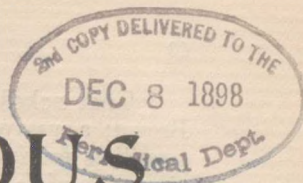


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THE EXODUS

By URSULA N. GESTEFELD.

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THE EVOLUTION OF A LIBERTINE.

It has an ugly sound—that word, libertine. Nevertheless it is your character name, even though your family name is Richard Brown—"Dick" for short. And the character name is more truly yours than the family name that covers it.

Why? Because the character built *within* the product of Nature and family tendency that is called Dick Brown, is the more real *you* of to-day. It is what has *become* since Mr. and Mrs. Brown's son Richard was born; and it is that Richard's son, or product.

As a son to their son the libertine is hardly a credit to the family or a blessing to the community. But he is proof that natural instincts, obeyed till they become tendencies, reach incarnation in human form, when the tendencies are not met and overcome by counter tendencies.

If the veil of matter and family personality were lifted from a community so that character stood forth unveiled, what overpowering revelations would be made! Every man's—and woman's—truer name would be "writ in his forehead" and would betray the quality of the acting man that hides behind the outer family personality.

Your character name is "writ large" and shows forth through Dick Brown. Though you would shrink from answering to it publicly, secretly you rather pride yourself on what you call the "success" that has written the name upon you.

"What fools these mortals be" when we think to successfully deceive either ourselves or others perpetually. Experience sometime tears the veil aside, and we stand exposed in our nakedness.

Should you die to-night, that death would be but an incident in your experience that helped to draw this veil, and you, the new born into the next world, would be the libertine who had dropped with the coat of skin the name belonging to this world; the coat of skin, or visible body to which this name was attached. You would be as naked at that birth as Mr. and Mrs. Brown's son was at physical birth.

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That naked you, would be the character begotten in Dick Brown; a survivor of this state of existence, poor and weak in the essentials for future existence, strong in all that constitutes the attraction of this present one. And yet, now, at any moment that you will do it, you can begin to disintegrate that character by forming another one. The forming power is yours for use. In order to do this intelligently, it is necessary that you have some insight into what you are as Mr. and Mrs. Brown's son, and why you have become in character what you are now.

You bear the same relation to Nature and to Mr. and Mrs. Brown that is borne by your brothers and sisters. You are like them in these relations, but as the individual you differ from them. They have each their dominant characteristic, and these characteristics are not alike. You are like them and yet different.

How can that be?

For the making of a cake certain ingredients are required, flour, butter, sugar, eggs, spices. Though these ingredients are common to all cakes, different kinds of cake are obtained by differing the proportions of the ingredients. You and your brothers and sisters are all alike as products of Nature and in your relation to Mr. and Mrs. Brown. You are made up, each of you, of what belongs to common human nature, but also of differing proportions of these natural ingredients. Consequently you differ from each other, for one natural ingredient is in excess of others in one of the family, and another in another member. The liar, the thief, the miser, the invalid, the libertine are embodiments of the natural characteristics of human nature. These characteristics pertain in varying proportions to every human being.

First, the natural. The Brown family is an epitome of the natural human race and also the objectivization of the composite nature of the natural individual. Nature steadfastly repeats herself, because she is logical necessity. You, though you differ from your brothers and sisters, are a natural human product, with the possibility in you of becoming more than you are as such.

First the natural, afterward the possible.

As the natural human product you have all the instincts of the brute creation, because the brute nature is in you as a fraction is in the unit. This is not wrong, it is right. Nature is always right, or according to logical necessity, and that necessity is without ethical quality.

If these instincts are in you lawfully, because they are natural, let us look them squarely in the face and see to what they lead. The desire for gratification is in you and in all. The instinct to produce your kind is in you, and it is strong. The eternal energy itself makes strong the instinct and the desire. This is right, not wrong, for it is Nature. But when you say, as many do, "Nature is too strong for me," there you are wrong and not

right, because there is a possibility in you as the unit that does not pertain to any fraction of that unit.

You, Dick Brown, are the unit, and you have in you many and varying fractions. But the Power of the Whole is your power, and you see by its name that it cannot belong to any fraction of that whole or unit. Hence the possibility that is yours, and that cannot pertain to the animal nature, or to any nature that is a fraction of a great whole.

The brute has the same instinct to produce his kind, and the same desire for gratification, but he lacks the power to examine his own instinct and desire, to foresee to what it leads when unchecked, and to oppose a cultivated to a natural tendency. You *possess* this power, but do not receive its benefits till it is exercised; and you do not exercise it so long as you believe that "Nature is too strong" for you. Nature is strong, because force has no power of choice, but *must* act according to its nature. You *can* act according to natural instinct, or you *can* act according to a discerned higher possibility.

The power of choice belongs to you, and not to any of the fractions of your composite nature. Your salvation from brute propensities, like the salvation of every member of the human race, depends upon your recognition of what is possible to you as the individual, as well as of what is natural to you as one of the human species and a member of the family Brown. This salvation is for no species below you, for no fraction can exercise the power belonging only to the whole.

Each brute nature acts according to its instinct, its own impelling force. Though that same impelling force is in you, you *can* offer resistance to it, and your resolve to offer this resistance is the first step toward success. You do not make this resolve for two reasons; first, because you have lacked the necessary understanding of your own nature, and, second, because you have believed Nature was "too strong" for you.

Your will is weak because, as Dick Brown, the libertine, you are the incarnation of generations of yielding to instinct. Mr. and Mrs. Brown's son was the product of passion, brute passion, dignified by the name of love. "Every tree bears fruit after its own kind," and Dick Brown, by his dominant characteristic, proves the nature of the tree that bore him as its fruit. Desire for gratification has been Dick Brown's dominant impulse, and naturally.

You have followed it persistently, pushed by its force, to which you have not offered the resistance that is possible for the *enlightened* human being. Lacking enlightenment, and therefore the incentive to resolve, you have been weak of will, because of the force of desire, and under the cover of human guise you have lived as the brute lives.

You have offered to the world the spectacle of the heir of a

mighty kingdom chained to the chariot wheels of a hairy monstrous brute who rode in state as your reigning monarch, who could do what he would with his slaves. Your life has been his triumphal procession, and in your ignorance of possibilities you have fancied yourself to be having "a royal good time," while, to an enlightened vision, you were the most abject of slaves, smeared with the mud and filth of the road.

You are the victim of circumstances, are you?

Yes, as long as you accept that position. The erstwhile slave must make his declaration of independence before he can stand free of the chains of slavery, before he can stand as a free man. And until you do this you will take the consequences of failing to do what you might do. The "sin of omission" needs attention quite as much as the "sin of commission"; and the sin of omission is the more crying sin of the two.

Brutes do many things, but they can never be accused of omitting to do what they might do. They do all of which they are capable. As Dick Brown, the human brute, you are capable of more than you have performed. As you are more than the four-footed creature, more is demanded of you.

Heredity has been a powerful factor in making you what you are?

Yes, that is true, but it is not all that is true. Heredity is only continuance of tendency. The human being is more than a tendency. He is all possible tendencies *plus* the Power of the Whole, the power to study and know his own tendencies and oppose them.

Your parents did not consider the condition under which it was wise to beget offspring; neither did their parents or grandparents. For generations innumerable, perhaps, your progenitors acted "according to nature"; and natural instinct, dominant over other qualities and considerations, has been handed down the line until, appearing in human embodiment as Dick Brown, he has been the living proof of the awful relentlessness of Nature. But he is also the living proof of the sin of omission and its consequences.

Instinct in the animal is lust in the man. Impelled by its force you have looked upon women with eyes that saw only what you desired, what, from your point of view you needed. Therefore they were your lawful prey. Your failure to understand your own nature, and thereby to discern your higher possibilities, has given hereditary—natural—tendency free play, and you have believed, if you have not openly avowed it, that morality was for weaklings and nature was all in all.

Now you shall not begin to cultivate a true morality because a personal God will be angry with you and pour out upon you the vials of His wrath if you do not, but because you are cheating yourself by allowing tendency to dominate you; because your

higher self demands and will have the submission of your lesser self; because you will to be master and not slave; because the individual must supplant the mere member of the family Brown.

With you, as with your brothers and sisters and all the members of the human race, the universal soul always latent in Nature came into existence. "Ex."—out of or from. From the universal into the particular—this was what occurred when you, Mr. and Mrs. Brown's son, were born.

By personal incarnation all the possibilities of the universal are experienced, and the natural ones first. By personal incarnation the impersonal is personified. The miser in your family is the incarnation of miserliness, the product of the natural instinct of appropriation plus its tendency, strengthened through generations of cultivation. Yet that outward aspect, the miser, covers *all* the possibilities of self-consciousness. They are there, hidden from sight by the miser, who must die that they may be resurrected.

This is true of all your brothers and sisters. Whatever the dominant characteristic having personal incarnation and differentiating them from one another, *each is the whole*, in that *all* the possibilities of the universal are there, covered over by the leading quality of the incarnation. As the libertine you are the incarnation of another natural instinct, obeyed till it holds in subjection higher qualities of being. Looking upon the various members of the family you see, if you know how to read, the varying natures that are *in you*.

Your own composite nature as a human being is spread out before you. All the tendencies incarnated in them are in you, but your dominant one is not like any of theirs. Consequently, as each is the whole subjectively, however each appears objectively, he and you, *can*, if you will, become, in personal incarnation, more than you are now.

Let us emphasize again, *first*, the natural; *afterward*, the spiritual possible.

By personal incarnation character is builded, and there is no character that is a self-making, till the force of natural tendency is met and resisted by the force of individuality. The libertine is a natural product, but the ruler of instinct is a possible and a spiritual product.

You are not appealed to on moral grounds to change your views and course of life. You are shown yourself, what you are and what you may become; why you are what you are and how you may become more. The choice is yours.

Thought is creative. Your thinking forms your ideal. When you think habitually according to natural instinct and desire for gratification, you form an ideal according to their nature; and this ideal is your mental pattern according to which you are patterning your existence, building your natural char-

acter. We become our ideal. This is inevitable and unvarying, because of Nature's law and order.

The evolution that has brought the human species brings to embodiment subsequently what is done by that species. It is the first species in the long procession that is capable of *forming for itself*; it always forms for itself an ideal of some kind. The kind is determined first by the dominant tendency of the personality, and afterward by the enlightened will.

You must begin to exercise control over your thinking, over the mental pictures you make and contemplate. Indulgence in imagination is indulgence in fact when opportunity arrives. Control of imagination is control of the outward life. Knowledge of that one fact is worth all the preaching you have listened to in the whole of your mortal life. Act upon it.

By thinking that which your higher nature prompts you to be, you make a mold and gradually flow into it. As you take its impress that impress will become incarnated and the libertine will die his natural death.

Use all that is called Fortune. Most men gamble with her, and gain all or lose all, as her wheel rolls. But do thou leave as unlawful these winnings, and deal with Cause and Effect, the chancellors of God. In the Will work and acquire, and thou hast claimed the Wheel of Chance and shalt always drag her after thee. A political victory, a rise in rents, the return of your absent friend, or some other quite external event, raises your spirits, and you think good days are preparing for you. Do not believe it. It can never be so. Nothing can bring you peace but yourself. Nothing can bring you peace but the triumph of principles.—*Ralph Waldo Emerson.*

What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid, but that which is in his nature, and which must grow out of him as long as he exists. The goods of fortune may come and go like summer leaves; let him play with them and scatter them on every wind as the momentary signs of his infinite productiveness.—*Ralph Waldo Emerson.*

THE ALTER EGO — THE STRONG MAN.

Are you ready to admit that a higher and better self is possible and to look for a glimpse of him?

The natural Dick Brown, for all his boasted successes, is a weak, a very weak man, because he is the slave of his instincts and desires. This other self is the strong man who rules where Dick Brown is ruled. Between the two is the gulf that divides natural tendency from individual possibility. To bridge that gulf is the way from one to the other.

This other self stands on the farther side, waiting for you to come to him. He is poised, self-reliant, calm, firm, fearless. He knows all that you have not known and believes nothing of that which you have believed. He knows that real strength is the will and the power to dominate instincts, and that this kind of strength is necessary for true manhood.

Knowing well that Dick Brown cannot clear the dividing gulf at a bound, but that the bridge of daily effort must be slowly builded, he stands ready to cheer and encourage the builder. He knows that it is natural and right to propagate the human kind, but that it is also an obligation to add the best possible tendencies to that kind, to furnish the best possible conditions of environment.

He knows that indulgence of desire at the expense of the product of indulgence, the making of undesirable molds for the universal soul to pass through, is unworthy of his capabilities; for he realizes that the impress of these molds is stamped upon the new-born, giving an increase of obstructing tendencies which it must later meet and contend with.

He knows that the lawlessness of natural instinctual desire—lawless because it is not capable of exercising self-control—becomes a scourge, when he does not stand as the lawgiver and say, "Thus far, and no farther, shalt thou go." And he has the strength to make himself this lawgiver through his recognition of his likeness to Origin. He sees his likeness to the family as his lesser relationship, and the other as that greater relationship that can, when it is permitted, rule the consequences of the lesser. He is strong with the strength of likeness to Origin where Dick Brown is weak with the likeness of the family and human kind.

The strong man knows the strength of love and the weakness of passion; cleaves to the one and turns from the other. He loves with the love born of the soul, not of the senses; with the love that endures, that is deathless; not with the passion that is a raging flame, devouring and blasting all it touches. Incarnating the love that is fed from the eternal, he cares naught for the love that reduces to ashes.

He is able, this strong man, to stand unmoved in the den of lions, for he knows their mouths are closed against him. To him, not to the beasts in him, belongs the controlling power, and he is drawn up out of the pit of natural propensities to be the adviser and supporter of the king—the ruler of the natural self. He serves the king, and all less than the king serve him.

Benignant and gracious, this other self waits for you, Dick Brown, to cross the gulf and dwell with him, losing your natural self that you may find your better self; find and prove that it is possible to become what fundamental likeness to Origin compels.

This strong man dwells in the world, and yet is not of this world, not recognized for what he truly is, perhaps, because he is not in conformity with artificial standards. But he is in accord with the eternal real that endures and is the more apparent when these standards have betrayed their weakness and unreliability. Where others are the incarnation of natural, plus family tendencies, he is the incarnation of proved possibilities and an example to all of what they may become.

All that aspire are drawn in his direction, as naturally as the sensualist draws those who are gravitating downward. He knows the way of help and usefulness for others. "And I, if I be lifted up, will draw all men unto me." He sees beyond the plane of the senses and looks along the line of destiny undeceived by what is near at hand, by impulses that, though strong, are not as absolute as the power of individuality. With clear vision, with mere sensation held in his strong hand, he moves along the line of destiny compelled by Origin, a lifting up above sensuality that draws others as the ideal they desire to reach.

"Oh! it is all very well to talk, but this beautiful ideal is not practical," do you say?

How do you know unless you have made effort to reach it?

"The game is not worth the candle"?

If you are only a two-footed brute, it is not; but if you are compelled by your nature to have experience till you learn what your nature is, learn its height and depth, length and breadth, and the circumference that surrounds it, then the "game" must be played to a finish; and whatever you can do toward bringing a successful issue is surely worth while.

The beasts are lived, you are to live. They exhaust their natural capacity and cease to be. The force of nature carries them to this end. You have a higher than your natural capacity, and

you *must* pass from one to the other. And this passage is not made without effort. Effort is self-preservation. You are capable of preserving your existence, the brute is not. You are capable of effort, and experience will eventually compel you to make such as is necessary for growth. *When* this shall be, is your choice. Nature is steadfast, therefore relentless. Experience pushes you, and will continue to push you, till you cry; "Enough," and step forward voluntarily.

The strong man, your alter ego, walks; he does not need to be pushed along the line of existence. He uses what first used the natural man. He co-operates with evolution, bringing forth even as he has been brought forth. He lives more in being than in sensation, and so moves with that involution that fulfills the prophecy of the serpent—"Ye shall be as gods." This is that for which you have capacity beyond what allies you with lesser species—you can become a god, as compared with what you are as the product of Nature and family molds.

The strong man is he who feels and rejoices in this capacity, and throws the Power of the Whole into its scale, outweighing thereby the measure and strength of natural tendency. Spiritual might is more than sensuous vigor, and it will help you to build your bridge, to cross it successfully, to meet and blend with the alter ego that will then supplant the old Dick Brown; a death, resurrection, and ascension that are in Nature's order, when it is supplemented by human effort, the effort that yields true self-preservation. Evolution brings, involution carries.

Will you go?

Without recognition, nothing exists; and by degrees you can become blind to, and even unconscious of, all physical and mental discomfort and distress by the simple realization of your spiritual nature, which shines forth from the bosom of God, and so is invariably perfection.—*Anonymous*.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide Universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till.—*Ralph Waldo Emerson*.

STILL HIGHER CRITICISM.

There is no robbery like self-robbery, and he who seeks to get without giving full equivalent robs himself of what otherwise he might have, of what eventually he must have. To give is the way to get. To be able to give without holding back a part of the price, is the way to get all. If one gives grudgingly, even though the sum may be all that is asked, he holds back a part; and fear that he will not have enough left for himself keeps him from finding and knowing the sufficiency that awaits the one who can command it.

With the corn from the storehouse will always be found restoration of all it has cost to procure it. As truth comes into one's possession, it brings with it not only reward for the effort and sacrifices made to obtain it, but also every dollar expended in the search for it. The money will be found in the mouth of the sack of corn.

A striking instance of this fact is offered to-day in the experience of those who have discerned the great truth that their own God-being is a great storehouse from which they may procure food in time of soul-famine, strength in time of weakness. Discriminating between needs and needless wants, they prove that their call upon the storehouse brings adequate supply in all departments of existence; even to money enough to meet and discharge all lawful obligations.

The money will always return with the corn when it is expended willingly for the corn; but when it is expended as an investment that shall yield the largest possible return, the ruling desire being increase of the sum invested and not desire for the corn as above price, it is still the bargain-seeker looking for a bargain and the end will be loss instead of gain.

"He that loseth his life for my sake shall find it." "For my sake" is the qualifying contingency that governs the result. When it is money, expended for the sake of more money, the motive prevents the higher result, and continued subjection to self-deception for the soul, instead of mastery, is the consequence. Poverty and sufficiency are equally natural as possibilities attending soul-development. The interpreter of existence commands the one and therefore has power over the other.

That part, or capacity, of our composite nature that enables us to rule where we have been in prison, lifts up, or brings to itself, the remainder of our capacities and possibilities; its "brethren" come to this Joseph where he is, and they "eat bread" together. (Chap. XLIII.)

"And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first born according to his birthright, and the youngest according to his youth."

Fractions in the unit are alike, or are brethren, in that each is what the others are—fractions. But they are not alike in value. The value belonging to one is greater than that belonging to another. Successful demonstration of the science of numbers depends upon right adjustment of values to each other.

The differing values, so to speak, of Joseph's brethren—and of Jesus' disciples—must be adjusted to each other in the soul's experience. All faculties, capacities, and powers of being are to be brought, in their practical results, to a harmonious unity through adjustment to each other. However perfect as the divine ideal our God-derived being—the Lord—may be, our self-consciousness (our existence), is fragmentary and incomplete till all possibilities of our composite being are brought into harmonious adjustment to each other. They must "eat bread" together, for one, equally with all, is to be nourished and carried along in future experience, but their fundamental relative order must be preserved.

In human experience, the process of finding and proving our God-being, Reuben is the first born—"who sees the son"—and Benjamin—"son of the right hand"—is the youngest, or last born, for feeling is more than vision. Between Reuben and Benjamin are those characteristics of human nature, together with the processes they compel, by which *seeing* our relation to God becomes *feeling* that eternal oneness.

In human experience, this feeling is naturally successor to the results of our faculties. It does not precede them. It is the youngest. One who is afar off sees; one who is "in the bosom of the Father" feels. By virtue of the soul's relation to being, it has the right—birthright—to fullness of realization; and when this is gained it is more than reason, it is feeling. Between the birthright to the inheritance and complete possession of that inheritance, lies the road traveled by every human soul—the road from Adam to Jesus Christ. Principles, fixed and undeviating, not varying human theories, are to be sought and followed by the traveler to bring him to the end of the way.

The youngest is "a little one," the "child" of "old age" (Chap. XLIV.) and "he alone is left of his mother" for the intui-

tive nature feels; it does not reason. The virgin of the soul is undefiled by "if," "perhaps," "I doubt it." She knows through feeling.

Between the birthright and its realization is Judah—"praise of the Lord." In this account we see Judah acting as mediator on behalf of Benjamin. Not till we can "praise the Lord," render unto our true being all that belongs to it, and see the righteousness of the necessity that compels us to prove for ourselves that "the Lord is good," can we stand between the "tyranny of circumstance" and the needs of others and mediate between the two. Not till we know by seeing and know by feeling, till we recognize our relationship to both Reuben and Benjamin as one of the same family, can we offer ourselves a ransom for others.

"Let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren."

From the tribe of Judah comes the Great Deliverer of the New Testament. "He offered himself a ransom for many." The white ray includes the parts of which it is composed, and we can trace in the life of Jesus, as recorded in the Gospels, not only the seven primary colors—the seven "days," or primary stages of the existent soul—but also the twelve whose consequences, or descendants, are found with their lord and master.

With Jesus is also portrayed a necessity. As the perfected soul he is the Son of the Virgin, the incarnated oneness with God, the embodied consciousness of unity with the Absolute, the feeling that knows no opposite quality and that dominates human existence. "I and my Father are one." This consciousness, this feeling, was the basis for all the mighty works recorded of him. But even for a Jesus there is the necessity of *demonstrating by experience* the power of that consciousness and the results possible from it.

In Genesis we trace the line of human experience that brings at last consciousness of God-being and of ultimate destiny. This line culminates in Joseph, ruler in the Egypt where he was first slave. In the New Testament we trace from positive consciousness of unity with God, the line of experience that is but its proof and manifestation. The order is reversed. In Genesis it is ascent through experience to assured truth. In the New Testament it is descent through experience to manifested truth. In the Old Testament is found the soul's staircase, the soul's ascent from darkness to light. In the New Testament is found the descent of the same staircase, the soul's descent to and through the depths of darkness, *carrying the light with it*.

"And there stood no man with him, while Joseph made himself known unto his brethren." (Chap. XLV.)

How many "stood" with Jesus when he sought to make "himself known unto his brethren"? By word, by work, and by example, he sought to make known his divine nature and power,

and thereby restore to mankind what it had lost through ignorance; for the whole human family was his brethren for whom he offered himself a ransom, that they might come out of darkness into the light that he incarnated in his own person.

But "there stood no man with him." He was alone. Visible support failed him, but the invisible was always at hand. Even his band of disciples failed him at last. "And they all forsook him and fled." Alone in the human sense, and yet never alone in the spiritual sense, the soul must fight and win its battle.

"God did send me before you to preserve life."

When a great painter arises in the world, the only one for that age we will say, as an individual who sees and develops what the rest do not, he is sent before them to preserve the art of painting, which without him, would be lost in and for that day of the world. The "lost arts" are lost only because people do not perceive possibilities and develop them; they are found by some one at some time and revived, for they are the always possible, even when not the practical fact of the moment.

The lost truth of being, lost for the existent soul through its relation to Nature, is the always possible, but is discerned and proved by some one in each day of the world, who is thus in advance of the rest, being "sent before" them to "preserve life," while all around is mortality and death. He who knows, where others are subject to the Pharaoh of Egypt, who rules where he was once in bondage, is "sent before" the other members of the human family to "keep alive" in the world what otherwise would be without manifestation; the power of dominion that is the soul's eternal birthright.

"And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

Whoever gains for himself deliverance from bondage to the natural sense, gains it for all, as a possibility. This accomplishment is proof of what can be done. Whenever and wherever he is delivered from the power of natural tendencies, gaining, instead, spiritual might that is real power, then and there all mankind is likewise delivered, if it will walk in the way of deliverance.

Joseph, with his predecessors in Genesis, and Jesus in the New Testament, are the way of our deliverance, not through faith in them as personalities, but by doing as they did; a possibility that their lives prove to be a certainty awaiting our effort.

"It was not you that sent me hither, but God."

Through all human affairs the governing Principle works ceaselessly and surely. Whatever their fluctuation and change, God is steadfastly the same; and the manifestation of God in the flesh is the end compelled by the Beginning.

THE MASTERY OF FATE.

"O dear! nothing goes right and I am tired to death trying to make things go right!"

This is what you are thinking and feeling; consequently, you are not very happy. Do you wish to know what the matter is? It is friction; just that, friction.

Did you ever stand by a machine and watch its workings and hear now and then a grating noise in one place and a squeak in another? Those were indications that there was something wrong somewhere, a lack of proper adjustment between the parts of the machine, and a need of lubricating oil. They told the story to the one who could read it.

You are "out of gear," and your grating and squeaking tell the story to those that can read it. There is lack of proper adjustment somewhere, and a need of lubricating oil. You have tried your level best to make those for whom you feel yourself responsible do as they should, and do it in the way in which it ought to be done; and with all your effort things still go wrong. You have tried so hard to do your duty, and you still desire to do your duty, but you are, you say, "tired to death," and feel as if you could not make much more effort.

How the machine grates, grinds, and squeaks! Let us see if we cannot discover where the difficulty lies. You have been trying to accomplish what does not belong to you to accomplish. You have been endeavoring to make others do thus and so when they cannot really do what is right till they see for themselves and act upon their own seeing.

You have forgotten that your dear ones are also individuals. You have tried to make them see through your eyes, instead of trying to help them to see with their own eyes what you see. Your effort was not adjusted to the eternal principles and laws of being, and so *you* were compelled to push it to accomplishment. And you have pushed and pushed till you are "tired to death."

Look this fact squarely in the face. *Your* child is *first* God's child, and afterward, yours. Equally is this true of your brother, your sister, your friend. The relation to the eternal First Cause

gives individuality, and individuality is first. The family relation is second, and tributary to the first. You have been trying to make the second relation all in all.

You are a living soul; so is your child, your husband, your wife, your brother, sister, or friend. You and they have come into existence with a common destiny stretching before you. Human existence and its experiences are the logical, therefore the divinely ordained means by which the human soul passes from a *sense* of being to the *realization* of being. All possible human existence, all possible experience, lies between these two points; is entered and passed through by every human soul, whatever the race, color, or creed. Nothing that you can do can alter this order or remove its necessity; and however much you may love another, your love and your effort can abate not "one jot or tittle from the law till all be fulfilled."

As the individual, not as the child of fleshly relationship and dependent entirely upon that relationship, must the one whom you speak of as yours travel in the road that lies between natural sense and spiritual realization. You have been trying to carry your loved ones over that road on your own shoulders. What success you have had at one time, at another time has brought defeat. You have not adjusted yourself to the necessity and order that is compelled by the Origin of humanity. You have put yourself in the place of another's individuality, endeavoring to do for him what that should accomplish.

And this is not only your own, but our common mistake. Not understanding what you have done, you have grieved sincerely over the scant success you have had, for your motives were pure, and your efforts unselfish in the main. You were working for the good of one who was dear to you. But if you think a moment, you will see that individuality is a mighty factor, to be reckoned with in all our efforts for others. Not all your love for another can make his heart beat, his lungs expand, his bodily organs perform their functions, or digest his food. It may affect those functions, but it cannot perform them. He must eat and sleep for himself, not through you; he must do his own breathing. Equally necessary is it that eventually he must do his own thinking, must resolve and act from his own individuality.

What then can you do for him? You can show him the way, instruct him as to what belongs to the way, teach him how to walk in the way, and inspire him to make effort to use his feet. You can even grasp his hand and steady his footsteps, but you cannot carry him from the beginning to the end of the way on your own back. By doing what you can do, doing it with all your heart and soul, you come into adjustment with the principles and laws of being that are working in and through human existence to their own manifestation, and you avoid the friction that "tires you to death."

See that just as you have your own salvation from all evil to work out, so has your best beloved as well; that as help in that direction is good and valuable for you, so is it good and valuable for him; but that the help to help one's self is all that truly helps.

You wish your son to be a good and upright man, a credit to the family. You want him to be successful in business or in his profession, have a position in society, possess influence in the community. This is all good. But how do you wish it accomplished? "If he will only do what I tell him, I can bring it all about," you say. Can you? You may be largely instrumental in securing a certain amount of worldly success, but the soul-success depends upon himself. Neither you, nor any human being, can make another good and upright, but any one can help another to become so.

Here is your brother who has disappointed you sorely. He is unsuccessful in business, has formed bad habits, is in danger of losing the esteem of others. All this might have been saved, you think, if he had only listened to you. Yes, if he had been a puppet who moved as you pulled the wires, then he would have moved only as you directed. But as he is not a puppet, but a human being, possessing the power of choice, he has not chosen to act according to your desire, not seeing, presumably, what you see and what prompts your desire.

And so individuality asserts itself in those to whom we are related after the flesh; and it will not down. It must be reckoned with, and adjustment to it is the only way to deal with it successfully. When in all earnestness and loving sincerity you have done what is in your power to do, see that the remainder rests with the individual.

"But my brother's ill fortune has come from others. He is so easily influenced he has been drawn into bad company, and this association has given him bad habits and made him neglect his business."

Yes, it is the old story, old as human nature itself. And your conclusion is that your influence must make him what you want him to be. It is because he is easily influenced that he has fallen to the level of his lesser nature. It is only through influencing himself that he will rise to the altitude of his higher nature. Your influence is for good when it is wisely exerted, but Oh! the need for wisdom in your use of it. When your influence is used to help him make of himself what is possible, then you and your effort are adjusted to the meaning of existence and the need of the human soul; but when it is only your influence, minus the effort of his own individuality, that holds him back from anything whatsoever, so sure is it that when you relax and let go he will gravitate to it inevitably.

The great necessity is this adjustment to what existence is according to the principles that compel it; and you—as we all—

make the mistake of thinking your feeling should and must determine consequences for another. You "desire only what is right and best"? True; but this result as a *permanency* for another cannot come because you wish it. It must come because that other wishes it. Because you desire it for that other, you will help toward it all you can; but the wiser help is not given when individuality and its power of choice are not sufficiently reckoned with.

Do you see that you have tried to stand in God's stead? That you have tried to make what it requires the Infinite to make? That instead of co-operating toward a result you have tried to do all the work?

It is no wonder you are "tired to death." The impersonal never gets tired, and its ceaseless push will go on when your time to cease pushing has come. You have a part to perform. Each is his brother's keeper, in that each owes generous and loving help to others. But help to an end does not mean effort on one side only. It means co-operation, help joined to help, effort joined to effort. To see and understand this will save you so much of the disappointment and pain that comes from trying to put your own individuality in place of another's. Each soul is from a common source, is moving toward a common result. Between the beginning and the end of the way, experiences are various. Both the depths and heights of possibilities are to be known.

If your dear one is drawn toward the depths, fix your own eye upon the heights and *know*, not hope, that he will yet scale them triumphantly. Stand ever ready to help, but stand in your own place, not in the place of the Almighty. Let your push be one with the infinite push and "in process of time it cometh to pass."

It is this "process of time" that you rebel against, not seeing its necessity. Your feeling, your desire, cloud your vision. It is not easy to stand on one side and look upon those you love from the impersonal standpoint; but our energy is largely misdirected till we can do this.

Cold-blooded, is it? Lack of feeling?

God is no respecter of persons. What does that mean? Does it not mean that we must come into accord with what God is, compelling our feeling to that end, instead of expecting God to accommodate His own nature to our desire?

In our real being God's work is done; adaptation to that which, therefore, eternally is, is our work. As we learn to do this, friction ceases. Adjustment accomplishes all things. Stop pushing. Instead, *let* the great purpose be fulfilled in your brother.

THE BREATH OF LIFE.

(When our efforts for others seem to fail.)

Many are thy ways of revelation, O Lord! I sought for mine own and I found thee.

My dear ones after the flesh stood near me, and thou wert afar off. I sought to make them what I would, and I forgot thee.

But thou art steadfast, and through the maze of my bewilderment thou drewest me to thee.

I thank thee and praise thee for what thou hast shown me, for lo! when I had looked from beneath thy hand I found my dear ones held close on the other side.

They cannot be cut off from thee, though they see thee not.

Even though they wander in far countries, thou art holding them with a sure hand, and I have naught to fear.

I lay my pride at thy feet. Accept thou my offering. I yield my desire after the flesh.

That they may know thee, even as I have come to know thee, is sufficient unto me.

I struggle to carry them no more. I have no need to struggle, for thou doest all things.

I see and know that with thee is all power. Of what shall I be afraid?

Thine arms are the infinite circumference that bounds their existence. Wander as they will, they must at last find that which bounds them.

Thy will, not mine, be done in them and in me. Make me thy servant to do thy will for them.

I feel thy answer, O Lord God Almighty! My soul rejoices in thee, and I know that "all things work together for good."

Only good can come to them at last, and good is coming to them now, this moment, even through what my mortal sense calls evil.

No longer has this sense power to dominate me and make me afraid.

"Thy rod and thy staff they comfort me" for I walk in the light and not in darkness.

I see them all, every one, safe with thee.

PUBLICATION DEPARTMENT.

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With the coming January number the interpretation of the book of Genesis, under the head of "Still Higher Criticism," will close. This does not mean that all that could be given has been said, for a multiplicity of detail has been omitted and only the general structure has been submitted to readers of THE EXODUS. But this quota of interpretation will serve as a stimulus, it is hoped, to a more general search for the mighty truth contained in our Bible, and lead the seeker in the direction that will enable him to find for himself the much that has not been given.

Principles and their logical consequence must be the guide in studying the book of Genesis, which, as its nature unfolds, will be found to be the skeleton of the whole Bible; and it has been sought to point out these principles and what they compel, bringing home to the reader the inevitable conclusion.

Under the same heading the book of Exodus will next receive consideration. Its theme, the release of the "chosen people" from Egyptian bondage under the leadership of Moses, their journey through the wilderness to the Promised Land, is descriptive, by use of Jewish history, of the soul's release from captivity to the senses, and journey toward the dominion over all things that is manifested by the chief character of the New Testament. Consequently when we study the meaning of this history we are studying, really, the nature of our own soul and how it is to be "delivered from corruption" "unto the glorious liberty" that is our inheritance from Origin.

The series of articles making practical application of "The Evolution of Evolution" is nearly closed, and will be followed by "Incarnation and Reincarnation" in a series aiming at the establishment of logical conclusions, in place of oriental theories supported by occidental tendencies. Those readers who have made themselves familiar with the principles set forth by THE EXODUS will be prepared to follow them in these forthcoming articles, and will gain, it is hoped, answers to many perplexing questions.

"Principles, not opinions" must be the watchword for all seekers for truth. It is far more important that principles be vindicated than that opinions be confirmed. As America has taken and planted in her own soil the best from all nations, why shall she not take from oriental religions and philosophies that vitality which is their measure of truth, and, planting it also, bring forth the harvest that is the multiplication of the seed?

Christianity can never lose by comparison with any religion or philosophy under the sun. Only theological doctrines suffer by comparison; and a Western philosophy which shall contain all that is vital in Eastern philosophies, minus their non-essentials, plus what they do not yield for the Anglo-Saxon race, is possible; a philosophy that, for a practical people, may cause the Eastern to suffer by comparison.

All is good, but this is better, and that is best; hence our endeavor should be for the best, while we give all credit to the good wherever found, and welcome it heartily, whoever offers it.

NOTICE.

Mrs. Gestefeld will be in New York from December 26, 1898 to January 20, 1899, and will teach both a Basic and an Advanced class at the rooms of the Circle of Divine Ministry, 67 Irving Place. Full information may be obtained on application, by letter or in person, to Miss E. C. Walton, at this address. Those desiring Mrs. Gestefeld's oral instruction can procure it in these classes at a rate of tuition below the regular tuition for private classes.

Mrs. Gestefeld's next Training Class for Teachers will open in Chicago, on February 1, 1899. Applicants must be acquainted with the fundamentals of the Science of Being as taught by her. Information as to tuition, dates for lessons, etc., may be obtained by addressing Mrs. Gestefeld, in care of the Exodus Club, 40 Randolph Street.