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THE EXODUS

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THE EVOLUTION OF AN EGOTIST.

You resented what was said of you the other day—"He is the incarnation of selfishness"—but you know it is true. You may not have reached the point of acknowledgment, but in the secret place within you confession is made, even if your lips are dumb.

To "see ourselves as others see us" is not pleasant, is it? It has an ugly sound—selfishness; and you pride yourself on being always ready to help people when they need help; but the feeling of shame, slight though it be, is evidence that there is ground for the accusation.

It is good to be ashamed, it is an excellent symptom; so encourage the feeble feeling till you are impelled by its growing strength to look into the matter; till you are ready and able to study and read yourself. The feeling belongs to a stage in that evolution that is the progress of the human race; a progress preceded by the development of lesser species who are incapable of it.

When you have no immediate occupation, study Nature. When you feel contemplative and thoughtful, study Nature. When you see ignorance, wickedness, and crime around you, study Nature. When you wish you were better than you are, that all men and things were better than they are, study Nature again. A feeling of shame as an incentive to this study is a delivering angel. Nature understood will redeem you and redeem the world from the deplorable conditions that attend the evolutionary process called existence.

But what is Nature? It is not meant that you shall look to see if you can find two leaves exactly alike, or listen to the hum of insects and the song of birds; but that you shall seek for causes and follow them to resultant effects.

You are Henry Brown, brother to the other Browns whose characteristics we have been considering. This you are quite sure of, but how you came to be what you are, and what lies before you in the future, you feel very uncertain about. This is because you have not really studied Nature and made friends with her by

coming to know her office, your relation to her, and what she can do. Understanding is the key to her mysteries, and the applied principle of evolution is turning the key in the lock and opening her doors.

She will become your confidant and friend, if you will let her, but you must begin aright. Roaming in the woods and fields for Nature-studies is good, but there you do not—probably—get the clew that will lead you along her labyrinthine paths. You, yourself, are the clew to the rest, the starting point for a discovery of such magnitude, that the sun may well stand still when you, as a modern Joshua, command the armies of the Lord.

What are you? Can you answer the question? You look out upon trees, rocks, and flowers. Can they see you? You study them, do they study you? You compare them one with another and say "better" and "best." Do they compare you with themselves, or with your fellow-men, and say the same? You see yourself, and you see them as not-self, as something which you are not. Yourself should be more than any not-self if you are able to do what the various not-selves do not do.

Visible Nature seems to be a collection of not-selves, with you as the onlooker. Some day you will learn—it is part of the great discovery—that the thing you see when you look in the mirror is not you, but yours; another not-self that is related to all the other not-selves, as is proved by embryology; and you, the looker-on, see it as it cannot see you.

This you, this onlooker, had no name till it was connected with the person—the not-self—born of Mr. and Mrs. Brown. The personal name to which you answer, Henry Brown, had its origin, then, with them; but that onlooker, now identified as you, did not originate with them. It was in Nature waiting its turn to appear, preceded by the long procession from cosmic dust to a human being.

When its turn to issue forth from the great womb was reached it came, wearing a family likeness, because certain molds had been prepared by previous generations of the family Brown through which it passed and emerged, wearing their impress; and what so emerged and became identified with the little flesh organism born of Mr. and Mrs. Brown is the Henry Brown whom we are considering.

Nature is one vast storehouse of tendencies, and when you understand your relation to her you will be ashamed of none of them. If you have been taught to be ashamed of them, you have been unwisely taught. If your morality is conformity to a standard raised by the community in which you live, conformity in public with an indulgence in private which is condoned on the ground that "it is nature," you have no true morality.

Every tendency and impulse you have is natural, for it is the effect of the cause or causes that produced it. Imagine liquid

jelly cooling in molds, being turned out of one into another, growing harder and firmer, wearing the impress of each, an impress that remains even though overlaid by those received from the later molds. This is Henry Brown who is using that physical organism seen in the mirror, and upon which appear, at intervals, the impressions received from these molds.

This is the *natural* Henry Brown, the embodiment of family and racial tendencies, *to which he has yielded* involuntarily. By so yielding he has built into his nature-body those previous mold-impressions and they have become flesh, have become incarnated.

This, perhaps, is hard for you to understand, but if so, it is mainly because you have lived upon and looked at the surface of things while you were told that God made you when you were born. At times it has seemed ridiculous to you that God should keep busy making new souls and sending them into the world with natural proclivities for which He intended at some future time to damn them.

It is easier to see and feel that from the time the first tiny organized thing came together out of eternal elements, the power of self-recognition has been growing within every one having place in the long procession, till, in time, this power is increased and concentrated with the human organism as one whole. The power to know self bursts upon the world at every birth of a man-child, that birth that is the first opportunity for such knowing. This power previously latent becomes existent, and existence is the means as well as opportunity for its development.

You, Henry Brown, are both Nature's product and opportunity; product of her natural sequence, order, and force plus racial and family creation; opportunity for the incarnation of this sequence and this creation. You have been brought into the world; what are you going to do with the world?

What you have been doing is easily told. You have lived according to natural instincts and the impressions made upon you as you passed through the molds created by the race and the family. You have not used the offered opportunity as it might be used, because you did not know you had one. You had the early moral and religious training that pertained to the community and was accepted by the Brown family, but as the individual you had your own way of living, however much you conformed to the family outwardly.

But you were smart—that is just the word for it, smart. You were smart as a small child, as a boy and youth and as a man. You were “the brightest one of the family,” and so a certain deference was paid you. There was a difference between you and your brothers and sisters in the treatment received from your parents and relatives. When you entered upon your professional life you were applauded for your ability and encouraged by recitals of your past achievements.

When you became successful, working beside others who were unsuccessful, though they had, you thought, opportunities as good as your own, you were proud of your success and rather scornful of their non-success. Every one admired you for what you had accomplished, listened to what you said, repeated it again and again, asked your advice and endorsement. Those who had an object in view flattered you, and you grew to feel that Henry Brown was the Brown of the family, the man of the community who was entitled to all the deference possible. Your name had a sweet sound in your ears, others' faces were mirrors in which you saw reflected your own estimate of yourself. What a shock it gave you when you first heard "He is the incarnation of selfishness!"

What! Fault to be found with you? Impossible! Do you see how, insensibly, you had grown to the point where it seemed audacity for any one to hold an opinion of you contrary to your own? How your natural tendency had become dominant as that egotism that made Henry Brown an egotist?

Because the tendency of Nature, due to her governing principle, is toward individualization, this tendency is in you as her product. Because you are a member of the family Brown, its tendencies, set up and cultivated through generations, are also in you. They are added to and therefore strengthen Nature's tendency. Your ancestors, some of them, were positive, dominant men, even tyrannical, and some of the women were meekly submissive to them, effacing themselves and helping thus to exaggerate the masculine tendency to egotism.

As the latent onlooker in Nature you passed through all these generations, emerging into existence through these molds, stamped with their impress; and with you the tendency to egotism is the dominant one that overlays the others. Though Nature's incarnation, you are also the incarnation of a tendency dominant over others, one that differentiates you from your brothers and sisters.

Like the Pharisee of old you have thanked God that you were not as other men, not seeing that you, like them, are a natural product and are entitled to no credit for what you are. Neither are you worthy of condemnation till you become aware of your possibilities. Is the grass entitled to credit because it is green, the tree because it sends forth branches, the bird because it sings?

Both as a human being and as an egotist you are equally a natural product, just as your brothers, the liar, the thief, and the miser are natural products. In Nature you are related to the rock, tree, flower, and animal, and to the Brown family. This is your lesser relation. You have a higher. You are also related to those possibilities that are yours as the highest product of Nature—highest, when unaided by voluntary co-operation with her.

Those who condemn your egotism will not condemn *you* when they understand; but they will greatly regret your failure to see and act upon your possibilities when they are shown you. Here is a distinction that will always be made when love for truth and for mankind—they belong together—clarifies the vision. "Neither do I condemn thee. Go and sin no more." This is condemnation of a deed, it is called sin, but not of the doer of the deed; a distinction not always made by professed savers of souls.

What you are as a product of Nature causes you to do many things, because you do not oppose your individual power of resistance to the natural tendencies. You, like your brothers and sisters, excuse yourself with the plea "It is natural to me. I was born so." True enough; but does the fact really excuse you? Not for a moment, after you have begun to see your possible power as the individual.

Existence is the process, long or short as you will have it, of emancipation from the power of natural tendencies. No matter what they are, how undesirable they may be, nothing that is natural is bad in itself. It is *bad for you* if, by it, you are held back from the achievement of your possibilities. This is a part of the great discovery, and it makes necessary a new system of ethics—new to our boasted Christian civilization, but taught nineteen hundred years ago.

Your emancipation from the power of natural tendencies is what is being worked out by your experiences. The consequence of these tendencies is being brought home to you—what you heard said of yourself the other day was a part of it, and more will follow. Only by experiencing the consequence do you learn to estimate yourself rightly, learn your true relation to Nature and the family, find your higher relation and how to adjust yourself to both.

To see disapprobation where you had looked for approbation is good for you. It makes you stop and look at yourself instead of moving serenely along your self-satisfied way. It is necessary for your emancipation, and the face in which you see it is the face of a friend, even though he avow himself your enemy. For years your first thought has been of yourself, your estimate of yourself the standard by which you have judged every one.

Steadily, year by year, that egotism to which you have a natural tendency has grown, till it dwarfs, by comparison, everything in you. How *you* think, how *you* feel, what *you* desire, what *you* have, fills your mental horizon, and there is little room in your thought-world for anything or any one else. One of these days you will become desperately lonesome if you do not let in other inhabitants. The circumference of your world will contract till you are crushed by it.

Emancipation, liberation, is what you need; and to gain it, to escape from the power of natural tendencies, having paid your

debt to Nature, you must recognize and assert that great Power of the Whole that is the power of the individual. The individual is more than Nature's product or the member of a family. He is the destined Master of all.

In you, Henry Brown, destiny confronts tendency. Which shall win? With you, nowhere else, with no one else, lies the choice. Shall the egotist be perpetuated, or shall the Master of the natural self be born into the world through you? As the egotist you throw away crown and sceptre; as the Master you wear them upon the throne of that destiny involved in your origin. As the egotist you are a credit to Nature; as the Master you are a credit to yourself, for only by voluntary effort can you sit on that throne. The very evolution that has brought you as Nature's product will work for you as you endeavor to become more than that product. Having brought you, it will bring through you, as you make your possible effort, the higher being that, as successor to the natural-human, may be called the divine-human.

This is a great world that we see, and the interior world, Nature's workshop, is still more vast. It is a wide domain that awaits the individual who can lay claim to it and establish his claim by knowledge and effort. Since the arrival of man this has been the goal set before him. For untold ages all seers have discerned it, all prophets foretold it. Whatever the racial colorings and characteristics the same story has been uttered in all tongues.

You, Henry Brown, the egotist, with relatives whom you consider no credit to you, are a magnificent possibility beside which everything in the universe dwindles into insignificance. Not a living thing that has preceded you in the long procession and is now grouped around you can become what you may become as you stand here, Adam in the Garden of Eden.

Look out over your domain. In Nature's order all things are subject unto you as fractions are subject unto the unit. They are necessary to it, it is inseparable from them, but it is greater than they. In your own order you *establish* your dominion over them by gaining dominion over your natural self. The coming of this dominion has as legitimate a place in evolution as has any previous physical form, for it is the form of the infinite, veiled by flesh and blood structure. All things visible must be translated into the invisible to reappear in their right relations. When you see your self in your right relations to both visible and invisible, you can work with a will, knowing that the result is absolutely sure.

Begin to gain this dominion over the natural self by watching your thoughts. You will see that your first thought at all times is self. The moment you notice this try to think of what you can do for some one else. All great results are made of small beginnings. This watchfulness is concentration of energy where it will yield the greatest result.

THE ALTER EGO, THE SELF-FORGETFUL MAN.

"The first shall be last, and the last shall be first." The progress of the race is the fulfilment of prophecy, a fulfilment which appears first with some member of the race. How literally shall this prophecy be fulfilled! How possible of fulfilment for you, if you will have it so!

Your other self, your alter ego, is not first in Nature's order but last. The natural self is first—what is dominant in Henry Brown. That the evolution which has brought you may continue unchecked, it is necessary that you, of your own will and choice, place that other self first and the natural Henry Brown last; the alter ego first, as your dearly-cherished self-ideal, the natural Henry Brown last, as a mile-post to be left behind in the onward journey.

It is a good thing to think of self, but of the last rather than of the first self. The thinking is all right, the object of the thought may be better and better.

Look at this other self whose presence is a benediction! "He went about doing good." This does not mean that you must abandon your present occupation and devote yourself to philanthropic work. It means that where you are, in each natural relation and position, you shall cultivate *in yourself* this other possible self who, in the universal natural darkness, is a ray from the infinite sun.

Thinking of the needs of others, having first discovered their needs through sharing their experiences, placing helpfulness for others before gratification for the natural self, you grow to have altruism in place of selfishness. Your alter ego, the self-forgetful man, yearns over others, desiring that they may have all good things and opportunities, to the end that this quickening that shall help forward their becoming may come.

He is a revolutionist only as an evolutionist, and overthrows by building. He gives, not merely his money, his material possessions. These are the least he can give. He gives himself. He loves mankind, not merely some members of it. He is free from bondage to his worldly possessions. He owns them, they do not own him. He is free to give his heart, his life, his strength, his

effort, his love to the betterment of his fellow-men; and he gives it as royally as becomes the king.

What are the outward signs of this alter ego? You are riding in a street car which is nearly filled. Another passenger enters and looks for a seat. Henry Brown's thought is "Let him stand. There is no more room without crowding, and I am not going to make myself uncomfortable for him."

The alter ego's thought is "To stand is uncomfortable for him, I will help to make him comfortable," and he acts at once upon the thought, his face reflecting the spirit of loving willingness where Henry Brown's is rigid with the determination not to let any one impose upon him.

A small thing? Yes, one of the very small things whose aggregate is existence; one of the tests of the quality of character.

As Henry Brown you would head the list of subscribers to a fund for soup-kitchens for the poor, and stick to the principle of "first come, first served" wherever you go. Your alter ego sees that the "first come" is the first to serve; the one who has first come to see the higher needs of human souls is to be the first to serve those needs, and this willingness will guide his life.

You, the natural Henry Brown, are the servant of natural tendencies. Your alter ego is the servant of almighty principles, and consequently king over tendencies. What matters your momentary discomfort, or, loss, if an act or word of yours can quicken a god in a natural man? Is not this worth giving yourself for? Can you not lay down your life, the life of the natural self, to find that life that is more lasting? Will you not live more truly in your aspirations, your efforts, your deeds, than in your flesh and your sense-gratifications?

The alter ego can stand unmoved in the midst of turmoil and confusion, the strife of souls still in bondage to tendencies, and bear all things, blessing and not cursing; loving his fellow-men and their common destiny well enough to forego the momentary for the lasting, finding his joy in their joy, his reward in their redemption.

The egotist is the lover of the natural self, and the natural self is perpetuated by this love. The altruist is the lover of the alter ego, and the grand self is quickened in human souls by this love. Displacement is compelled by evolution and as the great evolution that brings a better in place of a lesser moves on, the alter ego will displace Nature's product.

Structure on structure has been builded since the dawn of time, but the structure of character is to come. It is the work confronting the child of the avenue and the child of the slums alike; and though Henry Brown gives thousands of dollars to benevolence, unless he gives himself also, his gift is but chaff before the wind.

The natural self is the builder of a better self. As product

of Nature you have your opportunity to build that which shall endure when Nature's product has reached its end. Would you like to have a rule to follow in your efforts to bring forth your alter ego? Be able at all times to yield your personal preference. Be unable at all times to forsake your principles. Be ready at all times to listen to others. Follow this course and Henry Brown will be transformed into the alter ego; for you will make a mold whose impress upon you will overlay all the others.

You will have a larger family than you had before, and the name of all its members may not be found in your genealogical tree. You may find many thieves, liars, and misers in it, "all sorts and conditions of men," but you will not find one who has not the god-possibility in him, no matter where, as Nature's product, he was born.

This may not be theology, but it is evolution, and in the long run evolution will survive theology. Deserters from the theological ranks are not infrequent, and they are almost sure to become recruits to the other standard. Theology has not a leg left to stand on when its God, who is a respecter of persons, is taken away. It falls by its own weight. If you have outgrown theological bugaboos, you will have eyes for the god in men, instead of straining them after a far-off, revengeful Deity.

You shall not make effort to bring forth your alter ego because you are afraid of what God may do to you after you die, or before. Be afraid of nothing. Seek to understand every thing. There is no such God as theology has pictured. He is an invention of man's ignorance and wears the ear-marks of this origin. God is Love. This is the testimony of the Gospels, of the Great Teacher, and of common sense. You will know God only as you love, and in your love for others you will find God.

Selfishness dwarfs, shrivels, freezes, and starves the soul. Selfishness is natural; it is the "struggle for life"; but "struggle for the life of others" is the saving grace, the redeemer from bondage.

You, Henry Brown, the incarnation of selfishness, carry a god in you that can make you willing to be crucified, if your pain would set others free from pain. Looking out into the world you see, on all planes, the sacrifice of one for the good of the many. This is universal, the Great Push compels. You, and nothing below you, are capable of *voluntary* sacrifice; an offering up that is really a gaining all and losing nothing, for you can but profit by the exchange.

Give yourself, give your life "a ransom for many." Give up your desire for self-gratification as unworthy, and serve the great principle of evolution which is sure to bring you to your own at last. This will be no sacrifice *for you*, but a glad offering, given with thanksgiving that your enlightenment enables you to so quicken the god in men that he shall arise from the dead.

STILL HIGHER CRITICISM.

Joseph's history shows also that adversity may really be prosperity. Before being cast into prison "he was a prosperous man." Imprisonment for the offence attributed to him is most cruel adversity, according to our view of such a situation.

Our experiences are classified under the two general heads, agreeable and severe; and passing into now one and then the other, we are happy and prosperous, or in the midst of adversity, as the case may be. But the soul that knows—the first head of the river, but the last to water the garden—that interprets the dream of sense-consciousness, understanding its nature and office, can foresee the time when its present adversity shall give way to prosperity; for "all things work together for good to them that love" and serve their true being—the Lord.

The most trying and painful circumstances conceivable will yield a measure of good to the one who can interpret human existence and foresee its ultimate. Never one heart so crushed and broken that it cannot pulsate with thankfulness for all it has experienced, once the great purpose that is being worked out is discerned. Bitter suffering for the Adam-man, undeserved from his point of view, is but a temporal means to an eternal end for the Joseph-man. The Adam-man submits to suffering because he cannot help himself. The Joseph-man says, "suffer it to be so now, for thus it becometh us to fulfil *all* righteousness," permitting all experience to have its way with him, because he knows his way through it, and how to conquer as he goes.

The imprisonment of Pharaoh's chief butler and baker, the restoration to favor of the one and the destruction of the other, is duplicated, sometime, in our own lives (Chap. XL.). Physical bread and wine have their metaphysical counterparts. Bread as the food, and wine as the stimulant, are for the soul as well as for the body; and throughout the Bible, notably in the New Testament, reference to them is frequent.

The soul in its progress from being to Origin, from Adam to Christ, must be both fed and stimulated. As physical food rebuilds the organism, replacing waste, and is incorporated after being eaten and digested, so the psychic organism, which every existent soul is engaged in building, must incorporate the mental

food eaten by the soul. Without food—daily bread—the soul would not move forward along the line of destiny. Without a stimulus it would lag sorely on the way.

Thoughts being the food or bread for the soul, the psychic organism, or body, is the incarnation of our thoughts, of the bread we mentally eat. It follows that the quality of that inner body, whatever the appearance of the outer body, the "coat of skin" that clothes the inner, must be according to the food it incorporates; according to the thoughts.

The "chief baker" in the Egypt of sense-consciousness must sometime be put to death, will be put to death when the natural dream is interpreted; for the thoughts first natural to the soul, the bread it naturally eats, are according to appearance and not according to the true being and its likeness to God. They are consequent upon the beguiling of the serpent and will continue to possess the soul till it seeks understanding and offers them resistance. They are "baked" or prompted by the mortal sense natural to the soul. Because they are natural there is need of a stimulant to rouse opposition to them and stir the latent energies to action; to enable the soul to draw upon the resources of being and cast out the "unclean spirit"—error-thought—possessing it.

The "wine of the Spirit" and "the food of the Spirit" must supplant the natural food, in order that the natural body that is first may be supplanted by the spiritual body that is last. As builders of "the body that shall be" care in selection of soul-food is requisite, and he who has been our "chief baker" is to fill that office for us no more.

"They dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning . . . and they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God?" All is Mind, a saying that, in its turn, not only needs interpretation but, in the present day, is being interpreted and demonstrated. God as Mind, rather than as a blood-thirsty being executing a desire for vengeance, is the higher idea of God growing in the minds of men; and the higher practicality of living is from the basis of this idea.

The number three in the dreams is a help in their interpretation when we remember its significance in the first chapter. "On the third day he rose from the dead." By it progress is shown, a progress that is a forsaking of old ways and means in favor of those that are better adapted to the discovered higher needs of the soul. "Risen from the dead" must be the verdict earned by the soul's efforts to supplant the natural with the spiritual, at each stage of its journey from Adam to Christ.

Looking upon the visible world with the natural sense, then seeing more truly with insight, then understanding from the basis of governing principle the relation of the visible to the invisible, gives that "third day" that, in repetition, registers the soul's progress out of the mortal-natural into the spiritual-natural that is the fulfilment of the purpose involved in origin.

"All manner of bakemeats" are for us, indeed. All possible kinds of thoughts are ours naturally; they are in "the uppermost basket" and must be dealt with by that faculty of being that can "fly in the open firmament of heaven." The understanding must analyze them and divide the truth in them from the error, separate "the sheep from the goats." "The birds did eat them." "The birds shall eat thy flesh from off thee."

The third day is always a birthday. "And it came to pass the third day, which was Pharaoh's birthday." Progress is continuous rebirth for the soul, birth into a higher consciousness that conserves all the good and truth on the former level, and excludes the error that thus becomes dead.

Pain rouses resistance, in place of submission, to suffering; and however previously feared and shunned, is found beneficent when its causes are understood. When violation of law is replaced by voluntary fulfilling of law, as it is on a "birthday," the "chief butler" is "restored" "unto his butlership again; and he gave the cup into Pharaoh's hand." "The cup that my Father hath given me, shall I not drink it?"

The cup of human experience, though sometimes sweet, is more often bitter—bitter unto death; and we, too, pray "If it be possible let this cup pass from me." Happy are we if we can say also "If this cup may not pass away from me except I drink it, thy will be done." Out of this cup every soul must drink to the dregs. It may not "pass" otherwise. Only by proving does the soul know absolutely; know the infinite resources of being and the practical power of God-likeness; know, not only crucifixion but the power of ascension and victory.

The hand that places the cup to the lips removes it never till the cup is drained; but it is also the hand that protects and strengthens, even though the dregs of "suffering unto death" be found there. To understand that the strength that gives victory over death, and the protection that affords safe passage through the lion's den and the fiery furnace, is sure, is to be able to say "thy will be done"; for this will is seen as unvarying order in the universe leading to the accomplishment of the Great Purpose.

Pharaoh's dreams illustrate a consequence of this order, the necessity of proving what is seen as truth. (Chapter XLI.) It compels acquaintance with the difference between theory and practice. With theory one may see, but only by practice may one feel what he sees. For the mere theorist there is sure to come a time of famine; the time when his theory as to how experiences

may be avoided or conquered, is put to the proof and found lacking. Feeling is stronger than theory and will sometimes put theory to rout so successfully, that it never shows its face again. This is sure to be the case if the strong, unchangeable rock of understanding does not underlie the theory.

The time of famine, the time when feeling is too much for theory, is foreseen by the Joseph-soul, and prepared for. It is better to prevent than to cure; better to store up in advance of the time the means that will carry one safely through it; better to have a full storehouse to draw from when the valuable theory reaches its limitations.

One has but to observe the experiences of those who rely upon mental instead of physical means for the relief of suffering, to see an example of this time of famine and the need of a storehouse to draw from; to learn how this time is to be met successfully. The mental method of treatment has succeeded in numerous instances where other methods failed; and yet this method does not always work a change as soon as desired. Its accompanying theory is perfect, when logically worked out, yet, even where it is accepted without reserve, suffering sometimes continues. What is the matter?

Proving is consequent upon theorizing, and the change that is individual proof of the truth of the theory—feeling—is growth, and not miracle. This growth is a process of supplanting; supplanting the merely natural with the higher spiritual. The feeling which is to supplant the undesired feeling has to be cultivated; and in this time of cultivation every little gain in any direction is corn in the storehouse. Every right thought, every effort to abstain from the old way of thinking; every effort to love unselfishly the world and every one in it; every attempt at right self-discipline, is corn in the storehouse. The smallest measure of progress in any direction, and a small one will never fail to follow effort, is a resource to be drawn upon when the mortal sense of self is too strong at the moment to be overthrown.

Suffering in some form, physical or mental, is sure to be experienced in some measure even by those who have found the way out of suffering. The full-grown man does not step directly out of childhood. He comes surely; the childhood is the promise that will be fulfilled, but the time of famine lies between. Genesis, as well as the New Testament, teaches the individual power to prepare for this time. Whether it be "corn in the storehouse" or "wheat in the master's barn," a supply sufficient to hold the soul true to its aim and effort can be secured in the "seven years of great plenty."

THE MASTERY OF FATE.

You are one of the many who are ghost-ridden, and your ghost is the fear of death. Wherever you go, he is with you. When you are the happiest is when he makes his presence felt the most forcibly. Just when everything is according to your desires and you are congratulating yourself upon your good fortune, his chill breath freezes you and his clutch almost paralyzes you. "What if I should die?" you mentally gasp, and a sickening fear of what lies beyond excludes all else for the moment.

Fear always accompanies ignorance. You are ignorant of the nature of "here" and consequently can have no knowledge of "there." If you knew more of what and where you are now, you would have an approximate knowledge of what and where you would be then.

Look at your hand. It is yours, and you use it, but it could be amputated and you would still think, hope, and feel. Both hands could be spared and this would still be the case. Both hands and both feet could mingle with the dust and you would continue to suffer and enjoy, to plan and reason. Sections of your body above hands and feet could follow into the invisible, and you would still be entitled to the rights of citizenship.

How is this? If the body is the man, in this case but half a man is left—half a citizen. If the citizen is still complete, the man is complete. If the man is complete, his body is not he. If his body is not he, its destruction cannot make him incomplete, or less than he was when he had and used it. If some members of the body can be spared without impairing the man, the inference that the disappearance of the whole body would not impair the man is warranted.

But, you say, "we have no evidence that the loss of the whole body does not affect the man. This is speculation."

What is speculation? Thinking apart from, or contrary to, the evidence of your senses, you say.

Did you ever sit in a railway car in the station—of course you have—beside a train of cars on another track, and, looking from the window, say, "We are moving"? You thought the car you were in was moving—you had the evidence of your senses—when it was the other train that was moving. Your car was stationary.

"What I see, I know" you are accustomed to say. What you see is what you do not *know*, in the sense of understanding it. It is what you believe in from the basis of appearance. Sense-evidence is one thing, reliable evidence is quite another.

"When I see a man put his hand in another man's pocket and abstract his pocket-book, I know that man is a thief," say you? You believe, you do not know that man is a thief, and because you are judging according to appearance—sense-evidence. He may have laid a wager with the other that he could pick the other's pocket undetected. In this case he would be no thief. Even our municipal law recognizes motive and intent, or the lack of them, in the perpetration of an act. The evidence submitted in a court of law must be metaphysical as well as physical.

Do not be too sure of your evidence when it is of this kind—sense-evidence. And this is all the evidence you have of what death is, till you set yourself to work to find another kind. Yesterday you saw the man, to-day he is dead, in the to-morrow his body mingles with the common dust; and that is the end of him according to sense-evidence.

But whether or no "that is the end of him" depends, not on what you see, but upon what he is as a man. If the man is as complete after all these sections of his body are removed as he was before, then his body is not he; and if not he, the removal of the whole body may still leave him intact.

The senses cannot reveal the nature and destiny of man. They can recognize only what is recorded in his flesh-body—the handwriting on the wall; and they will even misread that. Not till faculties act with the senses, supplementing their limitations, can his nature and destiny be seen. You see more truly with your faculties than with your senses, if you only knew it; but you have been looking through your senses so persistently, you have not developed your faculties. If you had, you would not be afraid of death.

Your hands and your feet are your possessions, they are not you. A change can take place in your possessions without being a change in you. You are the same man if you have a thousand dollars or if you have none. There is difference in your feeling—probably—but not change in you as a man. Your body being your possession, change in you does not necessarily follow change in, or loss of, it.

If this is true, that amputation of your whole visible body that is called death will not change the thinking you, your ability to think and feel. Your brain not being the thinker but only that part of your possessions that registers his thoughts, its loss will prevent that registration in a physical body, but not the destruction of the power to think them.

See this difference and you will see that your survival of your physical body does not depend upon it, but upon what you are as

that living something that uses the body. What follows? To-day, now, while using that possession, your physical body, your feeling constitutes your happiness or misery. If the thinking you is complete apart from that body, and survives the wholesale amputation, you will still feel, and, therefore, enjoy or suffer. Your capacity for feeling must remain unchanged, though what you feel cannot be recognized by your remaining friends because you have no longer a body that they can see. That amputation makes you invisible to them, therefore they do not follow, from the basis of sense-evidence, your subsequent career.

Are you afraid of what you are now? Of where you are now? If not, you need not be afraid of what and where you are then, and you can be sure that you will continue to exist. But of this you may also be sure: as you need to become better than you are now, so you will then need to become better and better; for this necessity is inherent in your nature.

A part of your fear of death is due to the teaching you have received and to your own confounding of condition with locality. You have been taught that you were wicked, that God was angry with the wicked, and that you would surely suffer in the place of torment after death for the deeds done in the body. While this is true in one sense, it is untrue in another.

There is a place of torment after death, because the feeling you survives death and continues to have experience in which the results of former acts are encountered. To see that you might have done better and what you have lost by doing as you have, is a place or condition of torment prepared for you by the law of cause and effect. But this law makes you the punisher as well as the redeemer of yourself, and you need fear no wrathful God.

What the law brings to you, while you are ignorant of it and its working, prepares you for what it will bring for you when you know how to use it; and your torment fits you for mastery of the conditions that cause it. As you are in torment now while you have a physical body, if you prepare torment for yourself, so you will be then; no more and no less. And yours is the power of emancipation from suffering by ceasing to create the conditions that cause it. There is no hell other than in yourself—your own condition. Heaven and hell are side by side.

Do you remember when you were a small child and your mother tied you to the stair-rail with a clothes-line, leaving you free to run as far as the line permitted, but preventing you from wandering out of her sight? And how sometimes you would succeed in untying the knot and scamper away, when for a long time she could not find you?

Your flesh body is not you, but what you are tied to in the childhood of self-consciousness. Sometime, not realizing how or why you do it—unless you have become wise—you will untie the knot, or cut it, and depart from the sight of your friends. And

you will enjoy a kind of consequent freedom without, however, failing to experience what you have prepared for yourself.

See that "before death" and "after death" constitute one continuous "now," in which is the incident of loosing the clothes-line—the "silver cord" that connects you with that house, your physical body. You are not the house, you are attached to the house, and you will become detached from it, having a wider area to roam in, but under the same necessity for gaining understanding of the nature and destiny of man that you were under before.

Clothed with the flesh, you see the flesh. Hence you see others, and they see you. Unclothed, you will not see others as you see them now, and they will not see you. But you will still see; your powers do not belong to the physical body. The power to see is in you, but while you use a physical body you see through that body. Afterward, you see without it.

In your dreams at night your physical eye is fast closed; but you see, and remember what you see. Then, what you see and do is, in large measure, independent of your physical body; and by this experience you may understand the life after death to be the continuation of what you are before it, but without the flesh-body that is now so active. Do you miss that body in your dreams? You seem to yourself quite complete, do you not? But your eye is closed, your feet and hands are still; and yet you walk, talk, enjoy and experience pain.

With you are opportunities; in you are possibilities. Your hereafter will be, always, what you make by the union of the two. So great is your own power that you need fear neither God nor devil. So dense is your, and all men's, natural ignorance of it, that you do fear, anything and everything, and live for years a ghost-haunted man. Inherently capable of becoming a god, you become, instead, a prey to all manner of surmises and happenings.

Put them from you. Shake off the weight that oppresses you and step out into the sunlight of self-knowledge, a free man. Not all the forces of the universe can extinguish you. They can make you smart, will make you smart, so long as you need that incentive to find yourself.

God is Love. What should you fear outside yourself? Death may be to you a lifting of one veil and the drawing of another; that is all. Veil upon veil may be raised and lowered, and, through it all, you are you. Identity remains. It stands for a time before a veil and then passes behind it.

You shall neither fear nor court death. You shall be ready for it by "dying daily." When you look at the sun you say, "it sets." When you are the sun you say, "Behold, I am here," though others say "it has set."

THE BREATH OF LIFE.

(When there is need for self-poise.)

With my outer eye I see the features of thy face, O Lord!
With my inner eye I see thy heart. I stand between the two,
safe and secure.

Thy face draws me, and thy heart holds me as mine own
answer unto thee.

I am free from all danger, I cannot be drawn to my falling.

Nature, that is thy countenance, smiles upon me, and thy
voice and her voice are one.

Though many mortal cares perplex me, though my strength
fails oft, through thy great heart I am fed and lifted to the place
of calm.

Seeing with the inner eye I can "be still and know" God;
for through thee God meets me face to face.

O Lord that art my lord! Thou bindest me fast to God.
From that secure dwelling place I see my feet wandering in many
paths, but I can never stray from thee.

Though these mortal feet are dust-covered and weary,
though the paths be many and winding, the way is one, for it is
the King's Highway.

I come in the name of the Lord and blessed is he who so
cometh.

I see the right and follow it, the wrong cannot entice me
from thee.

I have now, this hour, perfect self-poise, for by thee I am
both strong and wise. I see and know what I should do and in
thy strength I do it.

All honor and glory unto thee, Lord God Almighty. Though
moans come from afar, thou fillest mine ear with songs of rejoic-
ing.

Thou knowest me, and I know thee, and God is over all.

Thy future is an open road before me. It but leads me
further into thy heart, and I know that whatever the experience
of the way, I shall "dwell in the house of the Lord forever."

Thy strength is my strength, thy love is my love, thy wisdom
is my wisdom. All mine is thine and thine is mine.

I stretch forth my hands and I touch thee. I lift up my head
and I see thee.

Thou wilt never forsake me and I cannot loose myself from
thee.

Serene I move amid the noise and clamor of mortality and
hear it not because of thee.

No mortal thing or place can disturb my calm and peace.

I am that I am, and they are not.

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EDITORIAL.

The process of adjustment that always accompanies change from old to new conditions is now going on in connection with the place the Bible holds in the minds of the people. So many have suffered a violent reaction from the teachings of their childhood, inevitable when mature thought succeeds the trusting confidence of that age, that they have unwittingly become as extreme in their estimate of the value of the book as were the teachers from whom they turn.

Only the middle ground of unprejudiced individual examination, and suspension of judgment till it is concluded, can help the process of adjustment that shall place the book in its true relation to the people as God's Word. The Word of God is sacred wherever it is found, sacred because it is truth. It may be found in many books, with many nations, in any and every part of the great beautiful world that speaks that truth in Nature's language, the tongue heard and answered by the soul.

But the book we call our Bible appeals more directly to us as the book for our nation; and when the prejudice of early training and the equal prejudice of the overtrained intellect are not permitted to stand in the way of right judgment, it will become practically what it is theoretically—"a lamp to the feet and a guide to the path." As lamp and guide it is a never-failing supply, an ever-ready dispenser of needed knowledge, strength, and solace.

Its greatest value lies in its masterly illustration of human nature, presentation of the fixed principles that make human nature what it is, emphasis of the power of the individual, explanation of the practical results of this power and how they are accomplished.

The several writers of the Bible spoke directly to the individual, an appeal to the soul that the soul must answer or reject. They recognized and respected the rights of the individual, yet pointed out, with the sternness of impersonal law, the conse-

quences of ignoring opportunity. They wrote as they saw and felt, and if the reader discriminates between their vision and their feeling, many seeming inconsistencies disappear.

To rightly read the Bible is to speak with the inspired souls that wrote it, feel their companionship and strength; an association that annihilates time and space and forms a brotherhood that endures through eternity.

Till the Bible is rightly read it cannot be appreciated. It cannot be rightly read while either the prejudice of dogmatism, or the prejudice of intellectualism stands in the way. This prejudice one side, openness to conviction in its place, the history in the Bible considered as illustration of what is abstract, and the way is clear for that understanding that illuminates the book from cover to cover and reveals its beauty, truth, power, and practicality.

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.

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.