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THE EVOLUTION OF A DRUNKARD.

With the exception of the thief, you are the member of the Brown family whom the others most despise. They have their faults, they acknowledge, but, thank heaven, they are not what you are, and they wish you would take yourself off to some remote part of the world where they would never see or hear more of you.

You have come to think so yourself—that you are of no account, no use to your family, and that the best thing you can do is to drink yourself to death. Night and day you are beset by an uncontrollable desire for drink, and no matter what it costs to gratify it, you must pay the cost, you think, even at the loss of all that you once valued, even of manhood itself.

You have about ceased to ask if there is any hope for you, or to make any struggle to get out of the slough of animality in which you are wallowing. Everybody gives you the cold shoulder, and you have ceased to care. You have but one want left—drink enough to satisfy you.

Well, yours is a pretty desperate case, but there is no insurmountable obstacle to a possible knowledge and to the possible results of its application to the situation. Pull yourself together a bit, and for a few moments endeavor to gain a little insight into the whys and wherefores of what you are.

Your memory goes back for some years, but it cannot now call before your mental vision the causes that have operated to produce the drunkard you are; nevertheless such causes must be, for there is no effect without a cause.

Oh! you know why you are a drunkard, do you? You have inherited the appetite; for a number of generations there has been a drunkard in the family, and you were born with that curse upon you.

Hm! this view relieves you of responsibility, does it not? How comfortable! You are not to blame? You are what heredity and circumstances have made you, are you?

Well, admit that you are; what then? Must you remain what they have made you? You are paying more than the penalty imposed by heredity and circumstances; you are paying the penalty of your own ignorance of what you are and what you may be, and ignorance always exacts its penalty to the uttermost. You have very nearly reached that uttermost, it would seem, and perhaps you can get a grip on yourself, your miserable drunken self, long enough to make a little endeavor for understanding.

If you had a load to lift and your wrists were handcuffed, your efforts at lifting would be more or less abortive. If you did not know that your strength and ability were equal to the lifting of the load, provided your hands were free instead of bound; if you supposed the handcuffs were natural to you and could not be removed, you would be content with your ineffectual attempts, believing that no better could be made.

This is your case. You are handcuffed by heredity and appetite, and you have tried to lift a load from off you with your powers thus bound and crippled. You need to be rid of your handcuffs. It is your belief in the power of heredity and appetite, due to your ignorance of your own latent power, that keeps them tight about your wrists.

You have two relationships, one to Nature and environment, the other to the source of Nature; to that "infinite and eternal energy from which all things proceed and to which they are related." In your relation to the family Brown belong certain tendencies and limitations. In your relation to this infinite energy that is First Cause, belong certain powers that are equal to the government of the natural tendencies and the overcoming of the natural limitations.

As Timothy Brown, you feel and are subject to these natural tendencies and limitations. As the individual who is more, and is capable of more than the member of the Brown family, you can deal with and rule the tendencies, conquer the limitations, and move over them into a wider sphere of power and action.

You are well used to the name "Tim Brown," but did you ever think of yourself as without a name? A self that cannot be named because it cannot be covered by any personal or family name? Did you ever say "I," "I," "I," till the name "Tim Brown" had disappeared and you had overflowed its boundaries, your own vast immensity almost frightening you?

The individual is greater than the member of a family. Dwell upon this thought persistently till the vastness of individuality flows in upon you and drowns the little personal Tim Brown with his "I cannot help it, I was born so."

You were born so. You were the legitimate fruit of the tree that produced you. You are a specimen of common human

nature, plus the creations of generations of the Browns. This plus makes you, in addition to being the product of Nature, the incarnation of what previous Browns have been and have done, in which one characteristic is dominant over, or stronger, than the others.

The natural human being is a bundle of instincts, appetites, and passions, but one remove from the animal. This one remove is most fortunate, however, for it gives him a power and possibility that do not belong to the animal. It is natural—the consequence of cause and effect—that you have appetites and the desire to gratify them. This naturalness of yours is not wickedness.

The natural is never wicked. You are not being exhorted on moral grounds to change your condition because of its great wickedness. It is better to deal with Nature first, and morality afterward. It is natural that you follow your bent as a member of the family Brown, but—and this is a great big “but”—you are capable of resisting, instead of following, this bent. And if, through ignorance or intention, you neglect to use this capability of yours, you must pay the penalty of the neglect.

From this consequence there is no escape. If your neglect is from ignorance, then your course of conduct is not wicked; if you know your capability and deliberately elect to ignore it, then it is wicked, and the penalty you must pay will include what is due to your wickedness as well as what is due to your naturalness.

You have been looking only at one side of yourself and have seen only your relation to environment, without understanding even that. You have felt the pressure of that relation and have acted according to it, as blindly as an animal follows its instinct. Look now at your other relationship, the one that makes you the individual, whereas the first makes you only Tim Brown.

Related though you be to the animal species, holding within your human nature every impulse and appetite that belongs to four-footed creatures, that higher relation that makes you the individual gives you a capacity none of them possess—the power to lead and rule the impulse, desire, appetite to which they yield. Naturally you yield even as they do, and you are not to blame for your naturalness. But, because of your higher relationship, the possibility of dominion is yours, and when you know this, you are to blame, if you do not endeavor to exercise it.

Neither God nor Nature exact anything of you of which you are not ultimately capable, and they will wait with infinite patience till you accomplish what they require. But you have felt that your family and friends exacted what you were incapable of doing and being. They appealed to you on moral

grounds without recognizing the tremendous force of natural bent. You have felt that force, and have left your wrists encircled by the handcuffs, passive to the power of heredity and appetite because you knew of no greater power.

But the power of the "I" is greater than the power of Tim Brown. The "I" can release that prisoner and redeem him from the consequences of his bondage. "The Evolution of Evolution" shows how Tim Brown came to exist, and what his relation is to that "I" that is more than he; how you were not, in the first place, at all to blame for being a drunkard, but also how you will be now greatly to blame if you continue to be a drunkard. The stage in evolution where your own higher capability and possibility are revealed to you, is now reached; "I was born so" is no longer a shield and excuse.

That which was christened "Tim Brown" came stamped with the impressions received from the invisible molds through which it passed on the way to physical birth from Mrs. Brown. That impression which was uppermost, differentiating you from your brothers and sisters, came from the mold, "desire for drink," which had been formed and reformed in a number of generations of the Brown family. You were its incarnation in this generation and you have been, naturally, true to the type.

But in that incarnation, in you, Tim Brown, came also a vital germ, capable of growing to something that would utterly efface drunken Tim Brown. This germ has had to wait its chance for growth, this germ that is due to your individual relation to Origin. It has had no water, air, or sunshine while you have believed in the power of heredity, environment, and circumstance, as absolutely binding. It begins to have the better conditions for growth only when you begin to see and admit that the individual is greater than the son of Mr. and Mrs. Brown.

Individuality is the vital germ within the natural incarnation that *may* grow and expand till its God-like nature and power have conquered forever the weaknesses, miseries, and incapacity of Tim Brown. This germ is not from your father and mother, Mr. and Mrs. Brown; it is from Origin, and it has the force of the infinite energy behind it to bring it forward and onward to the overcoming of all that is merely mortal.

Tim Brown may be called the product of evolution, but the perfected individual is the end toward which evolution is but a means. He is not created by evolution, he is brought forth from that Source which is eternal *through* the evolution that is his unveiling. This nameless higher you, that may be called the vital germ within the natural personal incarnation named Tim Brown, awaits your call to come forth to manifestation—a resurrection from the dead. He can do what you have believed yourself unable to do.

As Tim Brown you are evidence of the relentless certainty of Nature. "The sins of the fathers shall be visited upon the children." Passivity, instead of resistance to appetite; its indulgence through desire for sensation, on the part of men and women of your family—an indulgence that has prevented demand upon and cultivation of the sense of responsibility—has borne its legitimate fruit in you who are the personal incarnation of this plus added to Nature's product. You lack the moral sense that would help you to stand against tendency, because it is not in this plus. For this your progenitors are responsible, not you as *only* Tim Brown. You are the personal incarnation of that selfishness that demands gratification at any price.

What! You selfish, when you would give a friend your last dollar if he needed it?

Yes. Generosity is not incompatible with selfishness. You would give your friend this dollar, provided you did not want a drink at the moment, and let your wife and children go without food if you did. It is yourself first, every time, generous as you think yourself. Your very generosity is part of your desire for gratification. Nature has done her work well. She has integrated and brought forth what your progenitors made for her to bring forth. There you are, with her and their stamp upon you.

But 'way in within you, in your nature, not in some street and house, is the stamp of God-likeness. That germ can disintegrate and destroy the drunkard, but the drunkard can never destroy it. It is not of human origin, and the drunkard is. But Tim Brown can give it a chance to bring forth fruit, and all the moralizing and preaching under the sun will never do away with the evil unless he does give it a chance for fruitfulness.

Plant your feet on this rock—I am more than Tim Brown. *I* can do what he thinks he can not do. He is the product of his ancestors, but *I* am not. Their weaknesses and errors are visited upon him, not upon me; and *I* am not compelled to carry them. He is weak, *I* am strong. *I* am the individual, he is only one of the Brown family. *I* am related to the infinite resources that are mine for use; he is related to those natural tendencies that use him. *I* have dominion over those impulses and instincts that serve me and are my footstool; he is dominated by them, because he exalts them to his right hand. *I* have wisdom, for I know and use my power; he has only a knowledge that holds him in bondage. *I* can and will liberate him from his bondage and bring him to my right hand.

If you really wish to see the drunkard die, cultivate this germ *I*. Give it the water, air, and sunshine that shall help it to appear in its full stature by turning toward its possibilities, instead of keeping your eyes glued to your natural and hereditary tendencies. Through you, Tim Brown, the personal in-

carnation of what is natural, may appear—will, if you do your part—what is possible; for you are an opportunity for this appearing. *Through* you may be manifest the Wholeness of Man, while now *in* you is manifest only the naturalness of man.

Neither the theory that Man is the product of evolution, nor the theological dictum that he was created perfect by God long ago, but spoiled himself by eating an apple, can destroy the drunkard by putting something better in his place. Logic is more satisfying and more profitable in its results than doctrinal theology, for it will hold together and follow to their united issues, what never should have been put asunder, God and Nature.

Were there such a God as is presented by that theology, he could not interrupt or alter the course of Nature; the order that will inevitably bring forth in incarnation what is previously made in mental pattern.

This is an unwitting making on the part of human beings—which fact cannot prevent the consequence—till it becomes a conscious, volitional making. The plus that is the dominating characteristic of Nature's product, Tim Brown, was the blind, ignorant, selfish making with invisible material of what afterward appeared in visible material.

The artist forms his clay model in the solitude of his studio. Both pattern and material are invisible to the people of the city; but later that pattern stands forth and is seen by them when it is incarnated in the finished statue.

Your individuality is the great design from Origin; but in your personality appears the human pattern made by your progenitors. You can displace the one with the other. The very evolution that has brought the human pattern will bring also the great design when you can co-operate with the I, rather than with Tim Brown. Tim Brown's disintegration is sure to accompany that other integration of the higher mental pattern that is possible when you dwell in thought upon that greater I, instead of upon what you were born.

Your self-idea, your thought-pattern, determines whether you remain what you were born or whether the likeness to Origin shall have incarnation in you. You, and no one but yourself, can decide whether the drunkard remains or whether he is displaced by the self-possessed man.

Tim Brown is a door through which the drunkard has appeared. Through the same door may appear his master.

THE ALTER EGO—THE SELF-POSSESSED MAN.

Possess, or be possessed, is a law of existence. If you do not possess your impulses and tendencies, they will possess you. Because they have possessed you, you are the drunkard, Tim Brown. Because you can possess them, ruling over them as their master, you can dispossess the drunkard from the fair estate of manhood and stand as that master of the merely natural who is the truly self-possessed man.

The self-possessed man recognizes his natural limitations, but also his inherent possibilities, and accords the balance of power to his possibilities rather than to his tendencies. He stands on the side of the I, viewing Nature's product, Tim Brown, from that vantage ground.

He sees that Tim Brown's characteristics are the legitimate consequences of that ever-operative law, cause and effect, and that, as such, they are natural; but that he need not be overpowered by them because they are natural. He sees not only Nature's order, relentless order and consequence, but also the great design that may be wrought out.

Looking upon Tim Brown's tendencies he says to them, "You are legitimate, for you are the consequence of your begetting. You are the accumulation of natural instinct, plus generations of action according to it. You have not only flowed down from generation to generation, but you have been handed down as well. I do not fear you, for I recognize your nature and cause, and I know that I am greater than you are. I possess you, you do not possess me. I have dominion over you, you do not and can not have dominion over me. I am the individual, you belong to a temporary personality; temporary because personality can become better and better. And I elect that you, Tim Brown, shall become better and better, and put away from you this bondage to tendency; for through me and the power belonging to me, it can be accomplished. You, the drunken Tim Brown, shall die, and I will live in your stead."

From within, from relation to Origin, the self-possessed man draws the strength he needs to the ruling of what is natural to Tim Brown. Tim Brown is to him a mirror in which is reflected what is natural, to be followed by what is possible; and well he knows the battle to be fought and won on that battlefield, human nature. But in the battle he is on the side

of the Power of the Whole, whereas Tim Brown with his belief, "I can not help it, I was born so," is on the side of the power of a part.

The self-possessed man looks out upon that struggling mass, humanity, and sees with other eyes. He sees each unit of that mass as alike in origin and different in manifestation; one original starting-point, one ultimate goal, differing individual experiences on the way from one to the other, because the experiences are adapted to the dominant tendency of each; the tendency that distinguishes one from the rest of the mass.

No matter what he sees with one or another, whether it be drunkenness, falsehood, deceit, or crime, he says, "Yes, you are the fruit of natural human nature, and therefore the seed that produces you is in me as in all; but in me you shall not bear fruit, for I will not yield tamely to the conditions that enable you to produce it."

He does not condemn the drunkard, the liar, the miser; he condemns the drunkenness, the falsehood, the miserliness, seeing how and why they are in the world, and why and how they are to be sloughed off in that further evolution that comes of co-operation with the great plan.

He does not repudiate the father and mother of whom his flesh was begotten, but he repudiates the doctrine that any fault, condition, or tendency of theirs can so possess and dominate him that he cannot possess and dominate his natural self; for he, as the individual, does not owe his origin to them, but to an infinite source which bestows upon him the power to rule what they bestow upon him.

As the individual he says, "They that are doing according to the higher will, not according to the trend of tendency, these are my higher parents, brothers and sisters, and friends. They help me to beget and bring forth the higher personality that shall displace Tim Brown."

The self-possessed man plants his feet firmly upon the rock of individuality and its eternal likeness to Origin, and is not moved therefrom even by the flood tide of accumulated heredity and dominant tendency. He sees the impressions made from the several molds through which the on-looker has passed, knows that they are only impressions thus made, and that the on-looker that wears them is more than any or all of them.

Standing there he goes to work to make new impression upon his natural self, by the right that is his through his relation to Origin. Working in the might of this right, ruling natural tendency with spiritual tendency, through his own growing self-mastery he is a helper of his fellow-men. By his example he is helping to make impression upon them that shall tend to rouse the desire to see and do as he is seeing and doing.

The self-possessed man is, consequently, a force, a power in the world. Through him the power of One, of one God, is made manifest, and souls in bondage, feeling their bondage, turn to him as naturally as flowers lift themselves to the sun.

The self-possessed man is ruled by nothing less than his higher nature, but he adapts himself to all that is in human nature; and in this process of adaptation—that is adjustment—he keeps the controlling power in his own hand. He brings the lesser up to the greater; he does not permit the greater to sink to the level of the lesser. He lifts up the natural and redeems it from defilement, and this by the spiritual power that is his from Origin.

He looks calmly upon all that is in him naturally, confidently to that which he is spiritually, with surety of the consequences that prove the spiritual side of his nature to be master of the characteristics which he shares with lesser species. He never dwells contentedly upon the plane of "I can not help it"; he never forsakes the plane, "I can and am helping it, through that higher nature that is my God-likeness."

Tim Brown is the man who sits on the box with the reins hanging loosely over the dashboard and slipping gradually to the ground under the heels of the horses who are taking their own course without guidance. The self-possessed man has the reins well in hand, his eye upon the horses and the road, and knows that he has the horses under control, for they respond to his command. Horses are good to have, but when they run away with one, the consequences are disastrous. Bridled, they may be led, and serve us well; unbridled, they work ruin. In either case the horses act according to their nature; whether or no they have a master determines the character of the result.

The man who is possessed by his natural tendencies believes there is no master of them. The self-possessed man knows he is their master; character in either case is according to the dominant idea. The self-possessed man builds a higher character within his natural character, which gradually falls away, leaving the more perfect work in its place. The self-possessed man uses existence to this end, carrying forward the great design that is manifested only as opportunity is offered by the human species.

What Nature has done for you, plus what your human progenitors have done for you, is the foundation upon which you can build what you can do for yourself, aiding Nature to a subsequent bringing-forth that shall destroy her earlier work because the later is the survival of the fitter.

Will you possess what is natural to you, or will you be possessed by it? Shall evolution cease with you, or shall it go on to the production of that incarnate lord of creation that you may become? The choice is your own.

STILL HIGHER CRITICISM.

"And Pharaoh called Joseph's name Zaphnath-paaneah."

"Zaphnath-paaneah—a savior of the world."

What is to save the world from the accumulated evils that rest so heavily upon mankind? Destruction of the root from which these evils proceed; destruction of the natural ignorance of origin and destiny that begets them.

Now this salvation can be known only through some one member of the human family that has first gained the knowledge, if the human family is naturally ignorant of it. Consequently this one who knows, and who acts according to his knowledge, is a savior of his brethren, of the world. His own personal experiences, however bitter the crucifixion they contain, are a means to that great and glorious end, universal salvation.

As Joseph, or as Jesus, the savior is one of a number of brethren, going before them to show the way out of affliction into that possible higher state of existence that contains the storehouse of plenty; plentiful supply for the needs of the soul as it journeys from the Adam to the Christ.

"And he gave him to wife Asenath."

"Asenath—peril, misfortune."

The one who goes before to show the way by first proving it for himself, has his own personal perils and misfortunes to meet and deal with; but for him they are transmuted into the glorious victories that swallow and consume the suffering through consciousness of power won and demonstrated.

Jesus, as well as Joseph, had his own perils and misfortunes to encounter and experience and was never more triumphantly victorious than when he seemed overcome. Those perils and misfortunes that were his own means for personal victory were, through that victory, the means of universal victory; the road in which millions of feet have traveled, and may travel, to that assured end that is foreordained of God—compelled by the sequence of cause and effect.

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt."

"And Jesus himself began to be about thirty years of age"
(Luke 3:23).

A possible savior of the world is always about "thirty years of age" in the metaphysical sense; for to be a savior of his brethren he must have reached for himself the third day of resurrection from the dead; resurrection from the bondage of old views, traditions, and customs that, in themselves, are without life and saving power, because they are a part of the universal natural ignorance. A savior of the world is a non-conformist, a radical, because as the individual he is the interpreter who reads where others are unable to read, and who thinks and acts according to the spirit of truth rather than according to the generally accepted letter.

In the account of Jesus' life given in the Gospel of Luke we find him interpreting the prophecies in "the book of the prophet Esaias" before he begins his active work of demonstrating their truth with the people. The thoughtful reader of the Bible cannot fail to be struck by the parallelism between the lives of Joseph and Jesus, and reach the obvious conclusion that it means more than the coincidence of history.

"And unto Joseph were born two sons, before the years of famine came: which Asenath . . . bare unto him. And Joseph called the name of the first-born Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction."

"Manasseh—he that is forgotten. Ephraim—that brings fruit, or that grows."

The perils and misfortunes we experience in the Egypt of sense-consciousness, produce, or "bare," for us later those "sons," or consequences, that are worth all they have cost, when we become able to interpret them, because we can interpret existence and see to what it leads. The ability to "forget," to put behind one the means that have led to an end, when that end is seen as good and desirable, (no matter how painful, how unjust and wrong that means of circumstance may have seemed) is a "son," or "result," worth having, necessary to the continual progress of the soul.

To live in the past is deadly. To dwell among the tombs of past experiences instead of in the living present that has come of them, bemoaning the past instead of utilizing the present, is to fail to have this "son" or his brother. Fruitfulness is required of us.

"And God said unto them, Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion."

All these experiences are manifestations of natural possibilities. They are the "earth" that is to be subdued through a replenishing—the bringing forth to manifestation of those higher possibilities, constituting the fruitfulness of which the soul is inherently capable through its relation to God. The

natural consequence of the soul's relation to Nature and existence are to be followed by the higher consequences of its eternal relation to God, a fruitfulness demanded both by God and Nature. By Nature through her failure to meet the higher needs of the soul; by God through that Initial Impulse that pushes the soul God-ward persistently, however for a season it ignorantly resists that impulse.

Understanding the nature and value of past experiences, because able to interpret the meaning of existence and foresee the end to which it leads, we can say, "God hath caused me to be fruitful in the land of my affliction"; and though the "seven years of dearth" begin to come, we have the storehouse when the Egyptians have the famine.

In the next chapter (XLII.) is illustrated the stern inflexibility of the law. "As a man soweth, so shall he reap." As a soul thinks and acts so shall the consequences be unto it. For God, as shown by the spiritual significance of the Bible, is "not a man, neither the son of man that he should repent," but is that absolute principle that works unvaryingly in the affairs of men and brings results alike to all because it is incapable of partiality. That principle that is God is not selective in its operation, but all-inclusive, and living souls must reap the harvest that is legitimately consequent upon the seed they sow.

Joseph's brethren bound him and virtually cast him into prison in order to serve their own ends. In turn they are bound in prison. But although this experience comes to them through Joseph, it is that higher ends may be served; for "Joseph knew his brethren, but they knew him not." Retributive experience cannot be withheld by God, but knowledge of God enables the soul to meet and understand it, to acknowledge its justice and gain mastery of it.

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

There is a price to be paid for corn in the time of famine by those who have not stored it up for themselves. Food for the starving, suffering soul that has exhausted what was near at hand, is gained only at a cost that must be paid. "Ye are bought with a price." Willingness to pay the price is essential for possession of the desired food. To keep back a part of the price is to encounter further difficulties.

We desire to know God; so ardently we desire this knowledge, we say. We would that God might be made manifest in us; it is the deepest desire of our hearts; and we keep back a part of the price of this result. We are ready to give up *almost* everything, abandon *almost* anything—almost, not quite. There

is some one thing that we cannot lay down as a part of the price to be paid. Everything but that we are ready to offer, and we temporize and resist and procrastinate, only to find eventually that we must pay the price demanded; we must bring the youngest brother unto Joseph. We may pay our money, be willing to surrender our material possessions, but at last we must unreservedly surrender ourselves; all of ourselves, all that we are as human beings, the whole family that constitutes the human soul.

The twelve sons of Jacob are twelve divisions, or characteristics, of the human soul. They are one soul seen in twelve differing aspects bearing the relation to Jacob that is borne by the twelve disciples to Jesus. Whether the twelve sons of Jacob, or the twelve disciples of Jesus, they are the fractions of that unit that is more than any one of them. The human race to-day may be classified under those twelve heads, for human nature, the nature of the human soul, is the same in all ages.

Where "the lord of the country" is, the whole family eventually must be. Every part of our human nature, nothing kept back, must be brought to that lord in acknowledgment of his power and supremacy. "Then shall I know that ye are no spies, but that ye are true men."

O how we deceive ourselves when we say we are ready to give up all for truth, or that we are ready to make a complete self-surrender that God may be all in all. We are not "true men" when secretly, for all our profession, we are holding on to something that is really dearer to us. Self-deception is the devil that dogs the footsteps of the soul all the way from the beginning of its pilgrimage to the end, the betrayer that leads into experiences full of pain and disappointment.

Another grand lesson is taught by the return of every man's money to his sack. Not money, but "the love of money is the root of all evil"; not riches, but the "deceitfulness of riches" ensnares the soul. For so many the disbursement of money is a positive pain. Something for nothing is their rule of life and action. To procure what is desired with the least possible expenditure is the unceasing effort, and the measure of success is the measure of the ability of the man. A bargain is almost the dearest thing under the sun. To procure something at a bargain, to get it for less than it is really worth, is a test of the acumen of the bargain-seeker.

But sometime, through experiences many and varied perhaps, the discovery is made that the bargain is a loss to the one who has made it. The scales of justice are held by an invisible hand that is not caused to waver by any desire or effort of an ignorant soul. Soon or late the bargain-hunter in things spiritual, as well as the like seeker in things material, will find that what he sees as an immediate gain is really a subsequent loss.

THE MASTERY OF FATE.

Remembering that the physical world and its processes are representative of the greater invisible world and its processes, let us see if we cannot find an explanation of some of the puzzles that beset you in your efforts to understand existence and your relation to it.

A measure of understanding is necessary for the mastery of conditions and circumstances that you desire, a measure that increases as you make effort to live according to it.

An infant is provided by nature with the food it needs. It is not obliged to procure its food for itself. Its mother's breast is ready and waiting, and from this source it draws its daily supply. The collective causes that have brought the infant bring also what is needed to sustain it. No responsibility devolves upon the infant; its wants are provided for and met.

This is good, but can there not be a better? It depends. There can be no better for the infant than what is provided for it by natural relationship, but the infant cannot remain an infant indefinitely. By the law of its own nature growth is compulsory.

Infancy is but a temporary state, having its natural limitations, and it must be passed beyond and left behind. Nature herself teaches this lesson, for the mother's milk ceases to flow when demand is no longer made upon it. The infant must outgrow infancy, becoming the child; and the child requires different food.

As growth goes on, the time for weaning arrives. To wean is to accustom a child to food other than its mother's milk. This time is frequently a time of trial. The child does not like to lose that to which it is accustomed. Did the little one express its thought and feeling it would probably say, "It is cruel to take my mother's milk away from me. I have always had it and I want it still. It belongs to me, and there is no justice in depriving me of it. See those infants over there! They have their natural food still, and I have the same right to it that they have. Why should all this pain and misery be inflicted upon me? It is not right."

And from the little one's point of view he is right. Yet, fortunately for him, nature, and not his point of view, governs.

Did his feeling govern instead, would he ever become a man? If his desire to retain indefinitely his mother's milk were to prevail, would his best good be served?

Because nature compels growth, because the fact of infancy involves the further facts of childhood, boyhood, and manhood, his weaning is a necessity that, however stern, is really kind. The little one's natural ignorance prevents him from recognizing the kindness; he feels the sternness without understanding its necessity, and his rebellion is natural. But it is rebellion against what is better for him, just the same.

You, and this is true of all, are the little child grown from the more helpless infant, that must be weaned from what is merely natural to it; and none of us like the weaning process. We resist it and bewail it and wonder what we have ever done that we should be so afflicted. How can God send such trials upon us, if God is Love? And because of our natural ignorance our protests and bewailings amount to just this—"I want to remain a nursing infant and I ought to be allowed to remain so."

You think that, if you had your way, you could arrange human life and its affairs much better than they are now conducted. How true it is that "fools rush in where angels fear to tread." Look at yourself. What do you know? You see a great world about you, see human beings of all kinds and sorts, with every possible kind of condition and experience. You see a vast disorderly jumble of want, woe, pleasure, misery, joy, pain. What does it mean?

Have you arrived at the stage where you are ready to find out? Ready and able to see that the natural experiences of each one bring him inevitably to the weaning time which his own nature compels? To the time when he must let go what was good for him at first, and because that growth, compelled by what he is in being, has a better in store for him?

How hard we try to remain infants, resisting all that tends to make us men. Yet the resistance is natural, till our ignorance of the destiny that is compelled by origin is lessened through knowledge; till we begin to discern what we are and what we are destined to become.

You who are crying and struggling and declaring that you will not be weaned, that it is cruel and wicked that you should be deprived of what you have always had, are being brought by the law of your own being, not by an arbitrary God, to where you must pass on into what is better for you. It is far better for you that you be compelled to seek for and find food for yourself, than that you should continue to have your early milk supplied to you.

Manhood is involved in your childhood, but it will never be evolved and established as long as you insist upon continu-

ing the natural infancy. Here is the kindness in the seeming cruelty. When all goes well with us, when everything is just as we wish it, our satisfaction is a preventive of the development insisted upon by both God and Nature. We are content with the milk and have no incentive to develop spiritual bone and muscle. Fortunately nature and experience cut our teeth for us and proclaim that the time for other food has come.

The gradual manifestation of what we are in our God-derived being brings relentlessly the time when we must move on from childhood through boyhood toward manhood; those stages of self-consciousness that constitute existence. The eternal energy that is resistless pushes us out of the one into the other. Because we do not understand, we hang back, offering a resistance that requires a stronger push to overcome, and that consequently causes pain—God's ministering angel. Our pain eventually makes us step with the push.

You were born to affluence, were you? You have always been accustomed to luxury, have had good health and plenty of friends. One by one these good things have melted away from you till now you are comparatively alone, both health and money gone, discouraged, unhappy, disconsolate. Whose trouble is like unto your trouble?

Your story is but the old, old story, common to the human race, the same in essence, though it differ with different individuals in form and coloring. You are being pushed by the creative energy toward soul-manhood, and your pain and sorrow are caused by your clinging clutch upon infancy and its milk-food. You do not like to be compelled to eat the "strong meat" that is better adapted to higher needs. You resent the teeth that experience must help you to cut in order that you may partake of other food.

Look away from your miseries for the moment and look at yourself. What are you? You are a living soul, growing out from a perfectly endowed God-being that is known only as it is manifested. You are not flesh and blood, you are using flesh and blood temporarily. You are now more than that thing you are using, and because of what you are in being, you must become more than you are now.

In your knowledge of your being and its origin you are naturally an infant; but childhood, boyhood, and manhood are involved in infancy and necessitate a becoming that leaves each behind till the highest is reached. As a living soul, grow you must; it is the stern necessity of your being. Your temporal flesh-body may drop away from you, but you, the living soul, must move on to the accomplishment of your destiny.

The law of manifestation of being is truly kind even when it seems the most cruel. You are given your opportunity, in what to you seems deprivation, to pass from dependent child-

hood into a higher self-consciousness by proving your power to command for yourself what has hitherto been yours without effort. It is a glorious opportunity and you are a privileged person to have it.

You are entitled to the fruit of the tree of life, but *you must put forth your hand to take it.*

By virtue of what you are in being—"the image of God," "very good"—you are entitled to health and happiness, to adequate supply for all your needs; but as a living soul you must lay hold upon them for yourself. Only the very experiences you are undergoing, and that seem so very bitter to you, would bring this great truth home to you, and spur you on to the necessary effort at appropriation. They are good for you, however evil they seem to you, for they are a means toward this greatly to be desired end.

By finding what you can do without, you discover what you must have. What you can do without is what is not needed for the greater becoming. What is requisite for that becoming is what you must have, and the great storehouse holds it for you.

No one in the world is a favorite with the Almighty and recipient of blessings, over and above yourself. The greatest saint that ever lived in the world had no higher relation to the eternal Absolute than you have. There have been many, probably, who were more conscious of that relation and its possible consequences, but this consciousness may be yours also.

Stop thinking of your miseries. You are dwelling in a graveyard because you live continually in the past. You are thinking all the time of what you have had, when you should be thinking of what you may become. Get out from among the tombs and live in the sunlight of inherent possibility.

No one has become what you may not become. No one has achieved what you may not achieve. To become is a thousand times better than to have been. Milk was all right for you at first, but some day you must eat meat. Infancy is natural, but it cannot last forever. First the natural infancy of the soul, and afterward its spiritual manhood, attained only by self-effort joined to the universal push.

What of it if your friends are gone and your luxury also? You have yourself, and you would know nothing of your inherent resources, the riches within, if you were not driven to look for them through deprivation. The little child would not eat exclusively the other food, if its mother's breast continued always at command. Rejoice that you are being brought to where you may know the possible, even at the loss of some of the temporal.

THE BREATH OF LIFE.

(When one has lost friends and fortune.)

I stand naked before thee, O Lord! that art my eternal reality.

What my fleshly relation bestowed upon me is gone from me.

But though outwardly I sit in the ashes of desolation, inwardly I look to thee, and thou answerest me, "Son, thou art ever with me, and all that I have is thine."

Glory and honor and praise unto thee, O Lord God Almighty!

Thou turnest my desolation into thankfulness, for with this knowledge of thee I have lost nothing; I have everything.

Now, this moment, I am rich, for the exhaustless riches are at my right hand.

Now, this moment, I am surrounded by friends, for what I have from thee can never leave nor forsake me.

I have yielded unto thee all that my mortal sense held dear, and thou hast restored unto me an hundred-fold.

Out of the circumference of thy mighty arms nothing can be lost. All is held, awaiting the time.

And my time to know thee has come through what I believed was my loss.

Now am I rich, now am I strong, now am I safe and secure.

Thou leadest me, and I cannot wander from thee.

I thank thee and praise thee that my mortal loss brought me to thee.

For every thorn of pain I have now the rose of fulfilment of God's promise.

I am with thee, and thine is mine, even as mine is thine.

I sit in the ashes no longer; I "lie down in green pastures, beside the still waters." And thou art there with me.

Thy peace is my peace, thy strength is my strength, thy life is my life, all that thou hast is mine.

I am no more troubled. I am weaned from the world and saved unto thee.

The pain is consumed by the peace, and I walk with sure steps among men.

"Of all that thou hast given me I have lost nothing."

PUBLICATION DEPARTMENT.

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A sign of the times is the steadily increasing interest in the subject of thought-force intelligently applied. Under whatever name this subject is considered, the central idea is the question of interest.

It is rarely that one is met who has not at least heard of the subject, and in most cases people are to some extent familiar with the literature, if not with the evidence of what can be accomplished, gained by means of the experience of some friend or acquaintance. To be entirely ignorant of all this is to be behind the times, and few are likely to plead guilty to that indictment.

It follows that in the years since the inauguration of the movement an education has been going on that has rendered people more critical to-day than they were ten years ago. They do not accept unquestioningly statements made by exponents of "the New Thought." They ask "Why and how is this?" They compare what one exponent says with the teachings of another, and are quick to see lack of reconciliation. They detect more readily than formerly inconsistencies and contradictions in the utterances of any speaker or writer, examine more closely any authority offered as responsible for them.

This is well. It has come none too soon. The question that may be asked, that many are asking to-day, is, "Can an exact science be found in what is called 'the New Thought'?"

An exact science can be found, but the way through the mass of literature and the oral teaching stamped with the various names, "Spiritual Science," "Mental Science," "Divine Science," "Christian Science," etc., is "straight and narrow,

and few indeed there be who find it;" and this because the matter is more one of feeling than of reason.

Science is a matter of reason; feeling gives the strength and enthusiasm for proving it. Reason makes the discovery, feeling gives value to the results of the discovery. Those who would be successful teachers must be clear reasoners, and yet lack none of the force that comes from deep feeling and conviction. They must discern the straight and narrow way of undeviating principle and be able to follow it, unbeguiled into the many by-paths that lead from it; able to find and present a science that rests on a sure foundation and so will appear as self-evidently true, requiring no personal authority to support it.

New times bring new needs and require new supplies. The old were good in their day but are insufficient for the present day. Teaching is demanded in place of talking, teaching of the science that really is, in place of talk about it.

THE EXODUS CLUB.

The club year opened in Handel Hall on the first Sunday in October with a large audience. "The Tree of Life" was the subject of the morning's discourse. Excellent music was furnished by Mrs. Nellie Bangs Skelton at the piano, and Mrs. Fred A. Bangs and Mr. Elmer De Pue, soloists. The pleasure of coming together again after the summer vacation, the continuance of the earnest purpose that instigated the club, the desire that others should have what the members had proved to be good and helpful, was manifest in the bright faces and earnest greetings which abounded on every side. Reference was made to the wisdom of arranging the courses of instruction in a regular order, and of following that order in the effort for understanding, the preceding year's experience having shown the necessity. Many new listeners were in attendance, and there was every promise of a successful season's work. The subject for October 9th was "The Doctrine of Everlasting Punishment."

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.