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By URSULA N. GESTEFELD.

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THE EVOLUTION OF A FLIRT.

You are a pretty, a very pretty woman, and you know it.
You are proud of your beauty and of the power over men
which is yours in consequence. You like to use your power. Why
should you not? you ask. You rather enjoy the jealous envy
roused in other women when you receive most or all the masculine
admiration, and they are left with little or none. It makes your
very finger-tips tingle when you can bring, with but little effort,
all the men in the room to bow at your shrine, while other women
look on and comment upon your triumphs.

It is almost intoxicating to feel that you have but to request, even but to look, to have your every want met, every movement attended by anxious servitors who are honored by a word from you. Why should you confine your smiles to one man when so many are devoted to you? Why have a humdrum existence when life can be a continual pleasure, full of all that is dear to glowing

young womanhood?

Where is the harm if you enjoy yourself in your own way for a few years, and keep a train of admirers about you by encouraging each of them to think he is the one whom you specially favor? Early womanhood is too short at best, and why should you miss a particle of what it can command for you? By and by, when you are older and your bloom has passed, you will "settle down," bestow upon some one man who loves you distractedly the love he craves in return—if you can—and live the staid life that belongs to that period of existence.

Meanwhile you have neither time nor inclination to listen to moralizing. What of it, if some man has believed you were sincere, and has had his faith in all women's sincerity destroyed by your conduct? What of it, if some man through his acquaintance with you has allowed his manhood to be shipwrecked and has taken the downward path? What of it, if another in a moment of desperation has taken his own life? What does it matter if you see in more than one man's eyes a sad reproach as you look and pass him by?

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They should have known better than to take you so seriously, you say. If the moth did not fly into the flame he would not get his wings singed. He should take care of himself and then he would not get into trouble. And yet with all your philosophizing you have an uncomfortable feeling at times, when you really think, instead of skim the surface of life; and you are the very one who would cry the loudest at the wickedness and injustice, did some man act toward you the part you have acted. And this uncomfortable feeling becomes obtrusive now and then, and one day you find that you are possessed of a conscience that is upbraiding you. But you laugh it away, and it comes again to be laughed away, not so easily as before.

You were a coquette and flirt unintentionally at first, but after you mocked at this inward monitor there was method, as well as nature, in your conduct. Intention began to play its part and you became cruel where you were at first thoughtless. Meanwhile the years are passing, and you are overlooking your opportunity to be a greater power in the lives of men than with all your thirst

for admiration and adulation you have ever been.

Why are you a flirt? Because from the time you can remember you recognized that you had a power over the other sex. Not understanding, at first, its nature, you simply used it for the results you gained. When you had outgrown your childhood you fed your vanity and triumphed over your own sex, by means of it. You leave problems to other heads; your time is too full and you are too satisfied to trouble yourself with analyses of why you have this power, why it brings you your satisfaction; why its consequences bring you at certain times the dissatisfaction to which you will not listen.

When a sad-eyed face looks into your own in the solitude of your own room, and says "Unworthy!" you plan a new conquest and stifle a striving within you that would lead you to forego the gratification that intoxicates you. But your time comes when that better in you will be heard, and then you may learn why you

are what you are.

In the unit of being there are two halves, the male and female natures. Man, the unit, is male and female in unity. Man is more than the male, for he is the female also; and more than the female for he is the male also. Human existence is the evolution of the nature of Man, the development of the nature that is Man's manifestation.

In human existence sex has place, for Man is represented by Person. There must be, therefore, the male person representing the male nature in Man, and the female person representing the female nature of Man. Though separate to the outward sight, these twain "shall be one flesh." Throughout existence, everywhere we look, there is a steadfast tendency to unity. All the wide variety visible to us tends to a drawing together into one;

and because it is one whole, Man, that is being manifested or unveiled.

In human existence sex-attraction is a powerful factor. It is seen with the lower as well as with the highest species, the human. With the lower species it is naturally dominant; with the highest species it is permitted to be dominant, all too frequently. "There is no gainsaying nature," it is true, but a possibility exists with ourselves that does not pertain to lower species. They yield to their instincts and we expect nothing better of them, for they are not capable of more. But we are capable of more than this animal-like yielding to what is merely natural. We are capable of resistance to natural impulse, and of wise use of it; capable of

being the user rather than the used.

Throughout the universe the male and the female seek each other. This is lawful and right. Throughout the universe water tends to run down hill. This is according to law and, therefore, right. But this tendency of moving water works dire destruction, if it is not controlled. A Johnstown horror is disaster and something to be avoided, though the tendency of moving water is lawful and right. We are able through acquired knowledge to exercise control over moving water and use water-power wisely to the accomplishment of even better than merely natural ends. Our possible ends may be added to the merely natural, and be brought forth triumphantly, when we are the user instead of the used.

You feel a drawing toward men and they are drawn to you. This is natural and right. But you and they are used by this attraction; you, when you feed your vanity and egotism by means of it; they, when they suffer themselves to fall under your spell.

You have not only the share of vanity and desire for admiration that is yours as a member of the human race, but also an increased share and exaggerated tendency due to generations of mistaken thinking and selfish indulgence. As a personality you have inherited "the sins of the fathers" in addition to what pertains to you as a member of the human race. As a member of the family Brown you are the product of your progenitors, and in you

their characteristics appear.

All the women of your family have been attractive, and there have been many belles among them. The family history contains some instances of shipwreck in the female line, but these are not mentioned and are forgotten as rapidly as possible. Indulgence of natural desires has been characteristic of your family for many generations, this indulgence having different forms; and you, with your brothers and sisters, are the legitimate product. With some of your progenitors emjoyment has been the chief aim in life, and everything has been made to minister to it.

Desire for enjoyment is your dominant characteristic, as it is of some of your brothers and sisters; but with you it takes this form; and your selfishness makes you indifferent to the means by which your end is accomplished. You do not object to the title of flirt, in fact you rather like it, as it is proof of your power. And as a flirt you are the product of evolution.

But the evolution that has brought the flirt is the evolution of an evolution that is to bring (when you get ready to "let there be") one mightier than she; an evolution that is to bring the woman who will use to the highest and noblest ends, rather than to selfish ends, the power of woman's attractiveness.

You are a natural product in this greater evolution which must pass through and beyond you, leaving you behind as the unfit to survive. For the one, man or woman, who lives according to his instincts must make way for the one who lives according to high ideals. First the natural, afterward the possible.

This very reproach that now and then you find in yourself, is an impulse from the higher side of your nature striving with the "sins of the fathers" that are embodied in you; an impulse that belongs to your individuality, and not to your relation to the family. The human race needs betterment. The real evolution is betterment. The race is not yet all it may be, for Man's nature is not yet fully unveiled.

Woman is the mother of the race. Through her it is born and reborn. As it is born of you, as it is carried along by the flirt, its need of betterment is pressing, and to be met by a higher kind of woman than she. Through you—and whether you are a mother physically or not—the merely natural and its dominance are perpetuated. There is no uplifting of the race through you, for you are not "lifted up." You are down on the plane of indulgence of the natural; you must become capable of self-sacrifice before you can add your quota to the world's uplifting.

This does not mean a sacrifice of yourself as this is sometimes understood; rather a sacrifice of your desire for admiration and a train of adoring followers by means of a higher desire, to inspire men's souls, rather than to strengthen for them your attraction on the sensure plane.

on the sensuous plane.

Can you not forego the gratification you naturally seek for one that will lift you higher in the scale of being, and help you to draw upward all with whom you come in contact? Is not this possibility worth more than your petty triumphs, shortlived at best? Is it not better to be loved by the appreciative few, than to be admired and desired as an object of possession by the blinded many?

As a child, perhaps, you heard your mother, and even your grandmother, recount the triumphs of their girlhood; and even then you felt springing up in you the desire for the same triumphs. You have had them, and even more, and what are they really worth? That higher self in you, that is beginning to insist upon being heard, tells you that they are unworthy of you, that you are capable of better aims and efforts. More and more as time goes on

will you need to strive with this higher self that would lead you to the true womanliness; for destiny is to be worked out, the destiny involved in your origin as an individual, not merely in your relation to the family Brown.

To be a great belle is a small ambition as compared to being a great woman; great in the true sense of the word; too great to stoop to the petty conquests that the flirt recounts in triumph; too open-eyed and noble-hearted to mislead men as an offering

to her vanity.

Though you have come into the world stamped with impressions from the thought-molds through which you have passed, molds made by your progenitors, you are an individual by your relation to the great Source. As such, whatever your tendencies, due to these impressions, you can rule them by that Power of the Whole that belongs to you.

But you must have the desire to rule them. The nobler ambition must possess you. Your own "I will" is necessary.

The results of your conduct, the progeny born of you, are no credit to your higher nature though they are faithful copies of your lesser nature. You have given birth to what will torment and afflict, instead of bless and redeem mankind. And you are capable of so much. Oh, the pity of it! To be content with a brood of half animal, half human creatures when you might bring forth gods!

What you are in your God-like possibilities, not merely what you are in your natural relationships, is to be made manifest before your individual career is finished. If you do not put from you your unworthiness, you will be forced by it to something higher

and better, and the forcing brings pain and suffering.

Only at this cost will you find at last the "divine womanly," that shining sun in the darkness of common humanity, that mother of the world through whom is born the regenerate man who is lord and master of impulse and desire.

THE ALTER EGO—THE DIVINE WOMANLY.

As the flirt and coquette you are the woman of the senses. As the "divine womanly" you may be the teacher of the senses and deliverer of the soul, the inspirer of men, helping them in their battle with natural tendencies that draw them downward to their level.

You like to shine in society; but it is better to shine as their life-giving sun, in whose light they may walk securely. Generations of concession to nature have made their path a hard one and the office of woman in consequence is ministration to their higher needs. Without her help, and with her power exerted in the opposite direction, their upward progress will be very slow, their deliverance from the bondage of sensuous indulgence a long time in coming.

But when woman acts as she may, she is truly the "help meet for him," the help adequate to his soul-needs; a help not found on the plane of the merely natural, but on the plane of the higher possible to which the natural is an opening door.

Men, good and bad alike, may be better than they are, but only by the help of women who, good and bad alike, may be better than they are. The attraction of a kind of woman for a kind of man is to lead on to the attraction of the "divine womanly" for all kinds of men; for this virgin-mother is always in the world, and always is her son the possibility.

"Man who is born of woman is of few days and full of trouble," if he is born of her physical attractiveness only. Only as he is born of her soul does he partake of its divine nature, is he born the king where he had been the subject. The attraction of the two halves for unity is lifted up to the plane of soul, instead of sense-attraction, when woman knows how and why her help is the only help "meet for him."

You have been exerting the lower attraction, but your alter ego will not stoop so low. She has clear vision. She sees, what the masculine nature does not as clearly, the glorious destiny that awaits mankind, to which all men are heirs. Up to this fulfilment she seeks to lead them, standing above and beyond their sensedesire, beckoning them to follow her, stretching forth pure strong arms to hold them when their feet stumble, drawing them to her

heart of hearts for consolation and repose.

She is never too pure to know their needs and help them. Always too pure to give what is ignorantly demanded as necessary help, she inspires them with noble ideals and with the strength and courage to realize them, instead of with a mad passion that, for gratification, hesitates at nothing. She makes no noise in the world; because hers is a divine mission she works in silence, weaving those strong cords that draw heavenward, even from out the mighty grasp of the chains of hell.

She is still, because strong. Weakness clamors noisily, but steadfastness has no part in the tumult. To draw human souls God-ward, through helping them to find the god in themselves, is her mission, co-operating in that great evolution that is thus fulfilled. Her own evolution is the means of masculine evolution. All the way from Eve to Mary is she the helper in the way from

Adam to Jesus.

Of her as inspirer is born the Son of God who is more than the Son of man; who masters what the son of man serves; who manifests Man's higher nature by dominion over the lesser nature. This dominion is normal to the Son of the virgin, but seeming impossible to the natural man.

Do you see the purpose of evolution? See that Man's fundamental likeness to God is to appear before the work can be finished? See that the onlooker at the center of the circle is to ex-

pand to the circumference?

Do you see that you, as the coquette and flirt, are unworthy of your high calling? Do you see that as successor to all preceding generations of men and women yours is the possibility, now, of bringing forth, through your higher womanhood, a higher kind of man than is the present status of the race? That you, married or single, may be a soul-mother, begetting spiritual children who shall be a power in the world? Do you see that you, calm-eyed and strong with the understanding of your prerogatives, strong and yet sweet because of the overshadowing of the Most High, may be the means of saving men unto a deathless life by helping to rescue them from a living death?

Attraction opposed to attraction is the means of progress. Oppose your higher attraction for men to your lower attraction for them, and, losing none of your power, you will gain their souls instead of merely captivating their senses. Lifting your own sense-nature to this higher altitude, you draw theirs after you

and they will reverence, where before they admired you.

Woman was made to be adored, not through the senses only, but through the higher faculties of the soul and with the feeling they engender; a feeling as much above sensuous passion as a 68

serene mountain-top is above the noisy plain; and this is because she is the only "help meet for him," because the way to God, the aim of evolution, lies through her. Only by her help is this aim accomplished, for the "divine womanly," as the inspirer of hu-

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man souls, is the mediator between God and mankind.

Evolution begins with what Man is as the effect of his cause. It ends only with the manifestation of his fundamental likeness to God. Till this likeness appears, Creation is not finished, nor can it be finished without the help of the "divine womanly." This heavenly virgin must bring forth her Son, for he, of all others, will wear this likeness. Mastery of the natural, not subjection to it, will be the demonstration of his nature as the Son of the virgin; dominion over all things proved by his perfect self-dominion.

Not till there is perfect self-dominion is there a personal God, for as the impersonal God is the Beginning of all things, so is the personal God the End of all things. And the two are one, or a unity, for the personal is the incarnation of the impersonal.

Between this Beginning and this End stands Woman, a necessary means to that end. Stimulator first of the sense-nature, inspirer afterward of the higher nature, she is the mother of the human race. Truly is she "the mother of all living"; and at each and any stage of human progress the status of men is accord-

ing to the status of women.

Your present place in evolution is shown by what you are to men. For the eye that can read, the handwriting is legible and truthful. Not all the admiration the whole male sex combined could render to your physical womanhood can compensate for what you might be, for the reverence you might receive. Not all the good things of all the countries of all the world can compensate for the loss of virgin motherhood; for the opportunity to give birth to a kingly man by means of the attraction of your spiritual nature.

"A sword shall pierce through thine own heart also" it is true; for to be the help "meet for man" requires struggle with your own human nature and natural impulses; but it may be accomplished, and yours is the opportunity. If you are equal to the opportunity the rest will follow, and through you and your enlightened effort the world will be helped toward redemption.

The nobler, stronger, purer man, will be the son of the "divine womanly" that leads the way out of natural limitations into the limitless fullness and goodness that survive as the fittest.

Give up your desire for conquest, lay your petty vanity upon the altar of sacrifice. Let it be consumed, while your hands stretched heavenward bring down the fire from heaven that will reduce it to ashes. You have a higher mission to fulfill. Flattery from man to woman comes of insincerity from woman to man. You do not want this, it is unworthy of you. Reverence from man to woman comes of honesty from woman to man. Not a man in this whole world but would stand reverently before the woman who clothed herself in the divinity of her womanhood, who wore the crown and scepter of virgin-mother of the world. She is all-compelling, and wherever she walks flowers spring from beneath her feet. Existence is glorified where she abides, and all living turn to her as the help meet for them in their upward journey.

Will you not serve this Great Purpose even though the way

take you to the foot of the cross?

You will lose nothing that will not be restored to you four-fold. Remember that this three score and ten years is but a brief moment in your existence. You go on and on and on after your present physical body has crumbled to dust, for you are a living soul. You live from that great Source that is veiled by the visible world, and that body is only a part of the veil. Its mere physical beauty is shortlived.

As the sense-woman your period is a brief one; as the "divine womanly" you are God's handmaid, and your office is eternal. No queen on mortal throne ever wielded the power that may be yours as you rise to your exalted station; for it is a power that is not weakened by vanity and selfishness. It is the power of

Love itself, and God is Love.

Through you, the higher woman, ever virgin because she brings forth through her oneness with God rather than through her oneness with flesh, God may be manifest in the world, nay, will be manifest. And every man, saved through you from bondage to his own instincts and passions, lifted to where he puts forth his own hand to grasp his divine heritage, will stand forth in the world as born of you to become a savior for his brethren.

STILL HIGHER CRITICISM.

"Regard not your stuff; for the good of all the land of Egypt is yours." While the soul is in subjection to its natural, its mortal, sense of being, a slave in Egypt, it experiences the evil of Egypt, the evil natural to sense-consciousness; but when it rules that sense instead of being ruled by it, becoming governor of Egypt instead of a slave in prison, all the good of that phase of

existence is for it, may be possessed and used.

Riches and power are for the soul that can use, without being used by them. The growth from servitude to mastery is emancipation from bonds, from the natural tendencies that, ungoverned, lead to bondage. The Adam-soul is possessed by tendencies, the Joseph-soul rules them and reaches the self-mastery that brings with it all that Egypt can yield. Unused accumulation is not wealth. Plenty to use, is riches. But how many years are required to learn this great lesson!

The death of Israel and his burial place—with his fathers—not in Egypt—illustrates the meaning of death and burial to the liberated soul. He was buried in "the cave of Machpelah."

"There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

(Chapter XLIX.)

"Machpelah—double. Ephron—dust." It will be remembered that Abraham bought a burial place of Ephron the Hittite (Chapter XXIII.) for he was "a stranger and sojourner" among them, and that the Abraham-stage in the soul's development is the point where the spiritual is born into the natural consciousness and begins to grow within it as the promise of what shall yet be.

From that point in the soul's journey its ascent is steady and sure; and death is only the natural forsaking of the dust-body or outer body seen with the senses. This death is natural and in the order of the soul's progress; but what it is to others depends upon their discernment and understanding. At every stage in the soul's pilgrimage Nature claims her own, but her own is not all there is. She can claim only the dust-body; the living soul is of God and superior to Nature, and it, when wisdom is gained, uses natural means for its manifestation.

Consequently death has two aspects for the one who knows. The laying off of the outer flesh body compels its return to the dust of which it is primarily formed; but the soul that has used that flesh-body, retaining its own body while it renders to Nature her own, moves on in its upward way. Soul-embodiment within natural embodiment is the divine order, and soul progress compels the dropping of that outer husk when it has served its purpose as

the mold in which the soul-body is formed.

For those who see and know their dear ones only as their flesh-bodies appear to them, death is a tyrant who tears from them all that they hold dear; and when what they have looked upon has gone from sight, all they have left is a more or less uncertain hope that somehow, sometime, somewhere, they shall see the dear ones again. But those who see and understand the nature and destiny of the soul know that, as a logical necessity, their dear ones move on in their upward way leaving, in their journey, what is no longer needed, though at first it was a necessary means to a mighty end.

The burial place of Abraham, Isaac, and Jacob—our fathers -was, and is, double. The natural receptacle holds the natural body which will there fall apart, resolving into the dust from which it was primarily formed. But out from that natural limitation will rise the less limited, the truly living, that which has been and continues to be the truly living, the soul; and the soul's body, that which it has formed for itself while using Nature's mold,

goes with it on its way to perfection.

"My father made me swear, saying, Lo, I die: in my grave which I have digged for me in the land of Canaan, there shalt thou bury me. . . . And Joseph went up to bury his father." (Chapter L.)

As Joseph we go "up" to bury our dead, not down into the grave with the dust. We follow in our affections the living soul,

not the worn-out and discarded flesh.

"And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

This duality of body, the difference between that outer flesh that is Nature's mold, and the inner or soul-body that is formed in that mold, is signified by the "bones" that remain when the enveloping tissue is gone.

When Jesus appeared to his disciples after his death and burial, he said of himself, "A spirit hath not flesh and bones as

ye see me have." (Luke 24:39.)

"Flesh and blood can not inherit the kingdom of heaven," but "flesh and bones" may, and does inherit and gain possession of that kingdom.

For illustration of the meaning, look at our physical organism. The bony structure or skeleton is its more enduring part. This structure is surrounded by tissue, or flesh, with its blood. The flesh and blood may entirely disappear and the skeleton be preserved. It outlasts the outer covering. So the "bones," the inner body covered by the outer flesh and blood or the natural body, will outlast the burial of that body and be carried "up" in the continued progress of the soul.

The inner or soul-body, the "bones," is the character builded or formed during the use of the natural body, for character is the embodiment of the soul. This mold in which it has been formed may disintegrate, but it endures, and its course is up away from

the phenomenon of matter to the reality of Spirit.

From the Adam to the Christ is an unbroken continuity of soul or self-consciousness; but this process goes on behind the veil of matter, and the outer flesh and blood, Nature's contribution to the work, never enters into the holy of holies. As a natural means it has its place in the great whole, but it can never fill another than its own place as the outer covering for that which is more than it.

Character-building is the great aim and object of existence as illustrated by the allegory of Genesis and equally by the whole Bible. The possibility of building the Divine character confronts the living soul as it enters upon existence; a possibility not seen by the natural sense, but revealed after experience has done the necessary work and opened the inner eye to see the divine ideal. The construction, the "bones," goes on steadily once the soul sees and builds according to that ideal, forming according to that pattern.

This invisible building by the "Son of the carpenter" is not at the mercy of flesh and blood to destroy as it disintegrates. All natural disintegration of Nature's mold, leaves untouched what has been formed therein, and that which has been builded ascends triumphant from the tomb that holds only the clothing formerly worn by the builder. One who sees, knows, and feels this law and order may well cry "O Death, where is thy sting? O grave, where is thy victory?" for he has victory over death and the grave.

Adam—Enos—Noah—Abraham—Isaac—Jacob — Joseph, the seven days of the seventh day of Creation, show us the ascending manifestation of Man's nature as the "image and likeness of God." In the seventh day—which was made for man—God's work and the Lord's work belong together, the Lord's work nee-

essary for the completion of Creation.

The variety in the wholeness of self-consciousness is typified by these characters, the whole by Jesus of Nazareth. First the natural, afterward the spiritual, is the order they illustrate. First the spiritual, afterward the natural, is the order he illustrates. Naturally we live by the first order; as a possibility we may live by the second. It is the difference between Law and Gospel. The one is forever the Old, the other is always the New. The one is

the true in itself, the other is the true to the individual. Out of Law into Gospel is the possibility for every son of man whereby he finds himself to be also the son of God.

Demonstration of his divinity, due to his relation to God, in power over his humanity that is due to his relation to Nature, succeeds the blind groping of his humanity to find his divinity. Strength succeeds weakness, power takes the place of fear, the protection of the infinite supersedes the attraction of matter, and Nature remains the same; but because of the change of attitude toward Nature, out of her great womb is born her master who lives by the death of her slave.

"Rachel died by me in the land of Canaan in the way, when there was but a little way to come unto Eprath: and I buried her there in the way of Eprath; the same is Beth-lehem."

It is but "a little way" from Joseph to Jesus, from the "land of Canaan" to the birthplace of the perfected soul who, as the Son of the carpenter and Son of God, demonstrates to the whole world the origin, nature and destiny of Man. It is but "a little way" from the seven colors to the white ray; and were the rest of the Old Testament lost, the law and the order would still be preserved.

It is a long way from theological dogma to principles that are fundamental, and eternal in their operation; a long way from the Jesus Christ of theology to the Jesus Christ of the Bible. To the individual belongs the right of choice as to whether he will follow in the eternal and divine, or in the temporal and human way.

The Science of Being, or Theology? Which?

THE MASTERY OF FATE.

You have heard more than one prediction, doubtless, that the world would come to an end on a certain definite date; and, while you do not believe in being superstitious, you have mentally marked this date, and looked at it now and then with a little

creeping chill and a "I wonder if it really will?"

Of course you have said, with a laugh at the prediction, "How can any one tell? The world has wagged on for many centuries and I think it will wag on for many more." Yet you confess to a slight feeling of uneasiness at times, and you would really like to know, if it can be known, when the world will really come to an end. Can any one predict with certainty?

Yes. The world will come to an end, for you, when you have outgrown it. When it has come to an end for you, it will still

remain for those who have not outgrown it.

The world will never come to an end all at once for every one living. By its nature it persists, by our nature we pass it and leave it behind. Do you wish to understand this? Then give your attention for a few minutes to a view that you can afterward

apply practically.

When you were a child you began your study of the science of numbers. As the student you were the beginner; the science of numbers did not begin then. It was, had always been, and, by its nature, must always be. The science of numbers is abstract truth. You began to seek that truth and consequently you began to discover it. You had capacity for this seeking and finding, otherwise your effort would have been of no use.

But your capacity developed as you went along. Your persistent seeking was the means of your own development, and that development of inherent capacity gave more and more discovery. From the beginner, knowing nothing of the science of numbers,

you became an expert, one who knew and proved.

At the beginning of your effort you found, ready to hand, a means to the end in view. You wished and intended to become a mathematician; this was the goal you sought. You began the development of your inherent capacity by your use of the blackboard and figures. The blackboard and figures were not the science of numbers, were not the abstract truth you had set yourself to seek; they were only a first and necessary means to your end.

As the first means and necessary to a beginner, they were good. Because they were the first, or natural, means, they could not continue to be as important for you all the way to the end. The reliance which you placed in them when you were the beginner could not continue and you become the expert mathematician.

You found it necessary after a time to endeavor to solve problems, to see their principles and obtain the answers, with less use of the blackboard and figures and with more reliance upon your own powers. Mental arithmetic took the place of your former work, done entirely by use of the blackboard and figures. These came to an end for you when you outgrew the need for them; but they remained to meet the need for those who still required them.

In themselves, you see, the blackboard and figures did not come to an end. They were not annihilated. They remained, for what they were in themselves; but what they had been for you came to an end, and wisely so, otherwise you would not have become the expert mathematician. The power to work problems mentally is necessary to that and

mentally is necessary to that end.

Now apply this illustration

Now apply this illustration to the visible world. It, and what it contains, is the blackboard with figures upon it. What a wide variety is spread out before you. You, the living soul using a flesh-body, are a beginner in your search for the truth of your being; that abstract truth that is the science of being. As a living soul you have inherent capacity for discovery, for understanding this science, for its practical application to the problems of your own existence. You are to become the expert, the demonstrator of all these problems from simple to complex.

But this attainment depends upon your beginning as a seeker for the hidden truth. This discovery, with the power to demonstrate all that may be found, is the aim of your existence as a living soul. This work accomplished is the end of your natural

and the perpetuation of your spiritual existence.

As a means to this end, a natural means, the visible world with its variety confronts you. You are to use it as a beginner. You are to leave it when, becoming more than a beginner, you pass beyond it in the work you have to do. By your own growth beyond the need for the world, you will leave it behind, and it will come to an end, for you.

What says the Great Example? "Be of good cheer. I have overcome the world." It seems to you that you can never outgrow this world. What! leave all beauties it reveals, the good things

and dear friends that are so much to you?

Yes and no. When you became able to work your problems mentally you retained in your consciousness all that had real value.

You dealt with numbers, their values, their relation to each other, their governing principle. You dropped only the external shapes. the figures on the blackboard. Turning from the blackboard, the externals, you had internally, all that was real; all that was represented by what was on the blackboard. You neither left nor lost anything that was essential in itself, only what had been at first essential to you, but which, as you gained more and more discovery, as the development of your own inherent powers increased, became less and less necessary.

As the beginner in the science of being, you need the great blackboard with its figures. What you are, what all men are, in the composite nature of being, is represented to you by the world and what belongs to it. The correspondence between the differing shapes you see, all the way from the amœba to physical man, and the variety in your own fundamental being, is the relation of figure to number. Back of numbers is their governing principle.

You are to begin to overcome the world by outgrowing your dependence upon it. Only by outgrowing your dependence upon it as something external to yourself, something indispensable, will you use it. Up to that point it uses you. While the student uses the blackboard and figures as one entirely dependent upon them, they really use him. He is to use his own powers, depending upon them, instead of being entirely at the mercy of the blackboard. When he has outgrown his own natural dependence upon it, he will use it, not for his own, but for others' needs; for the demonstration to them, that can see only by means of a blackboard, of what he knows.

You, as a living soul, have this destiny before you. You are to become the expert demonstrator of your own fundamental nature. This demonstration is in an ascending scale till your likeness to God-to Origin-appears. You are fated to meet all the obstacles your natural blindness to the truth of your being puts in your way. You overcome your fate with your destiny.

You have inherent capacity for knowing your own nature and its origin. Your human experience is developing that capacity, so do not cry out that you cannot bear it when some experience makes demand upon this capacity. Without demand, there would be no development; without development, there would be no at-

tainment, and from beginning to end, all is good.

You will never be obliged to forsake anything really essential. In your overcoming of the world you will carry along with you all the good and true, leaving behind only the first means by which you found the good and true. All the pure, true love you have given to others, all that they have given to you, will go with you as you outgrow the need of the world-blackboard. All that is fit to survive will survive the means by which it was discovered.

You need fear no real loss, for gain is constant. It is more and more of the real, with less and less of the phenomenal; more and more power, everlasting power, as you grasp the real, using

the phenomenal without being used by it.

This is the secret of Jesus' life and power, and as he is our example, we are to do what he did by becoming what he was. He was master of the phenomenal world, the blackboard with its figures. He used it, it never used him. He used it for the demonstration of his nature, his God-derived being, to those who could see only by means of the blackboard. His words, "Be of good cheer. I have overcome the world," were equivalent to saying, "Do not be discouraged. What I have done you may do."

Let go your hold on the outer world by feeling that it is not as necessary to you as it once was; by feeling that you are not as dependent on fleshly ties as you used to be; that there is compensation for all mortal sense of loss in the growing realization that what is represented by these ties is more than their out-

ward form.

"Who are my mother and my brethren?" Were these words Jesus' repudiation of fleshly ties? By no means. They were the recognition of a larger relationship, a greater that includes all the lesser.

Holding to the outward, failing to see what is represented by the outward, you suffer as one without hope when anything dear to you is taken away. But this is your chance to find and prove your own power to do without it; to have and use in yourself that which shall give you gain for every loss; for what is stored in your consciousness can not be taken away from you.

The problem is there, and the answer is there also. Write

it down there, and it is yours forever.

So take courage. "Gird up your loins" and see that destiny is stronger than fate; that fate is temporal and destiny is of the eternal. The circumstances attending the development of your own powers come to an end, but you go on "from glory to glory." Not one experience comes into your life that you are not inherently able to meet and conquer; and the experience is your opportunity for development of your power.

However evil to you, all experience is good for you. Remem-

ber that.

THE BREATH OF LIFE.

(Where there is "confusion of tongues.")

I hear many voices in the world and I would know which speaks thy truth, O Lord!

Thou wilt help me to hear and understand. Thou art help-

ing me to hear and understand, now, this moment.

Though to my mortal sense there is great confusion and I am bewildered, I know that thy voice will speak and lead me to thee.

I incline my ear to thee. From out the Babel of human speech thy still small voice answers me.

Thou art not far off, thou art near at hand, and thou canst reach me without crying aloud in the streets.

Thou art my father and I am thy child, and I cannot be loosed from thee.

I have but to listen for thy voice and feel thy hand, to know the true from the false.

All the ends of the earth seek after thee. Whatever the way in which they follow after, all need thee and seek to find thee.

Though they know it not, thou drawest them hard after thee, and when they smite each man his neighbor, it is but zeal for thee.

O Lord God omnipotent! fill me with thy power and peace.
I open my heart to thee, I empty it of all that is unlike thee;
fill thou it with thy all-conquering love and wisdom that I may speak thy praise.

Make me thy spokesman in the Babel of human tongues that I may lead souls out of captivity to thee.

Thou deliverest me, thou wilt deliver others through me. I hear, I see, I know now, for thou art my ear, my eye, and my heart.

Thy voice in my voice shalt set free, even as I am free to feel

and know thee.

"Thy word is truth," and thy word and my word shall be one, by the help thou renderest me.

I cannot go astray, neither shall they wander afar that hear thy voice and thy word.

All is peace, for thou hast stilled the tumult and saved me unto thee.

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Shall the year 1899 be a veritable New Year for us?

With the Old Year that is past, shall we let the dead bury its dead? Shall we look forward confidently to the realization of our living ideal, instead of backward regretfully to some of the means by which we gained this ideal?

Shall we not "put off mortality" and "put on immortality" volitionally, consciously, now and here, instead of waiting to die

according to the common sense of death?

Seeing the work we are given to do, shall we not press on to its finishing, mourning over none of the means that have revealed

to us the nature of that work and how it is accomplished?

To have found, makes it worth while to pay the price of the finding. To feel this, is to make the coming year a truly new year; for we carry into action what the old year has revealed to us, and permit its grave to close over all that belongs to it, shedding no unavailing tears upon that grave, but rejoicing rather that "thus far the Lord hath brought me on."

Let us face the future dry-eyed, calm, and confident in the ultimate outcome, in our own continually renewed strength to meet all it holds within it. "God and one are a majority." Without that one that makes the majority, God still waits for manifestation. Not till we "let there be" does the omnipotent God

appear.

Standing upon the side of that everlasting Good, not upon the side of the temporal evil, we work patiently and achieve mightily, for we are overcoming evil with good. To this overcoming are we called, for it we are fitted, and each year of trial and conquest sets us farther on that way that leads to our Origin.

"I came forth from the Father, and am come into the world.

Again, I leave the world and go to the Father."

This is our circle of existence which we, too, follow to the end. We are able.

SPECIAL NOTICE.

For most of this month Mrs. Gestefeld may be found at the Circle of Divine Ministry, 67 Irving Place, New York City, where she is giving two courses of lessons in the Science of Being; a basic course for the evening class and an advanced course for the day class. Full particulars may be learned on application at that address.

THE EXODUS CLUB.

During Mrs. Gestefeld's absence from Chicago in January, the work of the club will be conducted by Mrs. Hannah More Kohaus. Mrs. Gestefeld will resume work on January 22d, and begin Course No. III. on January 24th. Subject—The Human Octave. Miss Reusse has again taken charge of the Children's Hour on Sunday mornings, much to the satisfaction of the little folks.

TRAINING CLASS FOR TEACHERS.

Mrs. Gestefeld's next Training Class for Teachers will open in Chicago on Wednesday, February 1, 1899. 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.