing from your possible self continually.

It is of no use for you to excuse yourself by saying that your love of money was born in you. That is true, but, like your brothers, you are not obliged to remain what you were born. You must grow or die. The miser must die. Immortality is not for him; it is for you; therefore you must not remain the miser; you must become according to your higher than family capacity.

In you two capacities are pitted against each other, the family capacity and the spiritual capacity. The power of a member of the Brown family is the power of a part. The power of the individual is the Power of the Whole. On which side will you exercise it?

If you throw this power into the scale with family capacity, as you are now doing, you cheat and impoverish yourself. If you throw it into the scale with spiritual possibility, you ally yourself with Nature and the Cause of Nature, and nothing is impossible for you. You expand from centre to circumference, gaining continually the inexhaustible riches that are estimated only by infinite calculus.

Do not be so scornful of your brothers, especially of the one who "can never keep a dollar." Harm can come from keeping as well as from spending money. Self-robbery has more than one form. Deprivation is deprivation, whether it be of physical or soul necessities; and the greater the pity when it is ignorantly self-inflicted.

As you are now, you are nothing but a thing. You are used by transmitted tendency, owned by your possessions. Your individuality is shrouded and buried. If you should die suddenly you would be miserable, because you had left your heaven with your physical body.

Your hoard which you can see with your physical eye and count with your physical fingers, is your heaven. When you lay off your coat of skin, you will drop this eye and these fingers, but not the desire to do as you have done. Without the means of gratifying your desire, held within the sphere of its attraction, what a hell you will be in!

Viewed in the light of origin and destiny how pitiful and puny your hopes, fears, and wishes become! You, the miser, are a hindrance in the way of the Great Purpose. You must be gotten out of the way. Will you take yourself out of it by putting yourself—this miser-self—to death, or will you be killed out by the slower march of evolutionary progress? Will you die voluntarily, or will you suffer unto death?

Put religion and ethics one side for the moment and look at this question from the standpoint of self-interest. If you are a living soul, using a physical body for a time; if, because of what you are inherently as such, existence is more than this natural plane of sense-impression; if this deeper living-you *must* go on and on, learning through experience—if not in the shorter way of revelation, or clear-seeing—its destiny and what it must do; if there is no possible means of dodging whatever is natural to this way; then is it not better to face the situation squarely and begin now to do what eventually must be done, than to drag along for a few years more what must be left on the road?

In which way will you really gain the most? By perpetuation of tendency through clinging to it, thinking that you can not help it, or by grappling with it through recognition of your power as the individual?

Servant or master, which is best?

A little self-knowledge strips you of your paltry excuse—you have inherited the tendency. What of it, if you have? Tendency is strong, but it is not absolute. It is not the one power that is over and above all other powers. You feel it, naturally, but you do not need to be dominated by it. It is your own choice—ignorantly made before you acquire self-knowledge—when you permit yourself to flow with this tendency instead of resisting it.

Self-indulgence has many forms, and your miserliness is one of them. You are living as pleases yourself, this Brown-self, not as you might by virtue of your spiritual capacity. You are not yet a man, even though you wear a beard. You have yet to become a man, a becoming possible only by your repudiation of the power of natural tendency, and choice of spiritual possibility which you, as the individual, elect to follow.

Do not continue to shrink and shrivel when you may expand into the flower of divine capacity, incarnating in the flesh God-like, instead of family, tendency. The very creation that has used you waits to serve you, when you by individual choice grant the opportunity. Evolution will bring a member of God's family, even as it has brought the member of the Brown family, making you brother to Jesus Christ and joint heir with him to infinite possessions that are beyond your present power to compute.

You, the miser, a member of the family Brown, must die, if not voluntarily, then by the slower process of survival of the fittest. For if Nature be a producer, she is also a destroyer and removes from the way whatever opposes her higher purposes. But the benefactor, through co-operation with the Great Purpose finds *the way of eternal life*—increase by giving.

In the great beyond all you will have is what you have given, all you will be is what you have become.

THE ALTER EGO, THE BENEFACTOR.

Are you ready to try to see your other self? That self which you may become and which will know a happiness you can never feel?

He is waiting for you to recognize and appropriate him. He is the possibility that stands over and against your natural tendency, but you must desire him in order to know him.

He owns his money, he is not possessed by it, and here he differs widely from you who are possessed by your love of money, by a devil. He was born so, and therefore it is no credit to him to be generous, you say? Admit this to be true, and what then? Admit that this man who is called a benefactor was born with generous impulses; still he shares with you the common tendencies of the human race in its climb away from animality. As another leaf on the common tree he has his own individuality, that which differentiates him from others and makes his achievements his own.

But we are not talking about this other man whom the world calls a benefactor because of his great generosity. We are talking about your other self, the possibility that you are ignoring in your indulgence of natural tendency; the master that stands and looks upon you, the bond-servant, with sorrow in his eyes, because you insist upon cheating yourself while you boast that you always pay every penny that you owe.

He knows that you are failing to pay the greatest debt of all, that you have borrowed from your God-derived nature the strength that makes you the miser, expending it in the channel of natural tendency, when you should return it with interest to its source—the interest of becoming according to spiritual capacity.

This alter ego is the servant of nothing but his own God-likeness. With plenty of money, his vision is not for one moment obscured by love of it; consequently he uses and is never used by it. He sees what money is and is not deceived. It has come from the invisible, called out by a demand, and it will return into the invisible again. Whether the gold, silver, and paper of civilization, or the beads and shells of the savage, it is a transient thing for a transient need and has no more value than what is bestowed upon it by its possessor.

As the transient thing for a transient need, it is necessary, and lack of it is not to be desired; but to be owned by it, as you are, is a worse evil. He knows that money is for use and that, rightly used, many are the blessings it can bring; but that hoarded for the joy of possession, it sets up a congestion that brings a maddening fever to the soul.

This other self knows that he is but the mediator between the needs of others and the supply that will meet those needs, and his joy is in giving, not in keeping, for the giving enriches and the keeping impoverishes. He knows that motion is the necessity of living, and that cessation is death, therefore, that his money must be kept moving by being put to use, if he would not suffer through its possession. He knows that things inanimate as well as things animate must obey the universal law for harmony, which is health, to prevail, and his is the hand which sets in motion the money that in its activity brings blessings and not evils.

He looks out upon the world of men and sees evils and sorrows that are born of ignorance, therefore can be removed only through right education; sees other needs that can be met on the moment by what he possesses. With the clear vision and calm judgment born of self-mastery, of victory over natural tendencies, he knows that however necessary it may be to meet at once the hungry stomach with the loaf of bread, true helpfulness has a wider sphere of action; and as he who gives the help to help one's self, he becomes the benefactor who is the miser's alter ego.

In his heart is a continual well-spring of joy, for he is about his Father's business, the business of giving freely to all who can receive, *by use*, what he has to give; to all who can transmute the money into ennobled character. As the money is not his to keep, but to use, such must be its office wherever his hand places it, carrying on that primal motion that in attainment completes its circuit.

The benefactor is the lover of his kind, and of himself as one of the family. The miser is first the lover of his sense-self, and of his kind only as they yield him opportunity for added accumulation. The benefactor enriches himself by giving, while the miser impoverishes himself by keeping. While the one makes hell, the other prepares, and even lives in, heaven.

The benefactor feels the throb of sympathy with souls that are pressed close against the bars of human environment, seeking a way through them, urged by the inherent impulse toward freedom. He rejoices that his may be the privilege of helping to draw the bolt that holds the way, seeing the privilege of opportunity as the handmaid of divine destiny.

He serves the Great Purpose by use of the Power of the Whole in that direction which lies open before him, furnishing

the means which shall act as the lever to raise souls higher in the Scale of Being, adding this power to the Great Impulse that works through all living things to its own incarnation. He works with, not contrary to, God, and therefore with certainty of result.

He is always greater than his temporary possession, knowing that he truly possesses only what he uses, able to use the more abundantly as he rises above the circumscribed limit of temporal wealth. He feels the joy of creative impulse, for by his aid, given as a privilege rather than as a duty, those who aim to become more than physical birth has made them are furnished with the external means needed to that end; and in their betterment he has a share. It has been created jointly by those who strive, and by him who has thrown the plank across the stream that their feet may carry them over it.

Feeling his kinship with human kind he comes into closer and closer kinship with the invisible forces that work through men, able to clear obstructions from their path or place them in the way, as needed. He becomes conscious of power without danger of abusing it, for to help and benefit others, not to exalt himself, is his desire; and guarded by this desire he is saved from falling into the pit of vanity and undue self-esteem.

He is strong enough to give his money and remain unknown as the giver, content in the results of his giving; and also strong enough to be known as the giver without being moved from his steady poise by the plaudits of admirers. He lives in what he accomplishes more than in what he possesses. He is thankful for his possessions without being covetous of more. He sees wealth flow to and away from him with equal serenity, knowing that it is no part of him and will be left with his cast-off fleshly garment, while the use he has made of it will go with him. "Inasmuch as ye have done it unto one of the least of these, my brethren" will sound louder in his ears than the cry of his own sense-desire.

Look upon him and then at yourself and see the difference between you. You have added the power of individuality to transmitted natural tendency, and given the miser, born of your fleshly father and mother, dominion over you. He has added this power to possibility instead of to tendency, and deprived the miser of all power of dominion, gaining it himself instead. As the user of this Power of the Whole, he has integrated the possible and disintegrated the natural man.

Whatever the family name to which he is born, he is a member of "the fellowship of the mystery which from the beginning hath been hid in God." As enlightened user of what Nature places at his disposal, existence present or future, is no mystery because understood according to fundamental relation to Origin. Over and above the wail of suffering souls he hears the note of triumph sounded by those who have overcome, echoed

by those who know that they are overcoming; the good dominant over the evil, he helping forward that dominion.

You, the miser, the monstrosity in Nature due to natural causes and to your own affiliation with them, can never know the joy and thrill of self-dominion while you permit the dominion of tendency. The natural is right in itself, in that no God decrees by fiat that it shall be so, and that cause and effect determine all things; but the merely natural is no longer right *for you* from the moment that you can conceive a better.

Though you were born a miser, though your greatest joy is naturally strong as the accumulation of tendency, you are able sometimes to see, even if dimly, the nobility of giving to others according to their needs, instead of keeping for the sake of possession; and this "might have been" will be later a scourge that will lash you till you have worked out your salvation from the bondage of tendency.

You are not acting to the highest you know, you are living according to the strongest feeling, living in sensation instead of in being, dwelling in the valley where are deceiving mists and miasmas, instead of on the heights where the constant sunlight makes them impossible. But your alter ego knows these heights well. Though he walks in the valley he has no home there, and he helps to open a way toward the mountain top for those whose feet are seeking it.

You think you have been a very religious man, because from childhood you have said your prayers regularly, but yours has been "vain repetition," for it has been lip and not heart-prayer. Not once have you lifted your sense-self to God and laid it on the altar an offering to be offered up, coming down from this mount of transfiguration a new man. Every throb of your heart has been desire for greater wealth, a new vitality for that sense-self that, though natural as a product in Nature, is an incubus that must be thrown off, a vampire, sucking the blood that should nourish a higher kind of a man.

Striving to remain what you were born, blocking the way of that higher purpose for which Nature is a servant, failing to seize and use opportunity for becoming more than merely natural, you must eventually go down and out, the degenerate that travels in a direction opposite to the progress possible for the human species. For you there can be no immortality, though you may persist, with or without the flesh, till your will to persist is obliterated. Increased joy of possession as your constant desire must make for you the hell of inability to gain what you desire, till its purifying fire has accomplished what natural existence could not, because of your adherence to tendency and rejection of possibility; till the miser is consumed in the tormenting flame and the benefactor is born of it.

STILL HIGHER CRITICISM.

In the next chapter—xxxviii.—a most important lesson is taught, especially when it is taken in connection with the following chapter—xxxix.—although there seems to be no connection between the two.

The stories of Tamar, the harlot, and Joseph's experience with the wife of his master, bear a likeness to each other as involving harlotry; but Tamar's experience, or Judah's with Tamar, seems to have no connection with the experience of Joseph. Not till we observe that Jesus Christ, according to the genealogies given in Matthew and Luke, is a descendant of David, and that David is a descendant of Pharez, the son of Tamar, are we struck with the curious fact that our Redeemer is the descendant of a harlot; and that, consequently, harlotry must have an important meaning as we find it in this representation of the nature and progress of the Soul—Genesis.

Taken literally, reviewing Jesus' fleshly parentage, we shrink from the aspect thus presented; and the subject is naturally so distasteful that we avoid its discussion. But there must be a reason why this aspect is presented by the history. In the Bible, as elsewhere, there is a reason for everything; and in a matter of such vital interest as the understanding of our nature, an examination without prejudice of whatever is presented is not only wise but practically helpful.

In harlotry, as illustrated by these two incidents, there is contrast. There is the righteous and the unrighteous, or unlawful, harlotry. This does not mean that adultery—what is called adultery according to our commonly accepted standard of right living—is ever lawful, or right in the moral sense.

It means that what, to our educated and conservative feeling, seems an unlawful departure from what is held before us as the standard of truth—a departure prompted by a sense of need, the Soul not being sufficiently fed by what doctrinal conservatism offers—is, nevertheless, what we need in order to grow. The breaking forth from conservatism, the radicalism resultant therefrom, is an additional means toward the end destined for the Soul.

Here is a man who from his youth up has been carefully trained in the way he should go. He comes of a line of men

who have held high position in the world, his name has never been sullied by connection with anything outside the pale of a safe conservatism which preserves, not only the virtues, but the views of his progenitors. "You owe it to your ancestry" is reason for doing and being thus and so; and pronounced radicalism on his part would be a catastrophe, even a disgrace, which would make the rest of the family most unhappy and miserable.

"Like father, like son" would be the family feeling, grossly outraged by such procedure, and because a great, a mighty fact was overlooked. This man, though having such an unblemished ancestry, is also an individual, and has those relationships to the world, things, men, times, and customs, to the invisible realm and its governing Principle, God, that compel, some day, the breaking forth by the individual from the bonds of ancestry. He is a member of the family, who sees, thinks, and acts for himself, instead of according to the family ideals.

From the conservative who holds to the old view, the old way, because it is old, because it was the view and way of his forefathers, the radical must and will break forth, when the hunger of the Soul is strong enough to impel it. Radical—by comparison—he must and will take and hold the place of the individual, turning his back upon the mere conformer to traditional opinion.

The member of a family belongs to it, the individual belongs to himself. This birth of the one from the other, this breaking forth impelled by the ceaseless push of Primal Energy—call it the Spirit of God, if you like—occurs only when righteous harlotry is discerned; when the right and the power of the individual soul to seek knowledge, light, and help where it will, is seen and felt, even if sought outside the pale of acknowledged lawful teaching.

This is what is illustrated by the story of Tamar who, according to it, commits adultery with her father-in-law, Judah, from which association is born Pharez.

"Pharez—bursting forth."

As said before, the line of descent from Adam—or ascent—runs through Judah and through his son by Tamar, Pharez; which makes Pharez one of the progenitors of Jesus Christ. Judah's wife died and he turned aside, as he journeyed, to that which "sat in an open place"; a turning that brought pregnant consequences. "She hath been more righteous than I" he says of Tamar who "hath played the harlot."

Outside the limitations of family pride, traditions, "safe" teaching, is the "open place," the great realm of truth open to the individual soul that breaks forth from the clinging family womb, in which it has been begotten, and confronts this realm with the daring of individual right to seek and find for one's self. The results of what is found in this open place are frequently

contrary to what is cherished and sought to be perpetuated by the family, even unlawful, from its point of view.

This righteous harlotry for the soul and an unrighteous harlotry for the flesh, sure to be some time met as a temptation, are contrasted with each other in these experiences of Tamar and Joseph. The soul will not become master, or ruler, in the Egypt of sense-consciousness, till it first gains self-mastery. "To know how to command, one must first learn to obey" is a fundamental principle recognized in the training of those who shall stand in authority over their fellow-men. It is the principle vital to the education of the Soul, essential to the fulfilling of its destiny.

"All power is given unto me in heaven and on earth" is said by the great Teacher, and proved by his life; and yet, "learned he obedience" says Paul.

As the product of Nature the Soul is lawless. It must come under the law of its necessities, learning through experience to obey the law, before it can finally attain freedom from the law—the position of authority where "he spake and it was done." First the used, then the user, is that order compelled by the nature, not the wish, of God.

In every existent soul, as in the lower orders, is the impulse to mate with its kind, an impulse that has all the force of Nature behind it. This impulse uses every living thing for its own manifestation. Purely natural submission to its force has no ethical quality in those species that are incapable of resistance to it. Only in that species capable of offering resistance do we look for morality—the consequences of the moral sense, and self-mastery begins with the attempt to rule what in itself is natural and without moral quality, opposing the force of the individual to the force of the natural.

Submission is not obedience. Submission to the promptings of instinct is natural to animals and to mankind. The hesitancy of consideration of consequences is a natural possibility for mankind but not for animals. That obedience to reason that prevents the animal-like submission, constitutes an almighty difference between the human and animal species; an obedience that is the father of the self-mastery begotten of it that lifts mankind above the dominion of instinct and impulse to the throne of never-ending and unlimited power.

That license of the senses mistaken for freedom by those who are dominated by natural force, constitutes the unlawful harlotry to be met and resisted before the soul can become ruler in Egypt; and it is illustrated by Joseph's experience with Potiphar's wife. The sense-impulse, lawful in itself because natural, becomes unlawful, as a matter of mere indulgence, at some time, to the Soul that seeks dominion.

The love that seeks the body finds, in the end, only "his

garment in her hands"; the Soul that wears it has "fled, and got him out." The desire that is attached to the flesh, that seeks gratification by means of the body without aspiration beyond it, must some time be fled from and left behind. Ascent from, not descent to, the lower planes is required of mankind; and the drawing of the Soul God-ward, the great "pull" that operates with the "push" of Nature, must draw it from fleshly indulgence—from the garment and its power of attraction.

The righteous harlotry of the Soul, that makes it burst forth from whatever holds it back in its destined course, that impelling of its own individuality that bursts all bonds, is obedience to the higher law of being. The unrighteous harlotry, that adultery of the flesh that permits natural force to dominate the moral sense, is submission to instinct, the lesser law. The Soul that obeys instinct cannot become ruler, for it is the ruled. It is the ruled because it is capable of more than such submission.

Seeing and acting upon its higher capability it passes through the transition stage from subjection to mastery, the "prison where the king's prisoners were bound." "The Lord was with Joseph, and showed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it."

The soul that begins for and in itself, the work of self-mastery, obedience to the higher law of being, is that incipient master who does all subsequent things, and by this doing develops to full stature—"the measure of the stature of the fulness of Christ." In Nature's order youth is necessary to maturity. In God's order the attempts and struggles of youth are necessary to the coming of maturity.

Sex in Soul, with its possibilities, and sex in flesh, with its tendencies, confront us at this stage of the narrative, teaching a most important and useful lesson to the one able to receive and apply it. For others, the time has not come.

The power of interpretation includes the interpretation of natural instincts and the limit of their power. The many, the personal, dreams within the common dream of sense-consciousness, have their interpretation for the one dreamer who understands his own. Joseph in prison knows the meaning of the other prisoners' experiences, for he knows the meaning of his own.

The principles of the Science of Numbers give answer to your perplexing problem when you find and follow them. Equally will they give answer to all the problems, simple or complex. To master your own problem is to have the ability to understand your neighbor's problem and the way of its solution.

THE MASTERY OF FATE.

You are just recovering from a bad attack of "the blues," are you? And the sympathy of your friends is very grateful and soothing, is it not?

Of course you are entitled to it, for yours is a case of "constitutional blues," and you must submit whenever the "fit" comes upon you. You regret that the family is made uncomfortable, that you find yourself unable to speak a cheery word, but must mope and poke about the house with no life in your step and with your face like the darkest side of a dark cloud.

O yes! You are very sorry that your presence should be a kill-joy, but you cannot possibly help being blue; and if people only knew, as they never, never can, what you suffer!

This is the way you reason, and will probably continue to reason, till you begin to get your eyes open to your own selfishness, because as far back as you can remember, you have "been subject to fits of the blues." But the truth of the matter is that you are subject to your own self-indulgence, instead. You are your own jailer, holding your own power behind the bars of ignorance, shackling it with the opinions and feelings born of natural tendency and the education based on a wrong premise. You are the prisoner, not the free man that you might be, did you seek to learn instead of to feel. You are living in your sensation, yielding to it and cultivating it by yielding, when you might establish dominion over it, if you chose.

There is a way of gaining dominion over our sensations, but it must be sought to be found; and you have not been seeking it, even though you have wished, again and again, that you could be rid forever of the blues. You have not been truly seeking it, because you have not looked in the right direction. You have looked *out* of yourself instead of *into* yourself, and have feebly wished, instead of vigorously acted, as is necessary.

You need self-knowledge even more than knowledge of the things you see—geology, botany, astronomy, etc., and when you have self-knowledge these will yield you far richer treasures than before. You need to know what you are, as well as how you feel, and to know God by proving your own God-like power.

Good as it is to believe in God, it is better to know God; and this knowing must be individually sought and found.

Neither book nor priest can make you know God. If they are kept in their true place, they can but help you to that finding, that will bring you at last to "the Father's house."

Are you ready for self-knowledge? Are you prepared to get away from your sensation long enough to see interiorly what may be held before your inner eye? Moses, you remember, lifted up the serpent in the wilderness and all who looked upon it, lived. If you will look upon what may be held up before *you*, long enough for it to make impression upon you, you, too, may live more truly and abundantly than ever before.

Till now you have not half lived. You have existed, but the bounding life that fills all things according to their capacity has filled only the tiny pint cup that you have been, not the overflowing measure that you might be.

Have you found out that *you* are a living soul, not a flesh-body?

Why, of course! Everyone knows that.

Do they? They may know it theoretically, but do they, do you, prove it practically? It is the proof that changes you, enlarges your capacity, not the theory.

As a living soul it is natural to you to be impressionable. This is your outer nature, that which is in contact with external Nature. On this outer side you receive impression from external objects—they seem external to us though they are really bounded by consciousness.

You also receive deeper impression from the ideas you habitually carry with you. The thought you habitually hold impresses itself upon you, because of your natural susceptibility to impression, till you *practically* become it. This is a natural consequence of what you are as a living soul rooted in the being that is the changeless identity; changeless through all this variety of sensation that we call existence.

But there is also a possible consequence of what you are as such. Because of your natural susceptibility to impression, because of the great truth of individuality, you can make impression on your own soul, on yourself, thus using the natural fact as a means toward your own power over the natural. It is natural that you are impressionable. It is equally natural that you can impress.

Put these two facts together, and what do you get? Add still the third fact that you feel the impression, that it becomes you, practically, and what is the sum of these facts? The sum is dominion; for if you are susceptible to impression; if the impression made on you as a living soul is what you feel as *you*; if you can impress yourself, it follows logically that you, by virtue of your individuality, can supplant one impression by another; and that, consequently, you are not obliged to remain subject to blues unless you choose to.

The power of individuality over natural susceptibility and tendency, is the great truth, the gospel of glad tidings at the close of this nineteenth century, promising for the twentieth a higher, nobler, better race of men and women. "I cannot help it" is to become an obsolete expression, for it is the utterance of that incapacity that is removable through applied self-knowledge.

Adding demonstrable facts together, we arrive at possible truth, which becomes practically, as well as theoretically, true *to us* when we apply the knowledge gained to our own conditions and circumstances. You are dwelling in the valley of your possibilities, when you might dwell on their summit. You are enfolded with the mists and fogs of the valley, when you might revel in the clear sunlight of the mountain top.

Look to your addition. The factors for the successful working of your problem are all at hand. Those that the problem involves are eternally ready. You as the seeker for its solution have to become ready. Then the self-knowledge which, applied, will solve the problem, may also be found at hand, for it is never without a witness, a John the Baptist, in the world.

Work according to the rule of addition. Even though you are naturally subject to depression, add to that fact your natural susceptibility to all impression, and to that your own power to impress, and you have as the answer to your life-problem, "I, because of what I am in my real being, can impress upon my own soul what I will, overruling what has been unconsciously impressed; and, as I feel my impressions, I shall feel dominion over, instead of subjection to, blues, when I have impressed this dominion forcibly enough upon myself to supplant the old impression."

In this way you *can* "help it," and the sooner you get to work, the better. When you care more for self-mastery than you do for self-indulgence; when the mixed joys and miseries of existence have quickened in you the god that lies sleeping, he will awake from slumber and assert that higher manhood which is his birthright—his right through relation to Origin. He will refuse to be lulled longer by the sedative—"I cannot help it." "I can and will help it. Depart from me!" he will say.

How can one help being depressed when things go wrong? When one sees so much misery that one is unable to relieve, so much evil and sorrow one is unable to remove?

You, and everyone, can help it in just the way pointed out to you, and you will not follow in this way half-heartedly when you see—Moses lifts it up before you—that all the evil is incidental to the Soul's voyage of discovery. It belongs neither to the port from which it sails nor the one which it enters as a final harbor; therefore, the final port is not made while the evil is before the vision. Each soul is making the one voyage

whether steering its course by your compass or not. If your compass is the best, the voyage of others is prolonged when it might be shortened; but each is somewhere between the two ports.

Let this comfort you and strengthen you to make your own efforts to set free the god in you. When he takes charge of the voyage all the rest follows as a matter of certainty.

Learn to add, for he works according to mathematical accuracy. Add your power as the individual to the tendency God-ward which his presence in you affords, and your tendency to the blues must dwindle and fade away. The stronger supplants the weaker. So it has always been, and so it always will be. At any moment of existence you can "turn from death unto life"; turn from a tendency, that, however strong, is doomed by its very nature to death, to a tendency that, also by its very nature, is bound to grow stronger and stronger.

But the tendency, on either side, is one thing, and you are another. It is you who turn, not it. You have power of choice, it chooses nothing. It simply acts according to its nature. You can refrain from acting according to one nature and can voluntarily act according to another.

"Blues" is only the mental dwelling upon subjective pictures that grow more real the longer you look at them. The remedy is, make a picture that will benefit you while you look at it. Use the very possibility that has used you. It has used you as the means of manifesting its power. Use it as the means of manifesting your power—the power of the soul that has found its own individuality.

The weaknesses of human nature have found you. Find the strength of the higher nature and rule them. You are able to do this, if you will. Have you not yet suffered enough to make your beginning?

The beginning of your own effort is the first step in your redemption from suffering. Like the child learning to walk your first efforts may be feeble in immediate result, but they will be oh, so potent, for the ultimate result. The feet that first seem so aimless will walk steadily and run surely as the effort to use them continues. Development is life, cessation of effort is death.

Keep on trying to conquer your natural tendency. It is a means to an end, the means by which you will prove what is possible to you. The natural is only the means of calling out and establishing this possible.

THE BREATH OF LIFE.

(When natural desires are strong.)

Thou, O Lord, art my ever-present help in time of trouble.
By thy might which is the power of my God-being, I shall
conquer propensities.

In the light which thou givest me I read them aright and
I am not ashamed of them.

In that light I read the great book of Nature as thy finger
points the page.

All is good, for all is from the one Source. All that is nat-
ural is in thee, and all that is natural to me is in the order of thy
unfolding.

By that might which is the power of the whole over a part,
which is the power of the Lord, I shall rule, and I am ruling
all that claims my obedience unto it.

To thee alone I owe obedience, and as I obey thee, so shall
these impulses obey me.

Through thee I am their lord and master, and no one of
them shall open its mouth against thee.

O Lord, that art my Lord, thou ledest me "in green past-
ures, beside the still waters."

In these pastures thou art ever with me and thy protection
covers me as with a garment.

One desire have I, O Lord, which is greater than all the
rest. It is that I may live thee, more than the creatures in me.

Thou knowest my desire and wilt answer me in power to
live thee.

This moment am I fed from thy table in the presence of
those enemies of my progress that know not thee.

This moment I am sustained in my effort to obey thee.

This moment I am conquering submission to propensity,
for I seek only to obey thee.

My old man is laid at thy feet, my new man stands at thy
right hand.

Hold me close to thee while I look upon him who dies before
me.

Risen from that death I look upon it serenely, for thy hand
will not let me go.

EDITORIAL.

That time brings change is emphasized by what is to-day observed when listening to the utterances of denominational clergymen. The old-time doctrinal sermon is now seldom heard. Everlasting punishment is relegated to the background and decently hidden by the more welcome proposition that God is Love. The "vials of Divine wrath" do not pour as copiously as of old.

Man's ability to form character is dwelt upon, more than is his natural depravity; and more satisfaction is found in the contemplation of his possibilities, than in the exaggeration of his tendencies. There is even a smile in which the element of pity is not entirely lacking when reiteration of sound Calvinistic doctrine is heard; when it is said that the joys of the saved consist in witnessing the torments of the lost. "No one believes that nowadays" it is said, when this, and correlative, theory is propounded.

But there was a time when many of those who now disbelieve, believed it; and when they would have been shocked had they been told "you will give that up some day." Yet they have given it up, because it gave them up; because they have been obliged to grow, pushed by experience out of the old limitations that, though natural to the day that called them forth, become unnatural to the man grown from the child.

And so it will ever be. The expansion of the human soul due to its nature, compels new ideas. Though the new idea produces a shock, because of the persistence of tendency, it becomes welcome, finally, where it was at first rejected; and so the human race moves on through higher privileges to higher possibilities, consequently farther away from the beliefs and undesirable conditions due to natural limitations.

The metaphysician of to-day who does not dwell contentedly on the metaphysical plane but reaches up to that spiritual plane that lies above it, finds cause for rejoicing at this change, no matter how it has come; but also added cause when he remembers the steady, persistent work that has been done in recent years by those who welcomed "the New thought," who saw its nature and possibilities and gave themselves to the work of teaching, preaching, and demonstrating its gospel—its glad tidings. This work has left its impress upon the religious world

and compelled the change witnessed to-day, for it has accompanied and worked with the Great Push that compels souls to move on. Truly, when we move on the world moves with us.

THE EXODUS CLUB.

On the first Sunday in October the Exodus Club of Chicago will resume active work with a meeting of the members and their friends in Handel Hall, 40 Randolph Street, at 11 A.M. The programme for the club year is in press, and may be had on application at that address. As the teaching given by the club is orderly and consecutive, courses given last year will be repeated, beginning with a Basic course in two classes; one for the day and another for the evening. This will be the only Basic course given by Mrs. Gestefeld during the club year; subsequent classes for this course will be taught by Mrs. Hannah More Kohaus. "How We Make Our Exodus from Egypt," as illustrated by the Journey of the Children of Israel, is a course of ten lessons not given last year which this year's programme will include; as also four lectures on "Marriage," to be given in the month of December. The courses, "The Nature and Destiny of Man," "The Human Octave," and "The Evolution of Evolution" will be given in their regular order, and it is not the intention to repeat them during the year. All living in Chicago and adjacent localities who purpose joining the club, will do well to send their names by the first of September if possible. The Sunday morning meetings are open to the public, and a cordial welcome is extended to all who attend.

THE PURPOSE OF THE EXODUS CLUB.

The Exodus Club is a non-sectarian organization formed for the purpose of imparting and receiving instruction in the Science of Being. The Science of Being is "Knowledge of being, verified by correct thinking, reduced to law, and embodied in system." It is an explanation of what we are, why we are here, and what our destiny, that accords with logic and reason, as well as with demonstrated facts; affording, therefore, satisfaction, and a rule of living that proves the principles to be sound. The way of demonstration, rather than the necessity of belief, is what is emphasized by the movement.

NOTICE.

Mrs. Gestefeld's Training Class for Teachers will open in Chicago on Wednesday, November 9, 1898. Applicants must be acquainted with the fundamentals of the Science of Being as taught by her. Knowledge of the use of those tools is necessary for a teacher. A man may know that a saw is a saw, but that knowledge will not make him a carpenter. He must know how to use the saw. To know for one's self is one thing; to be able to impart to others, is quite another. Full information will be furnished on application to Mrs. Gestefeld, care of the Exodus Club, 40 Randolph Street.

CORRECTION.

The correction made in the August number applies to the July and *not* to the June number as stated.