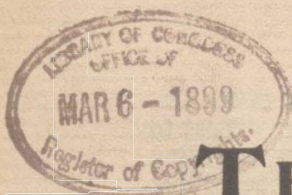


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THE EXODUS

By URSULA N. GESTEFELD.

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INCARNATION AND REINCARNATION.

The failure of scholastic theology to answer satisfactorily the eager questioning of those who think—who fear—there may be a life after the death of the body, has prepared the way for a revival of the Eastern theory of Reincarnation. This theory meets with a consideration and acceptance that threaten to displace life-long beliefs, cherished, because handed down from a more immediate past, and because they have been associated with those whose word was venerated.

Because the theory tends to satisfy one's sense of justice, by explaining the inequalities and seeming inconsistencies of existence, it finds a welcome denied to the belief that an all-wise and all-loving God creates some of His children to enjoy all the good things of life and others to be afflicted with all its woes. The partiality of such a God is forsaken for the unswerving justice, irrespective of race and environment, that renders to every man what he has made for himself. Impersonal law and order take the place of personal favor and disfavor. Man as the arbiter of his own destiny supplants man, the victim of circumstances.

As compared to the view that each man is distinctively and specially created by God and placed in desirable or undesirable families and conditions according to His good pleasure, to bear whatever they bring upon him if he can, and to die if he cannot, the theory, that all now living in the world have been here before and are experiencing the consequences of their acts in previous lives, is infinitely preferable. But the matter is not one of comparison, merely. Is the theory true? is the question to be answered.

On the basis that the soundest theory is the one that accounts for the most facts, much may be said in favor of Reincarnation; for it accounts for many things unaccounted for by modern Christianity. The final question, however, is the one whose answer we must seek, a quest that cannot be more than temporarily prevented by a transient satisfaction. How is it to be answered? How is the knowledge that will supply the answer to be gained?

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Those who stand helplessly before the dead wall of the unknowable will consider it useless to make such effort. Those to whom knowledge of truth is a very breath of life will be willing to undertake the effort necessary to discovery; will be willing to pause exhausted by the way till they can gather strength to go on, rather than solace themselves with what is not proven to be true, with what may be proved to be untrue.

In our search for knowledge all evidence may be classified under two heads. Existence itself is a search for knowledge, and all evidence gained in existence belongs under one or the other. The evidence of our senses and the evidence of our faculties cover the whole ground. Thus, evidence is necessarily cumulative, although we exhaust the evidence of our senses before we reach the limitations of our faculties.

We look upon what we call a man, we see him for a season and then he is gone. Our senses give us the fact of existence; they do not yield its why and wherefore. Here the evidence of our faculties must supplement the evidence of our senses. All dissection and analysis of the physical body yield not a scintilla of evidence of what living man is, whence he came, whither he goes. It reveals a wonderful and beautiful order, a marvelous adaptation to environment, but the question, whence and why, remains unanswered.

For too many the evidence of the faculties is speculation; is surely speculation when they do not begin operation with what, to the senses, are visible facts. If there be not the sense-phenomenon to start with, to them all action of the faculties is based upon an assumption, and the conclusions reached must be unreliable. And yet, by the very nature of things, we are forced to turn to this kind of evidence at last, and only in this way can the soundness or unsoundness of the theory of Reincarnation be established.

After a careful review of the proofs adduced to show its truth, none is found that is really a proof, none that cannot be accounted for another way. So far as the writer is acquainted with them they may be as readily cited as proofs against Reincarnation, for they all can be made to fit in a contrary theory. Memory is too unreliable to admit a self-declared memory of a previous incarnation to be proof of such incarnation. This can mean nothing to others, however satisfactory it may be to the one who has it. The wide differences in people, the child prodigies, and the grown-up weaklings are no proof, for the nature of the human soul explains all these discrepancies.

The antiquity of the theory, the numbers who have believed in it in the past is no proof, for we all know it is as possible to transmit error from generation to generation as to transmit truth. That it is the only way by which justice is rendered to all is a dogmatic statement, for there is another way that can be found

and followed by those *who are ready* to make the attempt. That it is the only way that many have so far found, is a statement which may remain unchallenged.

The greatest discoveries made by the greatest thinkers that ever lived, and which are equally the property of all men as their possibility, can have no possible interest or value for the one incapable of seeing and understanding them. They are a sealed book, an unknown tongue, mighty though they may be in what they promise for the human race, till the individual ripens to the point of recognition.

One has but to be a student of human existence, and a careful observer, to see that it is made up of a series of recognitions, and that things metaphysical are not the first recognized. First the physical, then the metaphysical, and afterward the spiritual, is the natural order. First the evidence of the senses, then the evidence of faculties combined with evidence of the senses, afterward the internal evidence only. As said before, when one is ready for evidence higher than that of the senses only, he can have it; and no power on earth or in heaven can give it to him before he is ready.

Evidence as to the unsoundness of the theory of Reincarnation, and the truth of continuous Incarnation, can be presented to-day. But to whom? Only to those capable of recognition. But what a shock to one's intellectual pride to be told that he is not capable of seeing what another points out! Of course this does not apply to you, my dear reader, or to you, or to you; but the fact remains that this question of Reincarnation or no Reincarnation can be settled only according to the evidence of our faculties. By its nature it cannot be determined by the evidence of the senses. It follows, therefore, that *only those who can hold themselves to a process of abstract reasoning, without losing the logical continuity till the reasoning reaches the facts and accounts for them*, can gain the necessary evidence. Reincarnation must be shown to be either logical or illogical, there is no other way. If logical it may be true, if illogical it may be untrue.

With all the facts arrayed as proofs of the truth of Reincarnation, an important one seems to be overlooked. A reincarnationist may discourse glibly of his former incarnations, of who, what, and where he was as he remembers them, but the *first* one is strangely overlooked. If the present incarnation is what was made by previous incarnations, if what we are experiencing to-day is the effect of previous acts which we are working out, if all we undergo now is the result of past thoughts and acts, what was our first incarnation, and what its experiences when we had made no previous Karma? What were our conditions in our first incarnation and to what were they due? To what they were due is, for our purpose, more important than what they were. What they were, is past and gone; what caused them is of vital interest;

for, not having been incarnated before, we could not have made them for ourselves.

Here reincarnationists are strangely silent, and the seeker for information gets little satisfaction. However many times we may have been in this world before, there must have been a first time. Of what stupendous importance is this first time when so much hinges upon it! The second time we were here we experienced the consequences of what we had thought, said, and done in our first incarnation; but to what was our experience due the first time? We must have had experiences good and bad, for existence and experience are synonymous, but they could not have been due to our personal causation. It follows, then, that we can and do experience what we do not personally cause, a fact that alters the absoluteness of the theory of Reincarnation.

Here let us pause to admit the possible difference between Reincarnation as believed in and presented by many devoted adherents, and a theory which, as part of a philosophy of life, may have a very different meaning when in its proper place relative to the whole. The theory of Reincarnation is rendered more or less absolute by being separated from that to which it is relative. The average Western mind does not grasp readily the metaphysical subtleties of Oriental philosophies, though it accepts a practical demonstration at sight. The practicality of Reincarnation has made a place for the theory without, unfortunately, stimulating effort toward finding and proving a complete system of which it is a part. "It answers my questions, solves my doubts, and reconciles me to my fate," say many, and this practically renders a wearisome research superfluous.

But it cultivates an expectancy, a looking forward to another incarnation, a return to this world after having left it through death. The reincarnationist through this expectancy overlooks a present possibility. Ask any one of them "Can you not so live in your present incarnation as to render another one unnecessary?" and he will reply, in substance, "Oh! I expect to incarnate again and again. Many lives are needed to complete existence."

Many as are the seeming advantages of the theory, they are outweighed by its disadvantages for the one who is able to see and keep in mind a complete system of thought; a system that explains what, whence, and where. It is a disadvantage if one is led to overlook and fail to use present possibilities, and this is one of the lamentable results of the theory of Reincarnation. "It will all come right in my next incarnation" is a poor excuse for the continuance of the undesirable in this. One excuses himself and permits what he could overcome and remove to continue, by believing that present conditions and circumstances are fixed, as Karma previously made; and that he must submit to them, making meanwhile as good Karma *for his next incarnation* as

possible; another way of going to Heaven to get your reward of merit after you die.

So far as the writer's observation extends, there is the tendency with reincarnationists analogous to the tendency with orthodox Christians—"Submit to the present, you cannot help it; look to the future for compensation." Discerning the impersonal nature and therefore the relentlessness of the law of cause and effect, and failing to discern the power of individuality that may be exercised successfully at any moment, they are bound by that law, because *they bind themselves to it*. Being so bound, they must experience what otherwise they need not encounter. In order to place before the reader as clearly as possible what it is proposed to examine and establish, let us state concisely the theory of Reincarnation and Karma—for they belong together—its advantages and disadvantages, and what it is proposed to offer in their place.

Karma is the law of cause and effect. Every act of ours is a cause that will bring its effect and from which there is no escape. Every act of every individual, community, nation, and race will bring its Karma, its effect. Neither the individual, community, nation, nor race can avoid the issue. The result is absolutely sure and it must be met.

We who are now living in this world have lived in it many times before and will come back to it for further incarnation again and again. As this world is the place where we have sowed our seed, we must come back here in order to reap after our sowing. In this incarnation we are reaping the seed sown in previous incarnations, and we are also sowing the seed that will determine what we reap in future incarnations. Each incarnation is a combined sowing and reaping, and the repetition of this process must continue till we have reached the point where incarnation is no longer necessary, till we attain Nirvana. But this altitude is, and can be, reached only through a long succession of lives in this world.

The advantages of the theory are: first, elimination of the idea of a personal God who governs all things by fiat; second, ever-operative justice in place of favoritism and preferment; third, law instead of luck or chance; fourth, evil self-made and bestowed, rather than divinely appointed and inflicted.

That these advantages are powerful arguments for acceptance of the theory cannot be gainsaid.

The disadvantages are: first, undue prominence of law through over-emphasis, and obscuration of the power of the individual; second, the tendency to put off to the future what might be done to-day, by leaving to the law what might be accomplished by the individual; third, the disposition to accept passively what the law brings, instead of compelling the law to bring what is requisite; fourth, perpetuation of the mistaken view that physical death is such a necessary factor for the betterment of man; fifth, perpetuation of a condition by making it a locality.

The Science of Being offers all the advantages of the theory of Reincarnation and none of its disadvantages. Its answer to the question, "What is the purpose of existence?" is, "Self-discovery, self-knowledge, and self-realization." Whatever the purpose of existence may be, it is self-evidently true that what helps to forward that purpose is desirable; whatever puts an obstacle in the way is undesirable. If the purpose of existence be self-discovery, self-knowledge, and self-realization, all that helps to the finding, knowing, and proving our nature and possibilities is good. Whatever tends to hide our nature and delay the proof of our possibilities is, by comparison, bad. The Science of Being reveals and emphasizes that Power of the Whole that is the power of the individual, and shows how that power may be brought to bear upon the law of cause and effect. While pointing out equally with the theory of Reincarnation the relentlessness of this law, it points out also the possibilities of the present day and hour, rendering bondage to the law unnecessary and freedom from the bondage an inherent right. The difference between the theory of Reincarnation, as observed in its results with those who accept it, and the Science of Being is the difference between Law and Gospel; between the relentless sequence of cause and effect, and the power of the individual—that gospel of glad tidings that shall be for all men when they are ready to unbind themselves from the law. As a help toward seeing the difference between the two let us consider a simple fact in nature. Wheat seed will, if sown, produce wheat. Every seed bears fruit after its own kind. This is law. No amount of beseeching on our part will make wheat seed produce oats. The law is inexorable and we are bound by it. If we sow wheat, we must reap wheat, for no other crop can come from wheat seed. Nature is natural sequence and order, the persistence of effect from antecedent cause, and no desire or effort on our part will ever change the course of nature. But does it follow that we must be in bondage to Nature? Can we not take advantage of law when we know the law? Knowing that wheat seed will produce wheat, that every seed will inevitably bear fruit after its own kind, can we not determine beforehand what our harvest shall be? Are we obliged to reap wheat if we do not wish wheat? We must reap wheat if we sow wheat, but need we sow wheat? Here we are free agents, *when we know the law*. We can choose what we will sow. This is the power of the individual that places him above the law. Fixed as is the law, he is greater than the law, for he can choose and it cannot. He can make the law serve him, when he has gained knowledge of the law and of his own nature and power, not before. Till he gains this knowledge, he is in bondage to the law, because in his ignorance he binds himself to it. "I cannot help it," he says, when reaping his crop of wheat, and it is true in one sense. He cannot help it that wheat seed produces wheat, but what an opportunity he is throwing away

if he thinks he cannot help sowing wheat. Self-discovery and self-knowledge free us from bondage to the law without changing the law itself in the least degree. The law remains forever the same, but the results it brings to us need not remain forever the same. All depends upon our relation to the law. Naturally ignorant of it, we are bound by it. Gaining knowledge of it and of our own power, we are freed from the bondage, *if we use this knowledge*. Admitting, for the sake of argument, that we are to-day reaping after a previous sowing, it does not follow that after we die we must return to this world to reap another crop. Now and here we may discover our own higher nature and power and so apply our knowledge as to have a different future than would otherwise be the case; for we may not only choose the seed we sow, but the soil we sow it in, a possibility that obviates the necessity for return to the natural soil. If we do not sow our seed in this world, we need not return to this world to reap it; and it is possible for the individual, while wearing the coat of skin that connects him with this physical world, to live and sow his seed in quite another one.

This possibility prevents Reincarnation from being an absolute necessity. This house and grounds are mine by inheritance. They have belonged to my family for many generations. As a member of the family they are mine. As an individual, I can renounce what naturally belongs to me as a member of the family, if I choose, and live elsewhere. I need not continue inevitably to sow my wheat in the same old field. I can find a new one for myself, though that one belongs to the family; for as an individual I am more than as a member of the family. As an individual, I can live the life that frees me from what would naturally be my life as a member of the family. I can go elsewhere instead of living and dying in the old house; but all depends upon whether I live the life of the individual or the life of a member of the family. Here is where I have the power to choose, to choose between the whole wide world or the circumscribed area of one who perpetuates the family. The law of cause and effect is the same in either case, but it does not bring the same results to me.

Another point—admitting that I must reap wheat if I have sowed wheat, who or what determines *how I reap it*? Fifty years ago grass was cut by hand scythes and a dozen men, each with his scythe, were necessary for the average farm. They began before sunrise and worked till sunset many days before the hay was in the barn. But now with a hay-cutter and a horse-rake two men do the same amount of work in far less time. Has the law changed? Grass must be cut at the right season, be cured by the sun, and be stored in the barn, if the cattle shall have food in the winter. This necessity is the same now as then, but how the necessity is met differs widely. More mind and

less muscle make the difference. Machines have been invented that save labor. Analogous result is possible in the metaphysical plane. In this present incarnation we can utilize forces that will render unnecessary the constant repetition of old ways and means. Admitting that we are reaping after previous sowing, we may reap with new and improved machinery. We need not necessarily gather our crop of experiences as our fathers and grandfathers gathered theirs. All depends upon how much we know and how far we use what we know. If we have self-knowledge and apply it practically, if we pit the power of the individual against the law of cause and effect, we can accomplish in far less time and with far less wear and tear what otherwise would be worked out more tediously by the law.

By a straight line it is five miles from A to B. We cannot go from A to B except we cover this five miles. Nothing we can do can lessen the distance. Suppose it were our inevitable destiny to go from A to B, then the law that governed our destiny would be, "Cover that five miles, there is no other way." Our first and natural means to the end would be our own feet. We could plod wearily along reaching B in time, in, say, five hours. The law is inexorable; we must travel the distance of five miles. But here is one who draws upon his resources instead of upon his feet for a way of traveling. He spends no time in trying to make that five miles three, but in discovering a way of traversing the distance that will amount practically to the same thing. He fashions a cart and uses animals to draw it and travels the five miles in four hours. Has the law changed? He has used the power of the individual and changed the mode of travel, lessening the time that otherwise would be necessary for the journey. Here is another, having the same destiny to fulfil, for the law is no respecter of persons. Using his own powers he fashions an engine, utilizes the power of steam, and makes the journey in one hour. In all cases the distance is the same, the same journey is made, but how it is made depends upon the individual, and, for himself, he can approach to annihilation of time and space; for the lessening of the time from five hours to one is practically this annihilation. All depends upon what he uses. Nature offers him infinite resources, and in himself is the power to utilize them, but if he is ignorant he will depend only upon his own feet and have a long, wearisome journey. Knowing only the law, ignorant of the power of the individual, in his ignorance he will bind himself to the law, and thus bound, he accomplishes only what the law works out for him. He can progress no faster than the law moves, for he is bound to it.

This is the attitude of reincarnationists, as observed by the writer. They bind themselves to the law of Karma, and reincarnation again and again is necessary because they can progress no faster than the law moves. The time required for making

a journey, not the distance, depends upon how one travels. The distance is fixed, the means of travel are unfixed. As possibilities they differ, and the individual, when he has knowledge, has power to determine how he will travel, what means he will employ. And by the exercise of his own power he passes and leaves behind those who are carried by the law of distance, because they are using only their feet when their faculties would serve them better. Nature is fixed, the destiny of the human soul is fixed, for it is governed by law. From the first recognition of being, from "I am" to the full realization of God-likeness, all is law and order. No one of us can alter by a hair's breadth what belongs between this A and B, the distance the human soul must travel. But anyone of us can choose his mode of travel, though no one does choose till he gains some self-knowledge. Without use of our own inventive powers, we must travel it according to law, because we unwittingly bind ourselves to the law. Traveling with it as our conveyance, we can cover the distance no faster than it moves. This is the way in which reincarnationists travel—fulfil their destiny; a way that, logically, from their point of view, compels numberless incarnations for the working out of Karma. They admit, *theoretically*, the possibility of living the present life so as to avoid another return to this world, but *practically* all tendency and expectancy are toward return. The possibility is submerged and the probability is exaggerated, till there is no expectancy of the possibility. This is the practical result of the theory of reincarnation, as observed by the writer, a result that is a nullification of the power of the individual, more 's the pity. To magnify the law is to minimize the power of the individual. To magnify the power of the individual is to minimize the law. Which is the most helpful? To magnify the law is to bind one's self to it inevitably. To magnify the power of the individual is to gain freedom from bondage to the law. It is the difference between the Old and the New Dispensations. Under which are you living? As a reincarnationist you must suffer out your destiny. As one who sees the meaning of existence, the power of the individual, and uses the means at hand, you lessen the time of your journey; a result that is practically a lessening of distance, though the law that makes it what it is, still prevails; and this lessening is less suffering, sorrow, and pain. In the long way the law eventually overcomes for you. In the other way by means of the law you overcome.

STILL HIGHER CRITICISM.

THE SECOND BOOK OF THE BIBLE—EXODUS.

The name of this book is significant of its nature. "Exodus—a going out from."

To make an exodus necessitates something to go out from, something to go unto, and something to go; or something to make the passage from one to the other; another form of the trinity in unity that lies at the foundation of Creation.

This exodus, in meaning, though not in name, is illustrated by the allegory of Genesis, and by the history also incorporated in that book; but this second, and the succeeding books of the Old Testament, supply the detail connected with the orderly stages of the soul's development, as they are outlined in Genesis. Genesis carries that development to within "a little way" from Bethlehem; to where it is but one step more to Jesus Christ. It gives the skeleton of principles that is rounded out and filled in by the detail given in other books, commencing with the one called "Exodus."

This book supplies the detail belonging between the Enos and Noah stages of the soul, as these are portrayed in Genesis. The experiences of the "chosen people," Jacob's descendants, are my own and your own, when we have suffered enough to be ready to seek and win deliverance from suffering. When we are ready to acknowledge and obey but one God, when we have thus chosen, we are the people of God who may have deliverance from mortal sense bondage; and who will be sure to have a leader who will show the way to the promised land of freedom from all affliction.

As human souls we are descendants both of Adam and of Jacob; of Adam, in what we are as products of Nature and its governing Principle, God; of Jacob, in our present opportunity and possibility, when we can see the ladder he saw, understand its meaning, and apply ourselves to wrestling with the natural or Adam-man that we may overcome him.

Though the history of one race of men is used to teach the lesson, this lesson applies to all races under the sun, for the development of divinity in common human nature is the lesson of existence itself.

Egypt is universal as our common natural state of consciousness, the first state for the existent soul, and constituting the infancy of our self-consciousness. As children of Israel we may make our exodus from it, nay, as such we are sure to make our exodus.

"Every man and his household came with Jacob" (Chapter I.).

Our whole nature, all those characteristics represented by the sons of Jacob that make up our human nature with its divine possibilities, come into this Egypt and must go out from it, carried along in the ascent of the soul. The consequences of some of these characteristics are to be left behind, outgrown as succeeding states follow the infancy.

What we are naturally entails certain results which are to be removed by what we are possibly; and this possibility, with the order of its fulfilment, is illustrated by this Journey of the Children of Israel, and their subsequent experiences as related by the other books of the Old Testament.

"And Joseph died, and all his brethren, and all that generation."

The proof, that dominion over sense-consciousness instead of subjection to it is possible, must be individually gained. Attained by one, that one becomes an example for others, but others do not gain power by the efforts of that one. They gain it only through like efforts, being shown the way of attainment by that successful one. All belonging to "that generation" will "die" or come to an end for others; or, there is a limit *for others* with the effort and accomplishment on the part of one, even though that accomplishment is complete for himself.

"Thus far and no farther shalt thou go" is eternal necessity, requiring that individual effort that brings the survival of the fittest. The same lesson is taught in the New Testament. Jesus Christ as Savior points the way of salvation from mortality, and walks in it, victorious to the end; but we reach the same result only by the desire and effort on our own part that leads us to do what he did, he having shown us the way of accomplishment. One goes before to show the way, others by their individual choice, becoming thus the "chosen people," follow after in the way shown.

"Now there arose up a new king over Egypt, which knew not Joseph."

Though we have desired and chosen to follow after One God till we find and are satisfied, though we desire to know and prove the Lord, something will arise as an obstacle in the way to prevent, if possible, our onward course; and our own natural, or mortal sense, is still strong and active even though we wish for its complete subjection to "the things of the Spirit." All growth in soul is overcoming, and it follows, therefore, that there must be something to overcome.

The Pharaoh of Egypt who knows not Joseph, the natural ruler in sense-consciousness that knows nothing of spiritual might, will always stand squarely in the way of the soul's emancipation from bondage. The natural, or mortal sense that is this natural ruler, arises at every step of the way to dispute the higher claims and needs of the soul. It will not let self-consciousness go free, but maintains its hold, because it is the natural. The claims of the natural and the claims of the possible, contending with each other, are shown by the Pharaoh, who knew not Joseph, and by Moses, the deliverer.

"They did set over them taskmasters to afflict them with their burdens. . . . And the Egyptians made the children of Israel to serve with rigour: And they made their lives bitter with hard bondage."

Two kinds of people live in Egypt, the Egyptians and the children of Israel. In what we call this life, life in this world now, there are the Egyptians, those who live entirely on the plane of the senses ruled by mortal sense, and those who have begun to see that this life is but a stage in a greater life, in an existence that stretches away beyond the confines of sense-evidence, and who acknowledge another leader; who give allegiance to that which will help them to continue the soul's journey, rather than to that which will keep them bound to the merely natural state and its consequences. And our natural man does indeed make our would-be man "serve with rigour."

Paul expresses the same truth. "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:22-24).

Natural tendency is strong. The soul's relation to Nature, and its relation to God, draw it in opposite directions. In its relation to Nature it is the Egyptian; in its relation to God it is a child of Israel; and the child of Israel serves the Egyptian with "hard bondage," till it is delivered from Egypt. With all our desire, all our aspiration, we are held to the natural sense and experiences, toiling hard, when we would spread our wings and fly. But the end is sure, though a becoming lies between.

Deliverance for the soul from the Egypt of sense-consciousness and the power of the Egyptian, comes only when a leader arises who repudiates the power and authority of the Pharaoh of mortal sense, discerning another ruler and power.

In Genesis we found that the garden of the soul is watered by four heads of one river—the four leading faculties of being. These must operate for the soul to lead it out of the bondage of natural consciousness, away from the Pharaoh who rules there. The last head of the river—last in the order of enumeration—is

the intellect. With Pharaoh in Exodus we have the intellect used by mortal sense, and which "hardens the heart." The next faculty of being to operate in existence is spiritual insight, or the Moses of the children of Israel, under whose leadership their exodus is made.

But before Moses arrives as the possible deliverer from bondage the woman nature has her part in the great whole to fill, as is shown by the latter part of the first and the first part of the second chapters. It is the female or woman nature of the soul that saves alive what would otherwise be destroyed for it.

Intellect in the service of mortal sense, working for that sense to prove and substantiate as true what it believes, slays the tender budding spiritual instincts of the soul, that would draw it from its relation to Nature to its relation to God, and inspire it to find and prove its divine origin. But spiritual insight is a feminine, not a masculine faculty, and it is saved alive for the soul amid all the onslaughts from the intellect because it is nourished and sustained by the female nature of the soul. It remains hidden for a season while the ignorant war of destruction goes on, but because of what it is as a faculty of being it can not be destroyed; and soon or late it will come forth to show the way of deliverance for captive souls.

"Two lights" are "in the firmament of the heaven to give light upon the earth." We shall never see and understand what we are from God, however much knowledge we may gain from our relation to Nature, never get "light upon the earth" till our understanding—the firmament—is helped by the "greater light that rules the day," our faculty of spiritual insight.

This definite order, illustrated in Genesis and continued in Exodus, is, and must be followed by every living soul who gains in this natural way the knowledge of his God-being. Dominated by mortal sense and intellect, obeying its behests, the soul remains the Egyptian. But when the feminine nature saves what is born of her from destruction and keeps it alive, the time will come when the deliverer will stand forth and lead the soul, even though the way lies through a wilderness, to the freedom which is its God-given birthright.

Knowledge is the perception and understanding of truth. We can only know that which we perceive. All knowledge arrived at by logic, however exact, is only negative knowledge, but not positive; for truth is spiritual and can be recognized only by spirit. By intellectual reasoning and mathematics we can find out what a thing is not, but never what it actually is. We say that one and two added together make three; meaning that they can make nothing else but three; but what the three actually is still remains a mystery.—*Franz Hartmann, M.D.*

THE MASTERY OF FATE.

"The Lord will provide."

You are fond of quoting that, are you not?

It is well to have confidence and trust in the infinite power, well to refrain from anxiety and worry, but take care that you do not fall into another error. It is true that "the Lord will provide," but *how* does the Lord provide?

That is not your affair? You mistake, it is your affair. "The Lord helps those who help themselves," and this is the Lord's way of providing.

Suppose you had to cross a stream and there were no bridge. Because of your confidence and trust in the Lord's power to provide a bridge, you would sit quietly down and wait till a bridge over the stream appeared, would you? Do you not think you would get rather tired waiting?

You are expecting a miracle and there are no miracles. The Lord works with and according to law, not contrary to it; law is never suspended or violated.

You need a bridge in order to continue your journey and you can have it. The Lord will provide one when you do your part of the work, not before. If you use the power that is yours from the Lord, and go to work to build a bridge, you can have one. "Prepare ye the way of the Lord"; this is your part, and as your part is performed, the Lord provides.

Overanxious thought for the future is an extreme that should be avoided. Worry accomplishes nothing but robbery. It robs us of our strength and happiness, makes us weaklings and cowards. But over-passivity is equally unwise, even when we dignify it by the name of "trust in the Lord." Not even God Almighty obtains result without action, and do you think you can accomplish what God cannot?

You must work for what you want to the extent of doing your part, then you may safely trust the rest to the Lord, not before. Action on your side is an essential for result, and to sit down quietly, fold the hands passively and say, "the Lord will provide," before you have prepared the way for the Lord to provide, is contrary to the established order of things.

"But I have done everything I know how to do, and I am not out of my difficulties yet," you say. Then you may safely trust the rest, if you have really done all you know how to do, and as sure as God is God "things will take a turn." Here is where trust is legitimate, essential. If you know what you are in your real being, what you are as a personality, and what the meaning of existence, you know that the most adverse circumstances, adverse to mortal sense, are really good *for* you, for the great purpose is being worked out through them.

But when the adverse circumstances come from neglect of opportunities, failure to see and use them, neglect of duties and shirking of responsibilities, the situation is quite another matter, and trust in the Lord, as the one who will shortly get you out of it, is misplaced.

It is you who need to get up and get out by your own effort, and the Lord would not be willing to deprive you of such a fine opportunity. While you wait for him to work a miracle, he will wait for you to do what belongs to you to do, and he can afford to wait much longer than you can.

You are lazy, and you believe that you trust in the Lord. Your kind of trust is really laziness. It is so much easier to fall back against the Lord as a prop than to be energetic and wide awake, alive to your responsibilities and opportunities, active in your use of them. You can trust in the Lord enough to put you into the poorhouse, and you can trust in yourself and in what you can accomplish "in the strength of the Lord" enough to put you into a palace of your own. Real trust is accompanied by the action that reaches out for result, false trust by an inaction that blocks the way to result.

There is a deal of sham sentiment connected with trust in the Lord. You have had much of it yourself and you had better examine your own position carefully to see if you are neglecting to do your part. What is your part? Use of every power, faculty, and capacity you have.

The Lord is your own real being. To this real being pertain God-like powers and possibilities, but you, the living soul using a flesh body, are the user of these powers, the one who fulfils the possibilities. The Lord cannot get along without you any more than you can get along without the Lord. The Lord needs you for manifestation. What the Lord is, is proved or demonstrated through you; and when you fail to do your part there is failure of demonstration. "A little more slumber, a little more folding of the hands to sleep" is a cessation of the activity that belongs to you that prevents the power of the Lord from being manifest.

Dismiss the idea that the Lord is a great and powerful being separate from yourself, who rules over the destinies of mankind according to his good pleasure, and gives you what you desire when you sit down quietly and smile serenely and wait for it to

drop into your lap. The Lord is not God, and neither God nor the Lord is this kind of a being.

God is the infinite Love, the supreme Mind that is the Origin of all that lives, and the Lord is the expression of God, the individualization of God. The Lord is the Divine Ideal, the archetypal Man that is your own individual identity; and you, whatever your family name, are the living soul that is a measure of recognition of that identity. Hence, from the Lord comes all that you are and have, and the Lord does provide for you most bountifully. You may draw upon and use all the resources of being, all the powers of the Lord, and thus you develop and actualize all the Lord's possibilities.

Because of your relation to the Lord, you are capable of overcoming all that stands in the way of your growth in self-consciousness, but action on your part is an absolute essential. Existence for you and for all is progress in self-recognition, a finding and knowing the Lord more and more.

You are able to think, reason, apprehend and comprehend; able to compare one possible situation with another and make your choice between them; able to work to bring about what you need and desire, and to avoid—to make effort to avoid—what you do not desire. All this is from the Lord; therefore, when you do these things, you do your part and prepare the way of the Lord. When you neglect to do them because of a false sentiment, you fail to prepare the way of the Lord, and his nature and power will not be demonstrated through you.

You are the warrior in the arena of human existence. Your enemies are your instinctual, natural tendencies. From the Lord comes the strength and power to put them under your feet making them your footstool. If you are on the Lord's side instead of on the side of the instincts and tendencies, if you throw your power into that scale instead of into the other one, you are bound to succeed in all right undertakings, for the Lord will provide.

Sentiment is necessary in existence and cannot well be spared. It is the warm sunshine that brings forth many a beauty that otherwise would not appear. A man without sentiment is a man with a small soul, but necessary as it is, understanding is as necessary to keep it from being of a false quality. Sentiment without understanding leads to mistakes, even as does over-rationalism without sentiment. The purely sentimental view of "the Lord will provide" leads to the cessation of the personal activity that is vitally necessary for growth and progress. "With all thy getting get understanding" for without it you will not have that provision from the Lord that otherwise you might have.

Effort is necessary for growth. Effort in your own, your merely personal strength, falls short of what is possible to you. Effort put forth in the strength of the Lord will accomplish all things eventually. Add your own personal effort to the Great

Push that is moving everything in Creation, and nothing can forever bar your way to consciousness of infinite power as your own power.

The Lord will provide, the Lord does provide, the Lord is always providing for you and your needs. Are you always ready to use the provision? You, the living soul, may achieve and become what nothing else that lives can accomplish. You may go on "from glory to glory" unconquered but conquering at every step of the way. You *may* do this, but not when you do nothing and trust everything.

Trust in yourself through understanding what you are as an existent soul, and what your real being, is quite as necessary as your beautiful trust in the Lord. The practical side is seen in the words: "and keep your powder dry." All the trust in the Lord in the world will not send your bullet to the mark, if your powder is not in proper condition. You cannot, even in the name of religion, ignore Nature without paying a penalty. Not even God works contrary to Nature but always in accord with her. You must do the same, and as you work with Nature you attain dominion over all things, but this dominion *as a practical fact* is gained, not given.

It is given primarily, and is an abstract possibility as the power of the Lord; but as a proved and demonstrated fact you must win it for yourself. Do not deceive yourself. Others may point to you as an example of Christian resignation, but some day and somewhere and somehow you must bestir yourself from that sloth; for it is sloth and not common sense. Be resigned after you have done your part, not before. In the strength of the Lord, by the power of your eternal God-derived being, you *may* accomplish all things, for all things are yours to accomplish.

Will you get understanding?

The want of power to discriminate between the true and the illusive, between the form and the principle, and the consequent error of apprehending the low for the high, is the cause of suffering. Man's material interests are frequently considered to be of supreme importance, and the interests of the highest elements in his constitution are forgotten. The power that should be expended to feed the high is eaten up by the low. Instead of the low serving the high, the high is made to serve the low, and instead of the form being used as an instrument of action for the principle, the principle is made to wait until the claims of the form are attended to; in other words, a low principle is substituted for a higher one.—*Franz Hartmann, M.D.*

THE BREATH OF LIFE.

(When dear ones do not see the Truth.)

I walk in thy light, O Lord! I see where to plant my feet that they may not go astray.

Though darkness is over all the land, for me the enshrouding veil is rent in twain and I see thee.

Though my dear ones do not yet see because of the veil, I know that they have eyes, and they will yet see and know thee even as I see and know thee.

Thou hast given them all that thou hast given me. They have not yet rendered to thee thine own, but it is because their eyes are not yet opened to behold.

Thou wilt open their eyes O Lord Almighty! for thou art sure and steadfast.

In thy time it will be accomplished and I need not fear for them.

Thou holdest them to thee, though they know it not.

Thou beholdest them though they do not see thee, and thou wilt open the eyes of the blind, open the lips of the dumb, that all may praise thee.

Dear as they are to me, they are even dearer unto thee, and thou wilt not suffer them to be lost from thine arms.

Thou gatherest them, though now they know it not, and thou givest them the breath of life.

I can trust thee, I can trust them with thee.

All that is good for them they will surely have, and the enshrouding darkness is for their good.

For they must see thee with their own eyes, not with mine, O Lord! This thou teachest me, and with confidence I await thy time.

They shall know even as they are known, and no circumstance can rob thee of thy due. They shall yet render it unto thee.

I see for them, I know for them, and I am content to wait till they shall see and know.

I praise and glorify thee O Lord! Glorify thou me that I may be an example unto them to lead them to thee.

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There was a time in the history of the Roman Catholic Church known as the period of the Reformation. The sale of indulgences called forth the protest, embodied in Martin Luther, that marked a new era.

He resisted the self-claimed right of the church to exercise in the name of God absolute authority over the individual, and sell him forgiveness for acts in which he might indulge, having purchased the privilege. He declared boldly against this prostitution of holy things to enrich the church and stood for the right of the individual to seek and find God for himself, with or without the sanction of the church.

History repeats itself because human nature is the same from age to age. May there not be need in the present day of the same reformation? May there not be in the modern metaphysical movement the equivalent of the Roman Catholic Church, and may it not, in another form, not only permit but encourage the sale of indulgences?

With a tremendous power for good a church can become an instrument for evil by holding out, as an inducement to be a member—"If you become one of us you will have no more sickness or suffering, and you will have plenty of financial prosperity"—an indulgence purchased at the price of surrender of individual liberty to the authority of the church.

The disciples of Christ were to be made fishers of men, but Jesus never taught them to put such bait upon the hook which should catch them. To swell numbers by appealing to the lower, instead of the higher nature of mankind, is to gain an appearance of strength and prosperity that is a mask hiding something rotten at the core; is to rob men of their higher birthright, the privilege of proving for themselves their own inherent power of dominion over circumstances.

If one is saved from trouble and pain because he is a member of a body, for him there is only postponement of what he must yet experience and conquer as the individual.

Any member of any church who believes that his membership saves him in the least degree from what he otherwise would experience, is preparing what some time he is sure to encounter—circumstances that will compel him to strip off the mask and face his own self-deception.

Jesus taught the tremendous power of the individual, taught and demonstrated it. He stood as one alone, and he mastered all that the world could bring to oppose him. He is our example. Is that example followed when the loaves and fishes of personal prosperity and exemption from sickness are the inducement to join a church, when fear is the ruling, though hidden, motive?

This is what an analysis of such a situation reveals. Those who are so induced are influenced more by fear than by love of the truth, for they do not yet know the truth. If they did, they could not be so influenced. This modern sale of indulgences is, both in itself and in its consequences, a disease more deadly than those it is sought to avoid; for it is a lulling to a fatal sleep the individual who should be able to face the whole world alone, and win his battle by the power of the Lord, rather than by the power of any church. Only weaklings can be caught and held by this bait, but the natural man is a weakling till he has awakened from sleep and put on the whole armor of God.

The world has never known a more striking example of collective hypnotization than is offered to-day in the influence of our "modern sectarian churches," a consequence of the sale of indulgences. It is so much easier to be dominated than to dominate, so much easier to let some one or some thing save you from pain and trouble than to save yourself, that hundreds, yes, thousands drift with this current instead of swimming up stream with the bold strokes of the swimmer.

The salvation of the race from all conditions called evil depends upon the salvation of the individual first. No church ever did or ever will save anyone, though a church can exercise a powerful influence temporarily, an influence that is an obstacle to the true progress of the soul when it places the individual in bonds.

Fanatical zeal usurps the throne of wisdom, and, in the name of truth, rules in its stead. The Reformation must come, will come; for the human soul is moved onward by the Great Push and no merely human influence, however strong, can last forever.

"Rise, take up thy bed and walk."

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