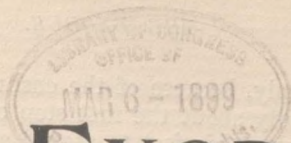
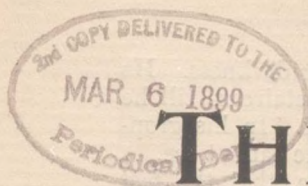


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# THE EXODUS

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## INCARNATION AND REINCARNATION.

This is the great, the mighty fact, awaiting discovery now and always: "I, the individual, am greater than the law of cause and effect;" a discovery retarded for those who bind themselves to the wheel of Karma. So bound they must follow its revolutions, and stern necessity is unmoved and unchanged by their sighs and tears. But if there be individual power to unloose from this wheel, the sighs and tears need not continue; neither will there be need of the stoicism that comes of perception of the relentlessness of the law without the higher perception.

Stoicism and asceticism are natural products of one perception without the other, looking to the future and overlooking the present, the equally natural accompaniments. Use of present opportunity to the possible end, whatever the natural conditions, is the greatest of all requisites; and without the higher perception this use is bound to be omitted, so strong is the influence of sensation. What we feel naturally dominates us till we learn to generate a counteracting feeling; till the evidence of faculties challenges the evidence of the senses.

As a help toward perception of the power of the individual in its relation to the law of cause and effect, and as an illustration of the view offered in place of the theory of Reincarnation—as this is generally understood and accepted—suppose a great staircase. Its foot is enshrouded in darkness, its summit is enveloped in light. Emerging from the darkness it stretches away out of sight. Step follows step, none are lacking, for it is a perfect staircase. Each step affords foothold for the next higher one, there are no gaps or breaks. The ascent of this staircase will be orderly because of its nature. The one who makes the ascent will begin at the bottom and, step by step, work his way toward the top. His ascent will begin in darkness, not in light, and end in light, not in darkness.

At the bottom step he can have no knowledge of what lies far above him. He can see only his immediate standing ground



and that but dimly, because of the enshrouding darkness. He must grope blindly about the first step of this staircase till he finds where to plant his feet to ascend above it. In his groping he is bewildered, because he can only feel; he cannot see.

Suppose that one must cover this staircase, that the feet must be planted upon each and every step, that this is imperative and not optional. Then feeling, and not sight, is the first guide to the steps, and because of the nature of the staircase. The darkness at the foot is natural to it; the light at the top is equally natural, but the foot and the top never change places. The ascent for the one who climbs must begin in darkness, there is no other way. Only by leaving step by step behind him can he emerge from the darkness into the light. His own action must carry him from one to the other because the nature of the staircase is fixed. Therefore his progress is bound by law.

The nature of the staircase determines the nature of his ascent, and though he bruises himself in his blind groping, though he cries aloud with pain, the staircase remains the same, the darkness does not dissipate. Immovable, inflexible, it stretches before and above him, and there is no resource but to continue to feel for the next step, and plant the feet upon it when found. His outstretched hands strike a solid wall upon either side. There is no way out, the only open road is the way up. What else can he do than slowly and painfully find it? Find it in the natural way, by feeling rather than by sight?

For the time being his sensations are his eyes. He sees and knows only through and according to them. All he experiences is qualified by them, and more than once he will be ready to sink down exhausted and say, "I can make no further effort. It is of no use. Fate is too much for me." As you observe him groping blindly, and weeping with pain, you would call to him, "Keep on! You are making progress all the while, though you are not aware of it, because you do not see what is above you. There is light beyond and you are working toward it. You have but to persevere and you will reach it."

But suppose him to be deaf to your voice, to be able to hear only groans and sighs like his own, the voices of other toilers on the staircase. Then only his own sufferings will spur him on to find the way out; for they are due to the darkness, to his inability to see his way, compelling a blind groping and bruising. Groping about on the left of the staircase he came in contact with the wall and hurt himself. He turned to the other side, taught by his sensation that on the left was no open road, only to find after a groping on the right that pain met him there also, and again no thoroughfare confronted him.

Neither seeing nor hearing he would learn slowly in the natural way, through sensation; and gradually he would reach



a level less dark, dim, and bewildering than that of the bottom step; for his progress would be along the only road open to him, the way up. In time, by this natural ascension, he would reach the top of the staircase, but Oh! the long, long way, the long, long time by which he reached it. Yet how could it be otherwise? The staircase is fixed and changeless in nature. It is very long, has many steps, darkness belongs at its foot and light only at its top.

Evidently there is no help for it. He must pass from the darkness to the light by planting his feet upon every step of the staircase till he has reached the top; and even though this ascent requires ages of time he must toil through this time till the ascent is completed. What can he do but submit to the inevitable? He cannot change the nature of the staircase, cannot eliminate one step from the whole, or change the necessity that his feet must be planted on every one, in order to stand at the top as the one who has toiled all the way up. First, second, third, fourth, in regular order, is the necessity; for the nature of the staircase is the law that governs the ascent.

This illustrates the theory of Reincarnation, as observed in its practical application and results. Human existence is a great staircase and every member of the human race must climb from the bottom to the top. The order of the ascent is changeless. It is law, and no tears or petitions can change it. Each step is an incarnation. On each step we experience what belongs to that step, and make what we shall experience on the next one in addition to what belongs to it as a part of the staircase. Physical death is the doorway through which we mount from one step to the next, pass from one to a subsequent incarnation. Each step being an incarnation, there is no way of reaching the top but by the many incarnations. Dying, we go away from the step that was our first incarnation, and, coming back to the staircase again through reincarnation, we are on the second step, and then on the third, and so on to the top.

Surely, a very reasonable proposition; for, according to the nature of the staircase, the ascent must be made, and it is very long, has very many steps. Human experience has a very wide range. Human existence is not complete till human experience is complete, till all has been passed through, that it is possible for the human soul to encounter. Every condition, every kind, sort, and form of experience, good and bad alike, all the possibilities of human nature are to be met, known, and their nature proved, before the top of the staircase can be reached.

If this is the law and the order governing human existence, can there be any other possible way of covering this staircase? And is it not much better to see this law and order, and patiently abide by it, working one's way slowly, than to believe that this life is all and that on leaving it we go into



either endless bliss or endless torment? Is it not much better to discern and follow this law and order willingly, than to believe in a personal God, as the author of Creation, who arbitrarily inflicts suffering upon some of his children and showers only blessings upon others?

Yes, it is much better to take the view of human existence illustrated by the staircase and to accept its law and order as the necessity governing human progress, than to believe in that kind of a God and his heaven and hell. As a matter of comparison no thinking person will hesitate in his choice. But that choice will not dispose of the question, "Is there no other way of covering that staircase, but by these numerous incarnations?"

Because something better than we had before is offered us, it does not follow that something still better may not be had. Because the theory of Reincarnation, as said before, answers perplexing questions that denominational Christianity fails to answer, and gives a satisfaction for the reasoning nature, found in no other direction so far, it does not follow that a still more satisfactory view may not be had.

Because the staircase of human existence is what it is; because its nature and order are fixed and changeless; because solid walls enclose it on either side and there is no way out, under, or around; because of all this, the way *down* is as open as the way *up*. To the staircase belongs the way of descent as well as the way of ascent; and how much easier it is to go down stairs than to go up. How much less time is required to cover a staircase when you do not have to lift your own weight.

If one must cover a staircase from end to end, the time in which and the ease with which one accomplishes it depend upon the direction in which one sets his face. In descending, the very weight that makes the ascent difficult is a help. In the ascent of life's staircase the face is set in the direction of "must," in the descent it is in the direction of "can." The ascent is the natural way and order; the descent is the possible way and order. The ascent is the common way, the descent is the individual way. The ascent is the more or less unconscious way, the descent is the volitional way. The ascent is the way by death, the descent is the way by resurrection from the dead.

Our Bible presents these two ways, and all who run may read. May, but few do. Other literature is so much more interesting and satisfactory, and the Bible is old fashioned. It was all very well for our grandfathers, but we are an enlightened people. In our search for knowledge we have delved into the scriptures of all nations, and we have outstripped our grandfathers. Their ideas, drawn from the Bible, are obsolete. Great is our intellectual pride, and great may be the fall thereof, when we discover that our Bible contains and teaches the most mod-



ern of discovered truths, is a text-book of science as well as a reservoir of religion.

As a whole it is an illustration of the staircase of human existence and the principles that compel what it is. In its two divisions, the Old and the New Testaments, it presents the two ways of covering this staircase; the natural ascent being shown by the Old Testament, and the possible descent by the New. In the one appears the inflexibility of eternal law and order, in the other the power of the individual in relation to that law and order.

Nature, visible and invisible, is set forth in the Old Testament; the power of the human soul, as the onlooker in Nature, in the New Testament. "First the natural, afterward the spiritual" explains its meaning and purpose. For long years we have read the book the natural way—according to its letter. We may read it according to its meaning and purpose. Reading it as history, only its natural aspect is seen; reading the history as illustration of fixed principles, its spiritual significance appears and may be practically applied.

Adam, turned out of the garden of Eden to till the ground that shall bring forth thorns and thistles unto him, is the human soul on the bottom step of the great staircase that must make its toilsome ascent; a beginning that is in darkness, the darkness of ignorance of origin, nature, and destiny. Only by blind groping, learning at first through sensation, does it mount slowly from step to step, emerging gradually from the natural darkness as its experiences give progress toward the light. In this ascent the soul's redemption from evil, from sorrow and suffering, is brought by the law of cause and effect. Only as it experiences the effects of what is caused by the nature of the staircase, and by its own natural blindness to that nature and to its own; only as it endures the result of non-perception of the relation, both natural and possible, of the one to the other; only as its own causative action brings results that are felt as painful, does it mount from the step where they are experienced to the next. This, in turn, has its share of experience for the toiler to encounter.

Discovery of cause through experience of effect is the natural, and naturally toilsome, ascent of the great staircase by the soul, as illustrated in the Old Testament by the differing characters, beginning with Adam. This ascent, therefore, governed by the law of cause and effect, can be no more rapid than that law permits. Adam's Karma compels the slow progress from step to step, for the whole weight must be lifted upon each one. In time, in the slow process of time, all the evil will be overcome by the law that works out the soul's salvation.

It requires three-quarters of our Bible to illustrate this natural overcoming of human afflictions, and the slow coming of



human perfection. But one-quarter is required for illustration of the possible overcoming of those afflictions, and the more rapid appearing of human perfection through descent instead of ascent. In the natural way and order, generation follows generation—what might be called incarnation after incarnation—till the number is bewildering, and one loses the way one is endeavoring to trace. Hundreds and hundreds of years are used to show this slow and toilsome progress of the soul. But in the New Testament, in the descent, but thirty-three years are used, the lifetime—as it is called—of Jesus of Nazareth. For this account illustrates the ever-present possibility of the human soul, the ability to use the law of cause and effect instead of being used by it. To use the law is to ascend by descending.

Truly "the law came by Moses, but grace and truth by Jesus Christ"; and every one to-day may make his choice between the two ways of fulfilling his destiny; the long way or the short way. The distance from the top of the staircase to the bottom is the same as from the bottom to the top. Step for step the staircase is the same, its nature is changeless. In itself it is unalterable, but when the traveler's way of covering it is altered, it is changed, practically, *for him*.

The distance from A to B is five miles. Equally the distance from B to A is five miles. To one who starts from A to walk to B the way is long and difficult. To one who starts from B to ride to A, though the distance between the two points has not changed, it is practically less than to the other traveler. The means he employs makes the difference.

In Jesus' life of thirty-three years is accomplished all, and more, than is accomplished by any and all the characters of the Old Testament. They are subject to the law, but with Jesus the law is subject unto him; and on which side the subjection lies makes all the difference in the results and the time of their coming.

The Old Testament illustrates our subjection to Nature, the New Testament, Nature's subjection to ourselves; and both alike affirm the changelessness of Nature in itself. Nature *per se* is one thing. Her consequences, *for us*, depend upon our attitude toward her. This is the mighty truth taught by our Bible; with different form and coloring by the Bibles of all nations, by human experience and its varying revelations. The "traditions of the elders" contradict it. They belong to the ascent of the staircase and will be left behind.

If darkness belongs at the bottom of the staircase and light at the top, to travel from the top toward the bottom is to begin to work and walk in light instead of in darkness; to walk and work with certainty and without groping for the way. The bruises and pains, therefore, are mitigated, for the way ahead is clearly seen in the light, and there need not be the stumblings



and fallings that are natural in darkness. To have light by which to see the law of cause and effect, how it works and the results that are inevitable, is to set that law to work for you, instead of permitting it to work against you, and to know the end from the beginning, instead of knowing it only through experiencing it. In consequence, time and space, though always the same in themselves, are practically, in a great degree, annihilated.

"But," it will be said, "if one must inevitably cover the staircase from end to end, though he descend, and begin the descent in light, he must reach and go into the darkness before his journey is completed."

This is true. The nature of the staircase will not change, whatever the mode of traveling, and the darkness belonging at the foot will be encountered. But *how may* it be encountered? The toiler who begins at the foot to ascend will encounter it the natural way, subject to it through ignorance, and compelled to grope to find the road. He *must* experience the consequences of the blindness of natural ignorance.

But suppose the one who descends to be able to carry the light with him. At once, what a difference! In this case, *for him* there will be no darkness, though the nature of the staircase does not change. And he will be saved the necessity of learning through sensation only, because he will not be obliged to grope blindly to find his way. Admitting this possibility, all is changed, so far as the experiences of the traveler are concerned; but the staircase, not at all.

In the ascent we have the power of natural consequence, the working of the law of cause and effect. In the descent with the possibility of carrying the light all the way to the bottom, we have the power of the individual in its relation to natural consequence; the power of the personal whole, pitted against the impersonal law and order; the possible, in contrast with the merely natural. It remains, then, to determine whether or no there be this power pertaining to the individual.

The Bible teaches that there is this power, and does so most emphatically. That this power is a possibility, together with the results of its discovery and use, is the very core of the book. Is it true because it is in the Bible? No, not for one moment. Should we accept it as true because it is in the Bible? Equally, no. It is in the Bible because it is true; because it can be proved, both logically and demonstrably, to be true.

It is time that the superstition mistakenly called "reverence for the Bible" is done away with. It is already done away with so effectually for some people, that they have swung to the other extreme and have no use for the Bible whatever. The mistakes of Ingersoll, called the "mistakes of Moses," and similar views have created an indifference, even an antagonism, in



the minds of many, that is strongly in evidence whenever the Bible is mentioned. They have become so intellectually broadened and developed that they have little use for sentimentalism. They study modern authors rather than the Bible, acquaint themselves with the latest ideas and scientific discoveries, and are quite above and beyond an emotional religion.

But there is another class of people—may their number increase—who, rejecting the inherited view that the Bible is too sacred to be questioned or meddled with to the “crossing of a t, or the dotting of an i,” are ready to pause and consider before relegating the book to the domain of history and literature only, and to admit that there may be more in it than is yet generally known; something worth finding, and the taking of a little trouble to find.

To such a special study of the Bible, a search for the meaning hidden behind its literal letter is commended. For fundamental principles are set forth therein in such logical order as to answer the question, “What is Man,” and to point the way by which its answer may be proved true.

From this basis only, What is Man?, can it be determined whether or no there be the power of the individual here illustrated. For this power must be due to the nature of Man, and not to any arbitrary interference with law, even by God Almighty. Admit for one moment any such possible interference, and the fixedness of the law of cause and effect is destroyed. Chance rules instead. Our whole foundation is swept away and Chaos takes the place of Nature. There is no eternal staircase, but now a rope ladder, then an inclined plane, and sometimes a vacuum.

Unless Man is fixed in being or nature, and, at present, unfixed in the development and manifestation of that nature, it is of no use to seek to know one's self. The senses yield no evidence of what Man is in nature; they deal only with the phenomena attending the development and manifestation of that nature—the unfixed. The ability to relate the unfixed to the fixed depends upon more than the senses and their evidence. The evidence of faculties is essential. They alone can pierce the phenomenal and penetrate to the fixed.

Whether there be Reincarnation or no, must depend primarily upon the nature of Man, whatever may be the subsequent possibility; yet, unless volition, the power of choice, has room for action, it is difficult to see how Man can be more than a puppet moved by invisible wires.

The practical outcome of the theory of Reincarnation—as observed by the writer—is to make us puppets more than intelligent living souls capable of using the power of choice. Theoretically, this is not so, but practically the tendency is in this direction, and a degree of hopelessness is the legitimate re-



sult, that appears on its face as wise submission to the inevitable.

Admitting the inflexibility of Nature because of the changelessness of the law of cause and effect, a law that places every existent soul at the bottom of the staircase and compels that the staircase shall be covered by the traveler from one end to the other, does not shut out the possibility that the traveler may change his mode of traveling, that he may place himself where physical birth did not. Grant to the human soul the power of choice, and this possibility is the immediate logical consequence. Impersonal law and order are preserved, the necessity for fulfillment of law remains; but how it is fulfilled becomes an individual matter through choice between the natural and the possible.

Herein is seen the difference between the human and lesser species. All species are what they are because they cannot help it, the human equally with the lesser species, because of the law of cause and effect that not even God can violate. The lesser species remain what they are naturally. They never become more than what is classed under the general head, "Animal." But the human species can become more than what it is naturally, as is continually proved by the individual and universal betterment that constitutes the progress of mankind. And this progress is due to the power of choice and its exercise. Where there is no use of this power, there is the merely natural with its limitations which are never passed beyond.

Change in organic structure is observed with lesser species, but this change is due to natural necessity and not to choice; and it never extends to transformation of species. The change possible to the human species, because of the power of choice, may extend to complete transformation, the possible supplanting of the natural.

This possibility of transformation is the great secret in human existence whose discovery, if acted upon, places the traveler at the top of the great staircase, and transforms, for him, all that is natural to its several steps, changing even the darkness at the bottom into light, because the light is with him.

Man must be considered in the abstract, apart from phenomena, if the staircase and the traveler are to be seen as logical necessities. So considered, the power of the whole can be found that is also the power of the individual, and that determines whether the traveler continues to grope his way up or uses the way down.

Let the view of the nature of Man herein presented be used by the reader as a working hypothesis till it is seen if the conclusions are logically reached, and if they agree with and account for facts.



## STILL HIGHER CRITICISM.

That understanding is dependent upon spiritual insight is shown by the ark in which Moses is preserved. In Genesis we find, at the Noah-stage of the soul, an ark in which was saved alive all that went into it. "Thou . . . shalt pitch it within and without with pitch." (Genesis vi.)

Here we read (Chapter ii.) "She took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein." Is it not more probable that these statements have a like and definite meaning, than that they are accidents?

Again, in Genesis we find, in its first chapter, in the orderly enumeration of what constitutes the first half of Creation, that much comes out of the water. And here we find that the deliverer for the chosen people is named Moses "Because I drew him out of the water." And Moses is represented as becoming a son to Pharaoh's daughter, but not to Pharaoh; and she cares for him, though he is nursed by his own mother, till he is grown.

"And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren."

"When Moses was grown"—not till the faculty of being, spiritual insight, has developed in the soul, can there be deliverance from suffering, for the understanding that saves truth alive and destroys error is gained only by the help of such insight. To deal successfully with an effect, its cause must be known and eradicated, a discovery made, and work accomplished when insight points the way.

Outsight and insight are factors in the soul's existence, distinct from each other in nature and in office, yet acting together for unity of result. By outsight objective nature and environment are known; by insight, their origin, meaning, and value.

To outsight, the burdens of the human race are calamitous and crushing. To insight, as it "looks upon" them, they are a natural and temporary means to a mighty end. As means, they are not the realities that are eternal. They are only the sense-facts that indicate hidden truth.



The "burdens" of the Israelites are our burdens to-day, that we carry so heavily and wofully till we learn their nature and origin through the insight that "looking upon" them, can see them to be legitimate effects of causes we have ignorantly allowed to operate and bear fruit. With our oversight we cannot truly see them, we can only feel them. Moses must be "grown" to be our deliverer.

"And he looked this way and that way, and when he saw that *there* was no man, he slew the Egyptian, and hid him in the sand."

When we are able to look two ways, outward to the things of sense and inward to the principles back of them, we shall see no man in the fleshly organism. Man is not matter. He is not made of dust, he is not an object in space. He is the image of God, and "spiritual things are spiritually discerned." Natural outside cannot see man; insight reveals him, and then he may be understood. Oversight sees physical structure but has no eyes for the builder of the structure. Insight sees man, and looking upon physical structure sees *there*, no man.

By the help of Moses we may slay the Egyptian, the belief of life and intelligence in matter, and constituting man; and place this sense of man where it belongs, in the "sand" or dust from which it came. The natural Adam-sense of being and existence, is the Egyptian to be disposed of from the basis of truth, before deliverance from what is begotten of it can be ours. And what better disposition can be made of him than to consign him to that department of Nature from which he came?

The real man discerned, the sense-man is no longer as necessary to us as formerly. He loses his fictitious value when rated at his true value—dust. To destroy, instead of keep alive, this sense of what man is, is the work of insight; though it is the attempt of mortal sense to keep itself alive and destroy insight. But, inevitably, the four heads of the river water the garden, for "there shall be turning and overturning till he whose right it is to rule, shall reign."

"And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedest the Egyptian?"

Methodists, Baptists, and Presbyterians, Catholics and Protestants alike, seek for truth, for knowledge of God, and smite each other the while; and because one does not see as another sees. Only true spiritual insight penetrating to eternal principles can see "him that did the wrong," see where each is right in desire and effort, and where all, possibly, are wrong in the estimate of what is desired and the direction of the effort. But the one in whom this insight is active will be repudiated



as judge by those whom he would save from their burdens, for, in their eyes, he would destroy that which is necessary and vital. The simple "gospel of the kingdom" preached by the lowly Nazarene who was born king—king, not servant, from the beginning—is viewed with suspicion by the upholders of denominational doctrines imparted as religion; and when, through some modern Moses, it is brought into sharp contrast with dogma, the cry goes up "What! would you kill us? Who made you a judge over us?"

"And Moses feared, and said, Surely this thing is known."

One may well fear to combat prejudice and fanaticism, even to defend the most righteous of causes. Though with discernment for the truth that is in every religious doctrine under the sun, and discrimination between that truth and the dogma accreted around it, one may well hesitate to attempt to overthrow the evil and redeem the good, choosing rather to wait till others' needs shall demand the help, and to grow "strong in the Spirit" while waiting.

"Now when Pharaoh heard this thing, he sought to slay Moses."

Such will be the fate of every attempt to release truth from the error that weighs it down, till the demand for truth is too strong to be resisted; till people tire of husks and demand bread.

"But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well."

"Midian—judgment."

The most earnest messenger of the divine needs to use judgment in the prosecution of his work. To win is better than to attack, to feed better than to destroy. He must be a minister first and directly, an iconoclast last and indirectly. Destruction of the undesirable through disuse, is better than violent attack and overthrow.

"Now the priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their father's flock. And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock."

Religion is from the feminine, not the masculine nature in Man, and it appeals to its own in the soul, for Eve is "the mother of all living." The water from the well of life, which, having drank, the soul shall never know the old thirst again, is drawn from the well by the woman-nature. She, ever-virgin, waters the flocks of her Father. Remember Rebekah, the virgin-wife of Isaac who was found for him as she drew water from the well, and see here repetition of the same great truth.

Science is from, and appeals to, the masculine nature; and when Science fathers Religion, and Religion mothers Science, becoming married thereby, the offspring will be Master of the world, "in favor with God and men."



But, indeed, the shepherds, those who care for their own particular flocks in the great flock, come and try to drive away those who would draw and give this water of truth from the well of life. "You are heretics, infidels! Begone! You mislead those who are in our heaven-ordained charge." And they are honest in their zeal for what, to them, is righteousness, sincere in their intent to protect their sheep and prevent them from being led astray.

Nevertheless when Moses stands up to help the drawers of the water, some day the flocks are watered. Whenever a Moses comes to the world, being saved alive in spite of the beliefs that would destroy him, a deliverance is sure for those who are ready to follow where he leads; and not all the power of worldly wisdom and doctrinal zeal combined can overthrow him and bring his work to naught.

"And when they came to Reuel their father, he said, How *is it that ye are come so soon to-day?* And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water enough for us, and watered the flock.*"

"An Egyptian." The delivering Moses will bear no outward appearance that separates him from the rest of mankind. He will be like others, one of themselves. Outwardly even Jesus was like ourselves. In his fleshly aspect, the bearer of the word of the Lord stands as a man among men, partaker with them of natural experiences; but inwardly, in soul, Oh! the gulf that separates the "chosen of God" from the Egyptian, the begotten Son of God from the natural son of man.

And this gulf from Adam to Christ is crossed by the bridge of becoming; becoming more than the natural Adam; more and more till there is no more to become. At the beginning of Creation, the impersonal God. At the end of Creation, the personal God. Between the two the becoming that brings the last from the first, through human existence and experience. Between the two stands our Bible, a record of this becoming that shall endure, even though its form be changed, for all time.

Judged by the outward aspect neither Jesus nor Moses is in any manner different from those they would deliver from bondage; but as deliverers they must know both the bondage and the way out of it. Equally is this true of any modern deliverer. He must be of themselves to lead and be followed.

"And Moses was content to dwell with the man."

"Reuel—friend of God."

One who would be a deliverer must be content to be the friend of God, and, therefore, the friend of man, even though he is viewed as an enemy by those whom he would deliver. To bear misjudgment and condemnation, to be able to bear them unmoved, is a sign of a true mediator between those who sit in darkness and the light that will dispel the darkness.



## THE MASTERY OF FATE.

"It is of no use for me to try, for I have not your ability."

What kind of a mental picture is that? One that is going to stimulate and strengthen you, or one that will discourage and enervate you? You can easily answer, can you not?

Have you never heard the saying, "Comparisons are odious"? This is true in one sense and untrue in another. All depends upon the standard of comparison. When you compare yourself with a great artist or musician, with one who stands upon the top round of the ladder of success, you suffer by the comparison. You fall below that standard and permit yourself to be downcast and discouraged in consequence; and, seeking a reason for your lower level, you say, "I never had his ability or opportunity, and I never shall have them."

You mistake. In your own judgment of your possibilities your standard is wrong. Judging your own success by what the successful man has accomplished, it is far less than his; but when you judge your inherent ability by his success, you are in error.

"What man has done, man may do" used to be in our copy-books at school as a means of stimulating our ambition and effort; and the lives of self-made men, those who had carved the statue, "Success," from the hard marble of obstacle, were held before us as examples of what we might become. Perhaps when we were older we said, "That is all very well theoretically, but practically one cannot accomplish all that another accomplishes, for we are not all alike." And perhaps we have held that opinion to this day.

How much we need a glimpse of the meaning of existence to enable us to sift our opinions and see where they are sound or unsound! Our successes and our failures, our happiness and our misery, depend largely upon our habitual standard of comparison; for in human existence everything is relative. Standards differ, consequently, but one tendency is manifest with all.

This tendency is seen with you in your self-judgment just pronounced, the tendency to make the one state of consciousness that we call "this life" the measure of our opportunity and result. Look at this man who represents for you what you



would dearly love to become. Though there is a marked difference between what he has done and what you have accomplished, judged by the average worldly standard, how does he differ from you fundamentally?

He is a man, a human being. So are you. He possesses the capabilities inherent in human nature. So do you. He has all that goes to make up the genus homo. So have you. He had a fleshly father and mother. So had you. On the natural side he is related to that father, mother and family; to the world in general. So are you. On the hidden side he is related to the Great All, and endowed with the faculties and powers that are from that source, and not from flesh. So are you. As a living soul he came into existence stamped with family and racial tendencies. So did you. As a living soul he has a God-being from which these tendencies are to be made to serve the Great Purpose. So have you.

The strength and power of the Lord are yours as they are his. His family tendencies, as compared with yours, are not quite like them; but as compared with the purpose of existence, they are equally a means by which you both may prove your power over natural tendency. As living souls with existence itself, from its lowest to its topmost plane, before you, you stand on the same footing and have equal opportunity, for, in your real being, you are alike. As members of families, your dominant tendencies, your privileges and opportunities according to conventional standards, are not alike.

But with which relationship goes the most power? The relation to Origin or the relation to a temporal family? Which is the most lasting? Heredity from God, or heredity of the flesh? What do Nature and its working Principle aim to produce as the highest product? A member of a community or the individual?

Take this view of yourself. "In my relation to the Great All, and in my consequent possibilities, I am as if there were no other human being in existence. My real being is the universe. As a living soul I am in that universe, and I am to know it throughout its vast range, to its outermost boundaries. This is my destiny and nothing can thwart it. No one is, or can be more than I am. No one has, or can accomplish more than I can, for no one can know more than his own being, or do more than make its nature and power manifest."

"Lift up your heads O ye gates! and the king of glory shall come in. Who is the king of glory? The Lord of hosts. He is the king of glory."

Open the gate through which may come your own God-derived being in his majesty and power. You close it hard and fast when you think and feel, "I shall never amount to anything." What right have you to dishonor God's handiwork?



Man is the image of God. Then Man's powers are drawn from Deity, are sustained from that source, and who shall say that the supply fails?

If the image of God, the real being, is the root from which every living soul draws its nourishment, what is possible for one is possible for all. It does not follow, however, that what is practical for one is, at the same moment, practical for all. Fundamentally all are alike, and all alike may attain the same ultimate result—Divinity. But between Origin and Destiny fulfilled, there are stages of progress, and, at the same moment of time, one existent soul is in advance of another.

But how shall the backward one catch up? By thinking "It is of no use, I never can get there," or by seeing, and cultivating the feeling, "Because of what I am in origin I can and shall reach it"? Which view will yield the most result? There is a natural inertia for all, but you add to and increase it every time you compare yourself with another to conclude, "What he is is impossible for me." With God nothing is impossible. For you, a living soul, rooted in an eternal being, looking upon and using what, for you, is a temporal world, plus God, nothing is impossible.

In your thought, your hope, your endeavor, detach yourself from the flesh now. You need not pass through physical death to do this. It is the dying daily of which Paul speaks. Attach yourself to God, and with this plus you can move the mountains of incompetency and failure out of your way, for this is the faith that moves mountains.

Yet there is something else to be looked after. Examine yourself and see what is your motive for wishing to accomplish what the other man has accomplished. Standing on the top round, fame is his, the admiration and the plaudits of the world. Do you long for them? Is this the reason why you wish you could achieve what he has achieved? Would these plaudits sound sweet in your ears? Would you rest satisfied with the fame and admiration? Then it is better that you do not have them, better that you gain a victory over yourself than that what you call success should be yours.

To find the source of power, to find ourselves, really, is so necessary and vital in the hurry and push of our modern civilization, where others who have gained what we want are our standard of comparison. But to know how to use it when found is as necessary and vital; and this knowledge and the effort according to it will depend upon another standard. When we care more for our God-likeness than for our worldly-likeness, we shall achieve the otherwise impossible, a success that is eternal because our "kingdom is not of this world."

The ideal and the practical must walk hand in hand. Do not keep your eyes so fixed on a sentimental heaven that you



have none for the ground you walk on and so stub your toes repeatedly; neither be so exceedingly utilitarian and politic that you never lift your eyes higher than the ground. This world and all that pertains to it is ours for use, and by your use of what Nature and your natural relations offer you, you work with the everlasting trend or contrary to it. Through an ignorant self-depreciation you are held back from what you might accomplish. You need to look through the mask of flesh and blood to see what you are and what your powers, for till you see, you will not claim and use them.

Do you think there is danger of an unwarranted egotism in this other view of what you are? There is not the least danger when it is understood. The very last one in the world to become an egotist is he who has passed through the flood that destroys commonly accepted beliefs and opinions, because, as the individual, he has builded even a very small ark of understanding. This flood is to prevail, you know, "till all the high hills under the whole heaven were covered"; for the whole heaven of your own real being, that stands perfect and complete forever, is above this variable existence which is to be understood in its best and its least, its hills and its valleys, through its relation to the changeless and eternal.

Understanding of what you are is the most important thing possible, for till you have it you are likely to either depreciate or unduly exalt yourself. The golden mean is found only through self-knowledge, and not through the self-knowledge that is called the evidence of the senses. Not till the evidence of the faculties is added to the evidence of the senses do you really know instead of believe. While it is true that "knowledge is power," true knowledge is the only true, or lasting power.

Stop comparing yourself with those whom you envy—yes, you do envy them for all your protest. Compare yourself instead with what you may be, because in your real being you are as much as was even Jesus of Nazareth. If your real being is the image of God, who ever was or will be more? But he knew what he was, and what was possible to him in consequence; therefore he demonstrated what you have not yet demonstrated, for you have not known what he knew. "I and the Father are one," said he. Equally are you and the same Father united, or at-one; but you must gain the consciousness of that oneness which was the secret of Jesus' mighty works and power.

Practically, you need not strive to become the best of musicians, of artists, of literateurs, but some day you must begin to strive to become the best of men; not better than any one who ever lived, but the very best species the genus, Man, can produce. For this is the aim and end of existence, and when you see the possibility and strive for it the Almighty God works with you for accomplishment.



## THE BREATH OF LIFE.

(When one's hopes seem thwarted.)

Whichever way I turn a door seems shut against me, O Lord!

But I know that if I turn to thee alone, thy door will open wide. Thou wilt not close it against me, and none other can accomplish it.

I am of thee, and however long I have failed to know thee, thou hast known me and followed me afar off.

I would not wander from thee, O Lord! When I have looked for the fruit of my hopes, and forgotten thee, it was but for a moment in thine eternity.

I have turned to thee, I will remain with thee, for thou wilt never leave nor forsake me.

My mortal hopes are dear, but thou art dearer. They are prompted by that part of me that fails to see thee, but I am more than this blind self, for thou art my heart.

It is good for me that my hopes fail, for then I may prove thee more and more.

From the foundation of the world thou hast waited to be found of me, and I can wait till my hopes find me.

Like flying birds they are gone from me seeking a nest.

What I wished for I can do without. I can do without all but thee.

Thou art my all, and my tears are dried.

Greatly shalt thou enrich me, I shall lose nothing.

More comes to me from thee than any mortal desire can promise me.

Thou art sure and steadfast and thy promises fail not.

Stand thou on my right hand and on my left hand, hold me with thy strong arms.

All that is mortal may disappear, for I shall be held by thee.

Now and always thou art my strength and shield.

I give myself wholly to thee. Only thy desires shall be my desires.

Of the world I ask nothing. Thou alone canst supply my need.

It is accomplished.



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- The Eternal Law of Cause and Effect.
- What is Consequent upon the Nature of Man.
- The Sense of Matter.
- The Natural Fall.
- The Spiritual Ascension.

#### Application of Principles:

- What Healing Means.
- The Word and the Spoken Word.
- Thought-Transference and Hypnotism.
- Curing and Being Made Whole.
- What Constitutes Demonstration.

### COURSE II.—THE NATURE AND DESTINY OF MAN.

- In the Beginning.
- The Continuity of Production.
- The Image in the Image.
- The Seventh Day.
- Primal Innocence.
- The Man that Tills the Ground.
- Evolution becoming Involution.
- The Elimination of Evil.
- Mortality and Immortality.
- Survival of the Fittest.

### COURSE III.—THE HUMAN OCTAVE.

- Ourselves as Adam. Vibration.
- Ourselves as Enos. Raising the Vibration.
- Ourselves as Noah. Raising the Vibration.
- Ourselves as Abraham. Raising the Vibration.
- Ourselves as Isaac. Raising the Vibration.
- Ourselves as Jacob. Raising the Vibration.
- Ourselves as Joseph. Raising the Vibration.



Ourselves as Jesus. All power is given unto me in heaven  
and on earth.

The Light of the World.

The Son of God.

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BY THE JOURNEY OF THE CHILDREN OF ISRAEL.

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A Man Slain.

The Plagues of Egypt.

Why Pharaoh's Heart was Hardened.

The Meaning of the Passover.

The Power of the Rod.

Why Manna must be gathered fresh every day.

The Ten Commandments and the Angel in the Way.

The Leprosy of Miriam.

The King's Highway.

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Why there is Continuity of Physical Structure.

The Missing Link.

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The Last and First Species.

The Struggle for Life becoming the Struggle for Mastery.

Ascending Species and Psychic Structure.

Integration and Disintegration.

Vestigial Remains.

Man's Ascent, God's Descent.

SPECIAL LECTURES.

The Spiritual Significance of Marriage.

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The First Parents.

The Nature of the Virgin.

The Eternal Woman.

The Curve and the Straight Line.

The Fourth Dimension.

NOTICE.

The next class for the Teacher's Training Course will open on Wednesday, March 22d, at 3 P.M. To secure admission, applicants must be thoroughly familiar with the fundamental principles of the Science of Being as set forth in the first three courses of instruction according to Mrs. Gestefeld's system. Full information may be gained on application to Mrs. Gestefeld at the office of The Exodus Club, 40 Randolph St., Chicago. This will be the last class for the Training Course during the club year.

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