



THE EXODUS

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THE INVALID'S ALTER EGO.

THE HEALTHFUL MAN.



Would you not like to take a look at yourself, you who regret your fleshly heredity, and think you can not help but be an invalid?

For you have another self, a great, grand, possible self; one so different from what you feel as yourself when your head aches, and your stomach refuses to perform its function, and your nerves are "on edge."

You who feel that way are only a bridge between the "has been" and the "to be." Back of that "has been," that is family tendency, is another tendency that is going to move over that bridge of present suffering self, and become that "to be" that has been waiting for a chance to come forth.

You say that you have lived so many years; but do you not begin to understand that you were—the real of you—before this self that suffers and says "Oh, dear me!" existed? And that this real of you waits, and waits, and waits, for a chance to appear? Do you not see that there is a man full of health who is kept back and forbidden to appear by a man full of sickness?

In you, the confirmed invalid, only a limited tendency appears. In your alter ego unlimited tendencies appear, if you will give them a chance. Stop looking at your weakness and debility for a few moments, at least long enough to have a good look at this possible other self.

What you are in being precedes what you are as the invalid. Your invalidism pertains only to a phase of your existence. Your existence must continue till what you are in being is incarnated as your highest possible self. This is law and order. Incarnation is the purpose of Nature and of God. As the invalid you are the incarnation of human belief.

Do I think you to blame for this? Not a bit of it. None

of us is to blame for the sequence of cause and effect. Blame belongs only where we permit a cause to operate that we can check. Do not think that you are being blamed for one moment. Only, if you shall get even a glimpse of your other possible self, you must see relationships.

Remember that this *you* that has been given a name in addition to your family name, is a product of Nature according to its governing principle. The universal soul, hidden by the visible world, became existent when you were born, because it flowed through that opening that is physical birth.

Remember that "The Evolution of Evolution" teaches us that physical birth is the beginning of incarnation, but is, by no means, the end of it. Physical birth is the necessary bridge by which this pre-existent real of you becomes incarnated; and natural incarnation is a necessary preliminary to higher and higher incarnation.

Now as the infant born to the family Brown, you are universal soul come into existence in human shape; and human shape is Nature's mold for incarnation. But other and more subtle molds have been previously added to Nature's mold; and these are the thought-molds not only of the family Brown, but of the whole human race. The thought-molds of the family Brown constitute your family tendencies which are thus added to your natural tendencies as a product of Nature.

So you, this invalid you, are the incarnation of what the family Brown, and the whole human race, has added to Nature. But the family tendencies are uppermost; and you are considered as doing your family credit, or the reverse, according as what appears in you is to their liking.

Now you could not help flowing into these family molds and bearing their impress in your incarnation; but *you are not compelled to continue to bear it*. Here is where you need the help afforded by a good look at your alter ego. You are able to make a mold and flow into it; and you need to get a pattern according to which to make it. You can not do much without a pattern, can you?

Oh, a smile comes on your face. You have a gleam of light. You catch the idea that the real of you is the pattern which is waiting for you to find it. You are right. When you make a mold according to it you can flow out of those first waiting for you, and into the new one, and bear its impress as you have borne theirs.

As a living soul you are plastic, not rigid and unyielding; and you can be made to wear any impress. Impression must be according to mold. If a liquid is poured into a mold, after it has cooled it can be turned out of the mold as an incarnation—pressed into form and retaining all the qualities of the liquid.

Now in your ignorance of your own power to make a thought-mold and flow into it, you have jammed yourself tighter and tighter into the molds waiting for you—those of the family Brown and the universal thought-molds.

Never mind your aches, pains, and miseries for the moment. Just try to see by the help of logic what this real of you must be. This real is not as you see yourself through the five senses, or through your present feelings. It is according to undeviating principle. Logic alone can show it to you. The five senses can not now rise to its level and compass it. Fortunately you have an inner eye that can see it, for this inner eye can look upon the relation between cause and effect.

This real of you is according to origin, and not according to sensation. Hold on to that one thought and do not let it go. In your real being you are according to God. Only in your sensation are you according to the thought-molds you have flowed into.

Now are you not glad that there is a higher and better possibility for you? Do you not want to begin to make a thought-mold that is according to this mighty real of you? Do you not want to wear the divine impress as well as the impress of Nature and of the family Brown?

You can become the divine, as well as the natural, incarnation. The divine is equally in the order of Nature, but to this end your help is needed. You must get full of health where you have been full of disease; for harmony of being can never appear in discordant sensation. Origin can not appear in its unlikeness. So if you really mean what you say, that you are tired of being an invalid and are ready to get full of health, you will keep your original and fundamental likeness to God before that inner eye as the pattern for your thought-mold; and you will be as persistent in fitting yourself into that mold as you have been in poking and pushing yourself into the molds of the family Brown.

For not only did you flow into them naturally, but you ignorantly jammed yourself into them besides, by thinking continually the same thoughts that formed them. You thought these family and universal thoughts as *your own* thoughts, and so strengthened the molds and the impressions they made upon the plastic you. They were a "good fit," even better than the one your tailor gave you with your new coat the other day.

Though you—this you that feels and suffers—are first the natural man, you are to become the fully organized man, and then the co-ordinated man. This is the Great Purpose to be carried out by Evolution. So you must get a look at your alter ego in order to help to bring forth the healthful man. For you have a right to health and all that belongs to it, but you must make the mold that can be filled with your heredity from God.

That inheritance can be incarnated only as you conform, in your thinking, to the real of you—that which is according to origin. When you make a thought-mold according to the relation between that real and God, desiring to realize that real, your desire will draw you out of the old thought-molds and into the new one.

Then there will be higher incarnation within the natural incarnation. Then you will embody the possibilities of being as well as natural tendencies—embody what you are capable of, as well as what you naturally are as a member of the family Brown. The capabilities of being have had to wait their chance to appear, because natural family, and universal tendencies were to the fore. This is the order of Nature. But when you get ready to make a thought-mold according to origin, they get their chance.

Can you not see with your inner eye your alter ego, the healthful man? In his right hand is strength, in his left hand is wisdom. His feet are planted upon a rock, his head is above the clouds of mortality, his face is illumined by the eternal sun. "He ordereth his conversation aright." He sees and knows, he does not believe. He is full of love, he knows no evil, fear, nor hate.

All men are his brethren, he has no enemies. The unknown holds no terrors for him for he attracts only his kind. He has no fellowship with darkness. He lives, moves, and has his being in God. Streams of living water flow from him as he inbreathes and outbreathes the breath of life. From him can come nothing that defiles, his health is contagious. He diffuses it abroad as a benediction from the Father.

He receives from the eternal, he gives to the world. Whatever the commotion and danger in the world he stands unmoved, for his life is "hid with Christ in God." He knows his relation to Nature, and all the forces of Nature are his friends, not his foes. He co-ordinates himself to them, and they serve the Great Purpose in and through him.

Though he is clothed with natural flesh he is above the flesh. Incarnating the radiance of the central sun he illumines the flesh with its beams. The healthful man comes as a light into the world that all who see—recognize—him may believe in their own possibilities.

Look on this picture and then on that. Do you not want to get away from and leave behind that incarnation of family portraits that you are as a member of the family Brown? Does not your alter ego possess greater attraction for you? To put it on the lowest ground, will you not feel more comfortable if well than if an invalid?

"Oh, yes!" you say, "of course!" Well then, are you ready to do your part to the desired end? You will never reach

it if you do not. You are the species with a possibility none of your predecessors has had. None of them could become more than it was. You can become much more than you are naturally.

With you the Power of the Whole waits for recognition and use, and by use of it you can become more than the product of Nature plus family thought-molds. You can think as the individual and contrary to those thoughts which have left their impress upon you. You can think health and strength if you choose, no matter if you feel full of pain and weakness. You can think according to the real of you, and contrary to your present sense of yourself, if you will.

You can exercise the power of individuality and bring it to bear upon natural and family tendencies. You can thus make a new thought-mold, one in accord with the eternal pattern; and the very same force that carried you into the first molds will help you to get into this one. You can help to incarnate as well as be incarnated. Let your new thought-mold be "likeness to God," and the higher than the natural incarnation will begin behind the veil of the natural.

You can build character, and the destiny you are to fill is the building of the divine character. This can be done only by the individual. Nature and the God of Nature furnish the building materials and the pattern. You have to use the materials and conform to the pattern in your work.

Consequently you have to unmake your natural self. The materials are all right so far as they belong to Nature. They are all wrong as the ignorant thoughts of the family Brown. You must eliminate these thoughts from the rest of the materials and put right thoughts there instead; and with your new mold you will be the man full of health.

You can become this other self, if you will, for it is the possibility waiting your co-operation to come forth from the invisible. You can outgrow the family Brown. Whatever the pattern you wear as a member of that family, you can wear the impress of the pattern according to origin.

This alter ego of yours is as much a product of evolution as you are, as a member of the human family. Your real being is not a product of evolution. It always was. It is the Lord over all. Evolution begins, instead of ending with it. Evolution is only the unfolding of what its nature involves. Evolution will not cease till all it involves has appeared.

It involves a natural self and a divine self. The natural self appears first. As a product of Nature, plus impressions from the thought-molds of the family Brown, you are the natural self. Your alter ego is the other self. It will not come except by Nature's effort *plus your own effort*.

You must make your own self-pattern according to the

original—likeness to God. You make this pattern by thinking according to your real being.

Thus, when your sensation is weakness, think "I am full of strength because God is my supply." When your sensation is painful, think "I am harmonious in being, for I express God." When your impression is "I must suffer because I have inherited a tendency to illness from my family" think, instead, "I have inherited from God dominion over the natural self and over all the mistakes of mankind." When Nature seems cruel to you, think "You are my friend, and you will bring my heredity of God-likeness to pass, as faithfully as you have brought my fleshly tendencies to incarnation." When it seems as if you were doomed to continuous suffering, think "I have an eternal right as the individual, and membership in a family can not dominate it or take it from me."

By thinking in this way, and by endeavoring to *carry these thoughts into action*, you will construct a new mold and gradually flow into it and take its impression. But you must see to it that in the various relationships and circumstances of daily life you endeavor to act according to these thoughts.

Belief is passive, and if you only believe that they are true, you remain partially negative to that truth. You must act according to your perception instead of according to your long-standing feeling; and when the family Brown says "You are not able to do that" you must think and act "I can, by the help of my God-being."

You will become the man full of health instead of the man full of weakness and illness. You will become that higher and better self in place of the first natural self. You will become master of family tendencies instead of servant to them.

How do you like your alter ego? Does he not begin to attract and draw you away from invalidism? Do you not want to help forward that evolution that will bring him? Your own volitional thought according to original design, *persisted in*, plus the Creative Energy that is working throughout Nature, will incarnate *within* the natural you, your alter ego. And he will supersede the incarnation of family tendencies—that miserable bundle of aches, pains, and woes that you feel you are now.

The great Initial Impulse is pushing steadily forward. If you will move with it in your thought-tendency as the individual, all things are possible unto you. The individual is more than any combination of natural and family tendencies. He can resist them, but for successful resistance he must first assert his right and power to dominate them. Which will you serve? The invalid, or his alter ego?

STILL HIGHER CRITICISM.

"And Jacob came unto Isaac his father unto Mamre, unto the city of Arba, which is Hebron, where Abraham and Isaac sojourned."

"Mamre—that changes."

"Arba—the city of the four."

"Hebron—friendship."

Isaac as the son of promise—promise of the Christ that is the immaculate Son of God, waits at "the city of the four" to be known and proved. The four heads of the river in the garden of Eden water it successfully. As the leading faculties of being, they serve the soul that finds and uses them. Intellect, Spiritual Perception, Understanding, and Knowing enable the Soul to demonstrate its own relation to both the Lord and God. And when adjustment between the natural and the spiritual has been made, when all quarrel has been removed and peace established, the Isaac dies into the Jacob, being "old and full of days."

Remembering that this history in Genesis, involving so many different characters, is the record of one Soul—of existent Soul in its development to highest attainment—we shall have no difficulty in seeing Joseph's relation to the type-characters that precede him.

As a ray of light is white, but contains within it many colors which have an orderly relation to each other as the colors of the solar spectrum, so these characters follow each other in an order that accords with those colors; and we have in them the primary or basic grades of the existent soul, in that fundamental relation to each other that is necessitated by the nature of primal being and its inherent Soul.

We have in Genesis the Soul-ar spectrum, the colors or grades of existent soul from the red Adam to the violet ray that is Joseph. These seven colors, or distinct parts *in* the one whole, are not separate and can not be separated from each other. They constitute a continuity compelled by the nature of the whole, or the one; but each is distinct from the other, having its own characteristics as well as those which it shares with the rest.

Each color in the solar spectrum, each fundamental grade

in the Soul-ar spectrum, can be distinguished from the others; but we have in Genesis also some of the combinations that can be made with these colors, though nowhere to the overshadowing of the main thread of fundamental continuity. Joseph as the highest of these type-characters, the violet ray, is the seventh added to the other six.

"Joseph—increase, addition." As the seventh day of the Seventh Day of Creation he is the last dominant character of the book of Genesis, or Generation; for the generation of the existent soul would not be complete without the violet ray.

It is astonishing, the way Genesis has been read for so many years! And even now when effort is made to show its greater significance, and consequently its greater value, people are shocked and troubled, so strong is the conservatism of custom. But, surely, that which yields the greatest and best results to the individual and to the race, is the most worthy of perpetuation. To look at Genesis as into a mirror, to see ourselves reflected there, not only our natural selves but our possible selves, and the way by which the higher supplants the lower, is better and more helpful than to continue to regard it as a literal account of the literal creation, at a certain fixed time, of the world and the physical man in it, who, at a subsequent time, was put to death by drowning because the Creator repented that He had made him.

The new way of viewing it brings more self-respect, and more respect for the Almighty, than is possible with the old one; and affords, consequently, a basis for that love of "the Lord thy God" with all the heart and mind, and of the neighbor as ourself, that is manifestly impossible when one believes that an All-wise God could make such a blunder in the creation of man that He had to use savage barbarity to repair it. Fear of this God has impelled a profession of love for Him which has not been felt, though the effort to feel it was sincere. The effort has been a violation of Nature, and it could not be otherwise than that in process of time the crying need of the human soul for knowledge should bring another supply.

A new view, resting upon and supported by logic instead of tradition, is a new testimony—a modern new testament—that confronts the old testimony and says "Give place!" But those who can receive it and bear witness to its truth are those who are no longer held in bondage by fear; because they have too much respect for God and the works of God to believe the calumnies prompted by natural fear and ignorant superstition.

Genesis—and equally the whole Bible—bears its own testimony to its nature. The accepted teaching in regard to its nature bears testimony to age-long blindness to "the things of the spirit;" for it materializes and humanizes in the grossest possible manner what was intended to point the way to discovery

of our own spiritual nature, and our relation to both God and destiny. The living truth in the book has been overlaid in this night of darkness and smothered.

Out of their crying needs people have asked for bread for their souls and have been given the stones of dogma and creed. The vast superstructure of theology, reared amid the clash of arms and cemented with blood, shed "for the glory of God," has lacked the chief corner-stone and is already tottering to its fall. No more striking proof of its weakness need be shown than is offered by the dogma of the Immaculate Conception, which, whatever the view held privately by many "fathers" in the Church, embodies the most materialistic and sensuous conception possible; one in which the truly spiritual element is conspicuous by its absence.

Theology represents what human beings have thought about God, about the origin and destiny of man; whereas Genesis presents the abstract truth, together with the period of its discovery and consequent manifestation, that is compelled by the undeviating nature and operation of eternal principle. Genesis presents the eternal Now. Theology is the massive tomb of a dead past that is crumbling to its foundation.

From the Abraham stage of the soul begins that inner growth that increases to Joseph; the inner man who is supplanting the outer natural man and who will become Master where the other is servant.

The history of Joseph offers a striking parallel to the history of Jesus as given in the Gospels. He is the first son of his mother; is a "dreamer"; seeks his brethren to bring their common father "word again"; is conspired against by those whom he would serve; is betrayed by them into a situation from which he rises or ascends as the ruler and lord; is considered dead when he is still alive, though out of sight; is an interpreter of that which could not be understood by others; is seer and prophet, knowing the days that shall come and how to prepare for them; is saviour of his brethren in time of famine and distress; draws his brethren after him to partake of his own exalted position, through their obedience to his commands.

From beginning to end of his career he never retaliated in kind when he was assailed, but always overcame evil with good. Tracing his progress from his innocent and, by others, misunderstood youth, to where he ruled over that Egypt into which he had been brought as servant, we retrace that progress of the human soul from Adam that Genesis affords, and that is epitomized in the life of Jesus of Nazareth. Joseph, as the violet ray, is the last one, or stage, needed for wholeness; and Jesus of Nazareth is that whole for which Joseph is the last addition; that last measure of increase added to previous increase that gives the full measure.

THE MASTERY OF FATE.

"Care killed a cat" you know, and a cat has nine lives. If care can kill a creature that has nine lives, what will it do for a poor mortal who has but one? Finish him quite, I should think; should not you?

Seriously, has not worry made more misery than any other one thing in the world? Oh, that haunting spectre of worry, standing beside one continually, poisoning food and drink, shutting out the light of day and compelling one to dwell in the dungeon of his own dire imaginings!

What a bondage to live in, and how few know that it is a needless bondage! Perpetual worry is perpetual slavery, and women, especially, are so prone to worry.

Do you plead guilty? Have you worried over what *might* happen till your nerves were "all unstrung" and the slightest unusual sound sent a pang of terror through you?

This is what you have done. Your little son did not reach home from school at the usual time. Immediately you began to worry. You were sure that something had happened to him. He had been run over in crossing the street, probably. At once you saw his little form lying in the dust injured and suffering. Your heart leaped to your throat and choked you, you gasped for breath and were so weak you could scarcely drag yourself to the door to look for him.

Though your feet were leaded your thought leaped forward to his probable injuries, the rush for the doctor, his long illness, his crippled condition in future, or even his death; yes, even to arrangements for the funeral; and all this in the moment or two that it took you to get to the door and look down the street, and see him in the distance trotting along all unmindful of his mother's misery.

Then in the great rush of thankfulness that swept over you was mingled another element—for a moment you wanted to get hold of him and give him a good shaking for the fright he had caused you.

And there was where you were unjust to your child and to your own better nature, for he had not caused your fright at all. It was your own tendency to worry, to imagine the worst, that caused it. Your own thoughts made your feet like lead and your heart beat madly.

Your feelings were what you created for yourself by letting

a tendency dominate you. What you pictured to yourself by your thoughts was what you saw and felt. Your thought-pictures scared you half to death. You gave yourself such a shock with them, made such a demand upon your stored-up energy, that the supply nearly gave out.

Not understanding how to keep the channel between you and the inexhaustible reservoir open, you had so little left that you did not—as you yourself said—get over it for days. You knew neither how to avoid such a demand upon your stored-up energy nor how to renew your supply. You paid the penalty of your ignorance and then wanted to shake your dear little boy. You dropped in a heap on the doorstep, and when he finally reached you, you hugged and scolded him at the same time.

Oh, yes! You can laugh at it now, but you did not feel much like laughing then. And though you laugh, you will do something quite as absurd again, unless you learn that thought is creative and that you must use it, if you do not wish it to use you. "Use, or be used" is the command of Nature.

"But," you say, "your illustration does not apply to me. I have no children, and I am not prone to worry over possible accidents, or the health of any member of my family. My trouble is of a very different kind."

Oh! yes! I see. Your case is quite different. You are worrying over what is to become of you in your old age when you are not able to provide for your needs. You thought you had laid by a sufficient sum and invested it securely, and now it has taken to itself wings and flown away—the investment has turned out badly.

Now do you know that if you did not worry over that you would worry over something else? You are fast getting to where you would be out of your element if you did not worry. It is becoming such a habit with you that you would be sure to find something to worry over, no matter what your circumstances might be. And such a pernicious habit as it is! It makes you have troubled dreams besides robbing you of all comfort and pleasure in your waking hours.

You live in your thought-world. That is why you are so miserable. It is peopled by your fears and anticipations, and the population has multiplied till you are crowded and jostled on every side. And yet they are all ghosts, nothing but ghosts. You have made every one of them, and you can withdraw the life from every one of them. If you do not keep them alive they must dwindle and fade out. They feed on you. They are so many vampires that suck your vitality into themselves.

It is for you to say, Stop! You can go to work to make a new thought-world and fill it with angels instead. The law of being compels that you live in the midst of your own creations; for you are a living soul, you know, not a fleshly machine.

Therefore your thought-creations must become like unto the real of you, before you can see its beauty and feel its power.

What do you say? You can not help worrying? Yes, you can! You have not tried in the right way, that is all. You have tried *not to worry*. You must *do something* instead of trying *not* to do something.

You must think. You cannot help yourself. It is your nature as effect of cause. And when you try so hard not to think worry-thoughts, it is a great strain and effort and you get discouraged. You have only to think truth-thoughts persistently, and the worry-thoughts will take their departure because their vitality is withdrawn. The ghosts will vanish, the vampires die of starvation.

To do, is much better than to try not to do. Never allow yourself to brood over a disagreeable thought-egg. Get off from the nest as quickly as you can. Go and do something; sing, dance, run up and down stairs a few times and keep thinking hard—"I have nothing to worry about. God is my supply and I can not lack."

Never let yourself sit down and brood over the disagreeable. You will not change the population of your thought-world that way; and if you want it to be bright, sunny, and wholesome, you must make it so. Thoughts that are in accord with your true being are God's messengers who bring to *you* that fullness of health, strength, and peace that is your birthright. By their help you take possession of all that pertains to the eternal real of you, and embody it.

Then you make manifest your true God-being, glorifying the flesh. There is no dominion manifest in perpetual worry, except the dominion that your thoughts have over you. Your higher dominion is shown by your control of your thoughts; and the way to control them is to keep pegging away on the positive, affirmatory side.

When you worry you are negative and therefore passive to all impressions from the universal thought-atmosphere that are of the same kind. You attract what you think. Because this law holds good on the one side as well as the other, you will attract supply for your needs when you persist in the affirmative thought. Persisting in the negative or worry-thoughts, your tendency will be to experience them later on.

If you could once get a good square look at your thought-world, and knew that you had created what it contains, you would lose no time, but set yourself to work at once to change its inhabitants. There are no more forlorn or despicable creatures in the external world than you will find there; and when you constitute yourself the sanitary officer, physician, and priest of the community, you will redeem that world from defilement and darkness and reconcile it—bring it into accord with—God.

This you can do by your use of the same thought-force that has used you in making this world. By your use of it you remake your thought-world, make it into the likeness of God. You dwell in heaven or in hell according to your thought-world, not according to outward circumstances; and this world is under your control through your power to change it.

No matter what your fate may be, knowledge of your destiny and right use of thought-force will enable you to conquer it. You can reach that poise and equilibrium where no combination of circumstances can appall you, because you see the line of destiny that runs through them and brings a triumph over them at last.

Suppose you do have to leave your handsome house and live in a small one in an unfashionable neighborhood. What of it? The house and street belong only to the world you look at through the natural channel, the senses. This is not the world you live in. Though you look upon what appears to you as an external world, you are living in your thought-world all the time, and your feelings are according to that inner world.

That poor, mean, unfashionable house has no power to make you miserable. It is your thoughts about it that make you miserable, and you can be just as happy there as you choose to be. The external world never did nor never can make happiness or misery for you. It is your own attitude toward it, made into a mental environment, that constitutes your happiness or misery, your fate or your destiny.

Be glad that you are finding out what it is to be an individual even if the knowledge, and the power born of it, cost you something. Be glad that you can leave behind self after self as only "stepping stones to higher things."

As the individual you will see and live by destiny, not fate; and then the fate you thought so hard and bitter will take care of itself. See that you have the glorious privilege of *proving by use* the great creative power that is the mainspring of everything that lives and moves. Though naturally you have been used, all the while within you was the possibility to use; and experience has brought you to where you can exercise your possibility, and bring it to bear upon what you are now, naturally.

You have glorious opportunity to prove your own latent power, and you had to be pushed to where you would stretch forth your hand to lay hold upon the possible. Therefore it is all good from beginning to end, for though naturally servant, you are to become master.

The mastery of fate is gained by attention to the thought-world, and worry is removed in the same way. Set up a counter-acting tendency and eventually the victory is yours.

THE BREATH OF LIFE.

(When one has to deal with misjudgment and condemnation.)

My mortal sense cries out against what compasses me about.
It tells me that I am overburdened with a heaviness of heart,
and that every breath is pain.

It declares that those whom I would befriend smite me as
an enemy.

Their faces are dark and their hands are strong.

I turn from them to thee, O! Lord God! Almighty! Be
thou my refuge and my strength!

I lift my heart to thee and I know thou wilt not let it go.

Thy hands are stronger than their hands, thy face is full
of light and with thee is no darkness.

Though my heart still throb and beat with pain, though its
moaning still strikes upon my ear, over all I hear thy voice, and
I feel thy "Peace! be still!"

I bid it "Hush, and listen!" for I know that thou hast
power over the tempest of human suffering, and through thy
Christ I am master of it.

I know that I do not need the commendation of my fellow-
men, I yield it up to thee.

I can do without all that is less than thy Christ.

In his way I follow hard after thee.

I do not suffer and my mortal sense can not engender for
me a bondage.

I sing and rejoice, O! Lord! that I am found worthy to
partake of the human experiences of thy Christ.

I shout for joy and the moans of that throbbing heart are
heard no longer.

It has become still and content as it lies in thine out-
stretched hand.

I hear in my voice a note of triumph. I am gaining the
victory.

The veil is being rent and I behold that divinity that is mine
through thee.

Glorious is thy cross O! Lord! for it raises me to thee.

I drink that cup that may not pass except I drink it.

Its bitterness has passed and left me safe with thee.

Though darkness be over all the land, with thee is ever-
lasting light.

I see the road in which I am yet to journey with my human
feet, but I am above them and can not be hurt by their stumbling.

Thy face smiles upon me and from afar comes the message
"The eternal God is thy refuge, and underneath are the ever-
lasting arms."

I thank thee, Father, that thou hast heard me.

THE FUTURE OF THE "NEW THOUGHT MOVEMENT."

History is but the record of a process of discovery and of the efforts made to establish the new in the place of the old. From the eternal Beginning there is a steady moving on, a transition that compels the abandonment of old positions and the occupation of new ones. The laggards and conservatives are pushed and pulled into and along with the movement. The world progresses in spite of the well-meant but ignorant efforts of fanatics to make their pattern the limit of possible advancement. The frequent explosions along the line of march are but the breaking out of temporary bounds of that which must move on, impelled by the necessities of its own nature.

The past was good in its day, though containing its quota of contrasting evil for those whose vision was not opened to see the greater. It is resurrected in the present, and the present is an ascension from that past through the crucifixion that belonged to it. In the present all the good of the past survives, much of its evil is left in it as in a tomb. Can one look at both past and present, trace in the present the survival of the fittest, see the operation of unvarying law, and prophesy with any measure of certainty the future?

In time the present will have become History. Its readers will note that incubating process which brought to them their greater privileges, opportunities, and conditions, a process always accompanied by the fanaticism due to belief in and dependence upon the human fallible as the infinite infallible. They will separate the wheat from the chaff, even as we now deal with the views, efforts, and claims of our predecessors. They will make their own mistakes even though they have the help of History, and are able to see and laugh at the tendency in the present, as well as in the past, to place the means to an end in the position belonging only to that end, and thereby create new impediments in the way of resurrection and ascension.

A curious tendency of human nature is, and will be, observable at each stage of the world's history—all the way from Adam to Christ. A new revelator appears who gives what he sees—his revelation—to the world. What he gives is new, in that it is, to greater or less extent, contradictory of prevailing beliefs. Human kind is never satisfied, as a whole, with any one

view. Those in agreement with it may constitute the majority, but the minority is looking for something more satisfactory, a seeking that has grown from a sense of need.

The minority hears the new word and welcomes it. The majority is indignant at the heresy of the minority, and, as custodian of the perfect and complete truth, attacks the infidels without mercy and overthrows them if possible. But the new word has an element of strength that prevents its complete overthrow and destruction. It is kept alive, and in time the minority becomes the majority.

Becoming the majority it repeats the acts of its predecessor, bringing to bear upon the new minority the same oppression and efforts at destruction that it had to struggle against in its own feeble days. The glow and fervor, the enthusiasm and gratitude, awakened in the minority as consequence of the peculiar and particular adaptation of the new revelation to their needs, becomes that fanaticism which is the sword of destruction when that minority has become the majority. With the plea of "For the glory of God" or "For the cause of Truth" this sword is wielded with all the vigor born of the honest conviction that loyalty to Truth demands it; but in every age has been, and always will be, the few who escape it, whether its form be the stake, the torture chamber of the Inquisition, the pillory of public opinion, or the denunciation and persecution by the "righteous" of the unrighteous.

The progress of the human race, while it has been steady, has ever been, and still continues to be, clogged by the efforts of fanatics to hold the race to one revelation and one revelator as the all and only; and it requires the infinite push of God Almighty to force the race over and beyond that obstacle. History is full of proofs that God is greater than any one of His prophets, and that no one of their revelations compasses His wholeness.

"There is but one God, and Mahomet is His Prophet," in some form has been the rallying cry for the wielders of the sword. In our own day it takes shape as "I am God's chosen one," and true believers are known by their efforts to be loyal to this revelator; a loyalty which is, practically, not only an effort to stand still, but also an effort to prevent that moving on which is compelled by Nature and Nature's God. This clog upon human progress invariably breeds doctrine and dogma. The belief that the discoverer of the day "is His Prophet"—the *only* one "chosen of God," matures into the dogma that accompanies a new sect. Another is added to the long line of predecessors and Nature calls aloud "Next!"

The "New Thought movement" of the present day started as a school and has died into a sectarian church; a consequence inevitable to the fanaticism that has made its appearance in due

season in conformity to the past. The change from the Primary school to the sect with its dogma and church, has been comparatively rapid. It has taken place within twenty years.

The future of the "New Thought movement" is the continuation and extension of the school; a living word rather than a dead monument; a teaching that deals more with the discovery than with the discoverer; that exalts the revelation more than the revelator, while giving due credit to the means to the greater end. Lot's wife has her correspondent to-day as in all days. The crystallization of a great revelation in the dogma accreted around the personal revelator, is eventually left behind by those who escape from the city.

A new sect added to the long list of old ones, is conformity to, rather than resurrection from, the dead. It constitutes a majority of the "New Thought movement" but there is a minority with whom lies the promise of the future. This minority has to move through and beyond the limitations of the majority, conserving and carrying along such measure of truth as belongs to that majority, seeking for and adding to it the more that is necessary as a further step toward the completeness that gradually displaces insufficiency, leaving behind the dogma of human infallibility, the new devil of "malicious animal magnetism" and the inhuman fanaticism it has engendered. The omnipotence of love as compared with malice, the power of wisdom as compared with ignorance, the strength of honest intention as compared with desire for fame, will attend the onward march of the minority that is always the onward march of the purpose "from the Beginning."

The minority will extend the school from the Primary to the Grammar, with its necessary grades; extend it to the High school, and finally to the University where all nations of the world may together learn and rejoice over that universal Truth that is for all the sons of men, though it be colored according to their racial needs.

The early years of this movement have magnified "Healing" and distorted it by making it a desired end, sought and found through acceptance of human thought as Holy Writ. The coming years will disclose a higher education as the necessary foundation for that normal regeneration of the individual that is the only true healing; a result reached normally in its own time, through seeking the greater end—consciousness of, and demonstration of, original likeness to God.

Members by the hundreds are now gathered into the new sect through the influence upon them of the cases of "healing" reported and emphasized continually; a serving for hire upon the physical plane, that one day, through the minority, will be exchanged for the serving of the understanding that exalts above that plane.

No more striking instance of "bondage again to fear" is afforded by History than in those circumstances that are making the history of the "New Thought movement" in the present day. It is the minority and not the majority that manifests the most fearlessness. Immunity from sickness, and prosperity on the sense-plane, are the inducements that swell the ranks of the new sect. Immunity from the consequences of natural ignorance, through the understanding gained from a higher education, that redeems and saves, that makes the individual instead of the bigot and partisan, will be the inducement for the minority that will render it so wholesomely indifferent to attending circumstances, that they will die a natural death after having served their purpose by serving the Great Purpose.

Serving for hire brings its just reward, which is only a measure of possible reward. Such service necessarily circles around some one in the world who is dispenser of the benefits of the Almighty through his position as the specially chosen. Serving for the sake of service, no matter whether the present wages paid are what are desired or not, indifferent to both applause and condemnation, is service that circles around the Truth itself, while Truth moves steadily forward before the soul eluding all attempts to appropriate it in its entirety and compelling a continuous journey in the direction in which it leads.

The weakness of the denominational Church is the strength of the School. The dogmatists of this Church can not be the instructors of the School. The Universal Church will never be the upgrowth of dogma and partisanship triumphing over human desire for, and need of, "more light," through the strength and power of fanaticism. The Universal Church will come only from that School as a root which flowers in the University; for it is the hidden side of this University, the side that is toward God while the other is toward Nature.

As time goes on those identified with the "New Thought movement" of to-day will be sifted fine, both in themselves and in their work. As makers of History, future generations will read the one with the other. Father Time is never ultimately cheated, and he compels a relentless uncovering of all that is temporarily hidden. As year follows year the limitations and mistakes of many of them, due to lack of understanding rather than to intention, will wear out and be displaced by maturer judgment and nobler ambition. The ridicule naturally aroused by the sharp contrast between the new and old views, and fostered by the absurdities of language and conduct of those who are intemperate through fanatic zeal, is even now ebbing and will be followed by the flood tide of more universal recognition and respect; a result which will be due more to the School than to the Church.

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EDITORIAL.

In the desire to make THE EXODUS so far as possible a supply for the needs of its readers, and in response to numerous requests, the space hitherto allotted to the International Bible Lessons will be devoted to other articles until such time as, either by enlargement or for other reasons, they may be resumed.

While the truer and better meaning of the Bible is a question of absorbing interest to the editor, it is also true that many do not share that interest, although they are eager seekers for a higher than the old knowledge; and, for the present, the department of "Still Higher Criticism" will constitute the only space given entirely to a study of the Bible.

In subsequent numbers the EVOLUTION articles will appear in pairs; the July issue containing both "The Evolution of a Thief" and "His Alter Ego—the Honest Man." It is hoped that the contrast may add force to the naturalness and undesirability of the one, and the "possible-ness" and desirability of the other. The additional hope is also entertained that they may act as an incentive for a re-reading of "The Evolution of Evolution," for there is not one chance in a hundred that its scope and meaning have been grasped in the first reading.

If the teaching of THE EXODUS is truly the teaching of a science, as is claimed, it must have a definite order which must be discerned and followed till it is understood, in order to derive the most benefit from it. THE EXODUS is not "light" reading. By its nature it can not be such; but it does point out a way, which all who travel therein will prove to lead to that possible that is above the merely natural, and it furnishes a key which will unlock the treasury of every country and time.

No one can study it carefully and persistently for two years—or even less—without finding wherever he looks, in whatever he reads, whether they be ancient or modern authors, new meanings and conclusions that had hitherto escaped him. He becomes able to penetrate to and grasp the soul of the work through placing himself on the plane of vibration with its author; and he exclaims with one of old “There is nothing new under the sun.”

Each in turn is the discoverer of the soul-world, the voyager in its deep waters. To help to this discovery, to strengthen the feeble knees and uphold the trembling hand, to inspire with courage and hope those who halt by the way; to co-operate with Nature in the production of the individual that is the necessary forerunner of the Personal God, is the desire and effort of the editor of *THE EXODUS*.

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 per copy, and can be had of the Alliance Publishing Company, 19 West Thirty-first Street, or of the Gestefeld Publishing Company, P. O. Box 106, Madison Square Branch, New York.

Mrs. Gestefeld will be in New York on June 6th and will open a class on that date which will close on or before the end of the month. All information may be obtained of Harry Gestefeld, Alliance Publishing Company, 19 West Thirty-first Street, New York. By the last week in July Mrs. Gestefeld will be in Jackson, N. H., at Wentworth Hall, the charming hostelry presided over by that equally delightful host, General Wentworth; and will remain there long enough to teach a class, and participate in the Congress held in Jackson during the summer. All communications addressed to Box 106, Madison Square Branch, New York, will be forwarded to her.