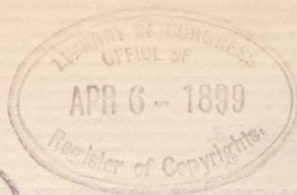


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# THE EXODUS

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## INCARNATION AND REINCARNATION.

Nature, with that ceaseless action that is the law of cause and effect, is not the whole. This is logically impossible. An observer of Nature is a logical necessity. Except there be a recognizer of the law, a recognizer that is this observer, what of the law? What does it amount to? It is dead without this living accessory.

Existence itself is a logical unity, the unity of the observer and the observed; that which experiences and the experience. This logical necessity compels a traveler for the staircase, precedes his manner of making the journey. The whole must contain the traveler as well as the staircase. Something to be known, the possible knower, and the knowledge, constitute an interdependent trinity that is a unity. The staircase, a traveler, and his journey are an interdependent trinity compelling a unity.

These three are fixed as logical necessities. Therefore, at first sight, it would seem as if the traveler is fated to do and be always according to the impersonal necessity. But if the power of choice is admitted as belonging to the traveler, for it cannot belong to the impersonal, at once an individual possibility is brought into conjunction with the impersonal necessity.

There is where the present practical aspect and result of the theory of Reincarnation—as seen by observation—fails to emphasize sufficiently the individual possibility, and over-emphasizes the impersonal necessity. Satisfactory as it may be to many from the intellectual point of view, it does not meet the crying need of mankind, and for the reason stated. For this need is the revelation to men of the mighty power in themselves, the power of individuality; and the inspiration that leads to its appropriation and demonstration.

Intellectual meat and drink are good. The magnificent structure reared to-day as Theosophy gives this meat and drink in abundance. But what mankind needs above all else is the inspiration that reaches up to and lays hold upon the highest, rather than staying at any lesser possibility, and brings it down

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to the present incarnation. The grandest, as well as the most practical, teaching of any day is that which uncovers the highest and kindles the aspiration that leads to the inspiration that appropriates it. To inspire, is more than to give intellectual gratification. Aspiration and inspiration give light by their own flame. An intellectual structure too often shuts it out.

Practically, all over the world, in some form or other, all kinds and conditions of men are asking "What shall I do to be saved?" And the answer is "Find the nature and power of your own individuality and use it in your natural human experiences."

To find the impersonal law of cause and effect is good and necessary, but how much more necessary it is to find the personal possibility? To lift the veil of Isis, to uncover that vast superstructure compelled by the impersonal nature and order of law, is a mighty work indeed; but to inspire the weak soul that stands in awe before it, to see and feel "you, in your possibility, are greater than it;—" to inspire to the effort that proves, is a greater work. To inspire this soul and stretch forth the hand that helps it to take its stand at the top of the staircase, exchanging natural ascent for possible descent, is the work of the mediator added to that of the interpreter.

Interpretation of the impersonal law and order may lead to a patient submission to the inevitable, but the work of the mediator leads to the individual action that is enlightened resistance instead of submission, and that compels in its turn. Waiting for results to appear in a future incarnation is but another form of Christian resignation to the will of God. In both cases it is submission to the inevitable; in both cases is the power of the individual made of no effect.

Never, then, till we have inspiration as well as explanation, will the traveler over the staircase change the direction of his journey; yet this possibility is the "gospel of glad tidings that shall be for all men," for primarily all are alike. Our relation to Nature gives the first direction, the impulse for ascent. Our relation to the Absolute makes possible the second direction, and gives power to make the successful descent, and to carry the light of Truth into the darkness at the bottom, even through the tomb.

For the making of a cake certain ingredients are necessary, flour, sugar, butter, and eggs, we will say. A cake is the result of the combination of these ingredients. Cakes differ from each other as the ingredients vary in their proportions, and according to the flavoring added to the combination. Cakes are all alike, in that they are composed of the same ingredients, yet they differ from each other because of the differing proportions of these ingredients, and differing flavors. Alike, yet different, may be



said of them, and numerous cakes, no two alike, may be made at the same time.

Suppose these cakes to be endowed with intelligence and to be comparing themselves with each other. "He is sweeter than I am," says one, and, "She is yellower than I," says another. "To be sweeter than I am is better," says the first; "To be yellower than I is far more desirable," concludes the other; and, "Why are we not as good as they?" ask both in chorus. "Oh! they have been here before, they are more developed than we are," might be the conclusion they would reach, based on the differences between them. "For of course in existence there is a passing from good to better and to best"—remember that these are intelligent cakes who are talking and they have observed what is going on—"and the best cake is the one that has been here the longest."

Obviously, their conclusions are based upon their standard of comparison. With another standard the conclusions might be different. Overhearing this conversation we are impelled to ask, "Why do you not seek to discover what cake is in itself, or fundamentally? You are basing your judgment upon the differences between you, only. Find the possibilities of cake, before you make up your mind too positively."

We see that the nature of cake must determine consequences, though they may be more or less modified by the combination of the ingredients. Each cake is a new creation; yet all cake is that which was and ever shall be, if we suppose its natural ingredients to be fundamental and eternal. With this supposition, cake is an eternal, or fixed, fact, but a *kind* of cake is an unfixd or variable fact, because varying proportions of the eternal ingredients will yield differing kinds.

Comparing these cakes with each other, there may be a new kind of cake, one that has not yet appeared among them; but this new kind can be contemporaneous with them, because of the possibilities of cake; and if it be really the best of all, it is best by comparison with the nature of cake itself. Is it the very best *kind* of cake that cake itself, the fundamental and eternal, can produce? Is it the best species possible as resultant from the genus? If not, though the best according to the judgment of the differing cakes as they compare themselves with each other, it is not really the best; for only the highest species the genus can produce can be the best.

These differing cakes, due to the inherent possibilities of the genus, can exist together. The first cake does not die in order to reappear as the second cake, the second die in its turn to reappear as the third, and so on. Each cake has its own individuality, for back of it is the genus, cake itself, with all its possibilities. Whatever the kind, whatever the dominant quality that differentiates one cake from another, each is a manifestation of



cake itself, and all possibilities of the cake nature are there. One cake does not need to become the other cake for the best cake to appear. Each is good as far as it goes. Each cake is individual, and the best cake but shows what is possible to be made manifest by any one of them.

Each cake is a mixture of fundamental ingredients, and though the ingredients are eternal, each mixture gives a new cake, in that this particular cake never stood upon the pantry table before. No matter how many times before the ingredients may have been mixed, even in the same proportions, that mixture is a new cake; and that new cake is an open door into all the mysteries and possibilities of cake itself. Analysis will reveal its ingredients and the truth that their varying proportions will yield new kinds of cake.

Suppose one of these cakes to be desirous of learning the nature of the genus. The differences between its companions, between itself and its companions, will suggest to it much that is helpful; but at last it would find that all that was without was within; that it, itself, was the doorway through which it must pass to prove the whole. And it would find that its first standard of comparison as to which was better or best, must be exchanged for another. The first standard was variable because it was a matter of personal observation and preference. What one cake would call better than another, would not be pronounced better by another cake. Comparisons among themselves would result in difference in conclusion, a varying judgment. Comparison with a fixed standard could alone result in sound conclusion; and this fixed standard would be the fundamental nature of the genus—cake itself.

Men and women look at each other and say "He is better than I am," "She is not as good as I am." To put it more explicitly, as judgment of moral character is not meant, "He is more developed than I am. He is an older soul. He has had more incarnations."

At the cost of tiresome repetition, let it be said again that the writer is considering the theory of Reincarnation in its popular aspect, and as observed in its practical results with those who *believe* in it, without a clear understanding of a philosophy which may consistently include the theory. It is a case of a tree being known by its fruits. The value of any teaching accepted as true, and as a guide in life must be gauged broadly by its practical results. The finer possible results will appear only to the student of deeper things.

The standard of comparison for those who believe in the popular aspect of Reincarnation as the explanation of the inequalities of human existence, is based upon the fact—to them—of betterment only through repeated incarnations in this world; the going away from it through physical death, and the return



to it through another physical birth. Consequently if a man or a woman has gained a knowledge of the hidden side of existence, if he knows that which is not generally known, and exercises a power not generally exercised, it is because he has been in the world many times before, and gained the results that come only through repeated incarnations.

This is the standard according to which people are judged by comparison with each other. What certainty is there that this is a fixed standard? A fixed, instead of variable standard is necessary as a guide to true judgment, and a fixed standard is fundamental. It is the "thing in itself" and not as it appears. It is the changeless nature of the eternal and not the varying manifestation of it, that must be accepted as the true standard. Consequently in judging truly of the various specimens of mankind the standard of judgment must be, not their differences from each other, but the unvarying nature of Man, the genus.

Only as this fundamental nature is seen, will its varying possibilities appear and explain the variety of kinds that may exist together at one and the same time, even as widely differing cakes may be mixed, placed in the oven and removed from it at the same time; one being no "older" than another, no one of them ever having stood upon the pantry table before.

The all-important thing, then, is ability to see and use the everlastingly fixed standard before we render our judgment as to the nature and meaning of existence, what and whence we are, whither we go. As said before, the evidence of our faculties must supersede, for us, the evidence of our senses, for our senses will never yield us the needed revelation. If the knowledge we seek, the discovery we aim to make, lies beyond their range, the sooner we turn from phenomena to principles the sooner we are likely to find the fixed standard. A process of logical reasoning must supersede the various sensations due to natural impressions.

In the science of numbers the nature of the unit is the fixed standard that determines the answer to every problem. Mathematics is an exact science because there is this fixed standard. One's view of the differences between mathematical problems and why there are differences, would not have much weight unless he spoke as the mathematician; as one who saw and judged by the fixed standard. He alone would be competent to interpret. Personal feeling, liking, or inclination, have no place in such judgment. It is "Thus saith the Lord." Yet, lacking understanding, the judgment of each critic would be according to personal tendency.

Personal tendency is strong and we have little idea how far we are victims of it till we are able to compare its judgment with the fixed standard. How I seem to myself, how others seem to me, at first, is according to my own personal tendency. How I *may* seem to myself, and how others and all things, may seem



to me, is according to a fixed standard. Tendency changes, becomes weaker, stronger, or altogether obliterated. The nature of the unit changes not.

What is Man? is the question that must be answered if we shall have a fixed standard in our judgment of existence, and the things thereof. Because of the nature of the problem the senses cannot answer it. Observation and study of phenomena suggest answers, and various theories are the consequence. Can it be that there is an exact science of being? Who knows? If there were, how much mystery might be removed. How soon the realm of speculation, from the materialist's point of view, would become the plane of certainty for a mathematician-ontologist.

But, for the mass of the people, the great stumbling block in the way is the belief in a personal God who arbitrarily conducts human and natural affairs, and makes such changes at such time and in such manner as he sees fit. The race as a whole has not yet outgrown this natural yet childish view of the First Cause. With such an origin for creation there can be no science of being. All depends upon fiat, and a change from what we have called the stability of nature may come at any moment. There can be nothing eternally fixed, if there be a hidden God who can at any moment for purposes of his own overthrow what has been. Some great cataclysm that shall engulf creation itself is always the immediate possibility.

If in place of this God the immutable principle that compels the law of cause and effect can be accepted, the rest follows with certainty, and there is no room for chance, or the working of an arbitrary fiat. If First Cause, the causeless Cause, is the Absolute, and the beginning of things, this Absolute rules by its nature and not by its choice, for the Absolute can have no choice. The Absolute needs no choice and can have no room in which to exercise it, for it is all. If it is not all, it is not absolute.

Because First Cause, or the beginning of things, is the Absolute, the consequent sequence, the whole train of effects, no matter how far carried, is logical necessity; and this sequence must be orderly, or include relatedness. Nature, as natural sequence and relatedness is the consequence of the Absolute—of what the Absolute is, not of what it permits; for it permits nothing, though it compels everything.

Because the Absolute is the beginning of all things, because the nature of the Absolute compels a line of sequence, this line may be considered in three parts or under three aspects, viz., Expression, Representation, and Manifestation.

The nature of the unit is fixed or absolute. Number is its expression, Figure is the representation of Number, and the value of Number is the manifestation that is last. The Absolute, its expression, Number, the representation or Figure, are fixed in what they are for all time. They are fundamental, and eternally the



same. The value of Number, *in its appearing or manifestation*, is unfixed at any moment of time, for it requires a recognizer; and the manifestation will be according to his capacity to see.

There must be that something that looks upon Figure before there can be any manifestation of the nature and value of the Number represented by it, for manifestation is to a recognizer, otherwise there can be none.

Consider First Cause, or the Absolute, as the unvarying Unit; Man, the genus, the Number or expression of that Unit, and Person, or Shape, the Figure representing Number. These are fixed in what they are and in their relation to each other. The appearing of the nature and value of Number, or the manifestation of the nature and value of Man, the genus, belongs in the sequence, closes it, in fact. But to this end a recognizer is essential; and this recognizer, looking upon the Representation, must discover the Expression before there can be the Manifestation in its fulness.

The Absolute, Number, and Figure being fixed or eternal, all change is to the recognizer and not in what it is confronted with as the to-be-discovered. All change is to the student of the science of numbers; what he studies and discovers is always the same. The recognizer in creation is practically the student of the Science of Being, the discoverer of that which eternally is, though his discovery constitutes a process of change to him. And this change *to* him is, in a sense, a change *in* him, for while he was at first the one who looked without seeing, he is at last the one who sees and proves the eternal all.

If the whole line of sequence from the Absolute can be classified under these three heads, the recognizer must be found under one of them. If these three heads cover the whole of creation, the recognizer of creation must be found somewhere therein; for outside of creation there is only the Absolute. Surely, the recognizer should be found in Man, the genus, rather than in that Figure that represents him; consequently the process of manifestation is a process of self-recognition.

To see human existence from beginning to end, the staircase from one end to the other, as a process of self-recognition, is to have answer to the riddle, "What am I?" "I am fixed, or eternal and changeless in being, because my being is the expression of the Absolute. I am unfixed, or in process of change in the manifestation of my being, because my recognition of being is not yet complete. I am permanent in being, temporal in mortal shape, and the finder and knower of the Absolute."

It is the human soul that speaks, for it is the recognizer, the traveler on the staircase, existent from being and finding its way to origin. To it is that change upon change that is as change in it; and yet, as the existent soul, it is such from the beginning to the end of existence. What it discovers is eternally fixed, but to it is



an appearing and a disappearing, followed by a new appearing and disappearing, till the whole nature and all the possibilities of the original genus are known; till the staircase is covered from one end to the other.

And what is the Soul? It is the self-recognizer and self-knower *in* being that, by becoming existent, knows that it knows; for by means of existence it proves that it knows. And in existence it is first the human soul and afterward the divine soul. As subsistent in being, it is one. As existent from being, it is many; and in existence all must become one.

As a help to the better understanding of this view and its application, we will speak of the subsistent, that which was and always will be, as the Soul—with a capital letter; and of that which becomes, or the existent, as the soul—with a small letter. Understanding the existent soul to be that which accords with the meaning of the prefix “ex—out of, or from,” we see that there can be no existent without the subsistent; for the existent is out of or from something that precedes it in the order of enumeration. Though the subsistent, or the Soul, is one, is the eternal recognizer in Creation, the existent will be of many kinds; but in connection with every kind or species will be the one.

Consequently there will be many kinds, or grades, of recognition, each connected with the one, and therefore with each other; a truth that necessitates the principle of continuity in existence. Each kind, or grade, will have its natural limitations. Only through its connection with the one can any kind or grade find an unlimited area, for its natural area is limited.

It follows, then, that only the kind or grade capable of discovery of the one, and of the fundamental connection with the one, can make its own volitional connection with that one, and enter the unlimited area that belongs to the one.

For the existent soul, therefore, there is an if, a mighty if; and this if is emphasized in our Bible throughout the Old and New Testaments. “For what shall it profit a man if he gain the whole world and lose his own soul?”

*His own soul.* The Soul is fundamental and eternal as the subsistent in being; but how about that kind existent from it that is the personal soul? Right here lies the distinction that determines the whole question of Reincarnation. It is the Soul that is reincarnated or comes into existence and continuously moves on through all grades of existence till all possible grades have been moved through and left behind. This is the impersonal order that is compelled by the law of cause and effect. And this moving is from the bottom of the staircase to the top.

The order is fixed and changeless because of its nature. The Soul is incarnated in each grade so far as the limitations of the grade permit, no farther; and must be reincarnated again and again, or in grade after grade, before its incarnation can be



full and complete. Every possible grade must yield incarnation for the Soul, none left out, for complete incarnation to take place. From the eternally subsistent, through the temporary existent, to the subsistent again, to the origin of both subsistent and existent, moves the Soul, and incarnation is the accompanying consequence.

This continuous incarnation is a reincarnation because all that is with the lowest possible grade of existence must be found with the next higher grade. The greater will include the lesser all along the line to the end. In the impersonal sense, or as law, there is a continuous lifting up of the lesser into the greater; but in the personal sense there is no lifting up, unless there is a consciousness of being lifted up. What law is in itself is one thing; what you and I are conscious of is quite another.

In these grades of existence must be found a distinguishing difference; the difference between the grades incapable of recognizing the Soul of their existence and those capable of this recognition. Beginning, for the sake of convenience, at what is called the mineral kingdom—though right analysis reveals more subtle precedent ones, preceding even that common base of all organic bodies, protoplasm—we find the Soul incarnate—though it never leaves the being—so far as the capacity of that kingdom permits, and in the various forms pertaining to that kingdom. In the vegetable kingdom we find all of the Soul that was incarnate in the mineral kingdom, plus more than was there; a reincarnation for what was there, and yet a continuous incarnation. In the animal kingdom we find all that was in the vegetable kingdom with the plus that gives the higher kingdom. According to the principle of continuity we must find in the human kingdom as much of the Soul as has been incarnate in all lower kingdoms, plus that more that gives the human kingdom. Looking therefore at the mineral soul, the vegetable soul, the animal soul and the human soul from this point of view, we find that the human soul is all that the lesser grades are, and also more than any one, or all, of them.

(To be continued.)

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A man's power of work is measured by the love he expresses. Those whose life is attuned to its melody, speak and write in rhythmic accents; for there is a fine balance between feeling and word. It is the open door alike to poetry and music. It is the genius of the moral life and the befriender of the fallen. It knows neither sect nor dogma, but is the one spirit in which the devotees of all faiths may unite in brotherhood. It is the greatest healing power.—*Horatio Dresser.*



## STILL HIGHER CRITICISM.

"Now Moses kept the flock of . . . his father in law . . . and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb." (Chap. III.)  
"Horeb—solitude."

With some of the modern methods of worship, are the flock led to "the backside of the desert" where they come to "the mountain of God"? or are they shown the front side and dazzled by what they see? Do they pay the tribute of the soul or the tribute of the senses?

The ornate service that is called worship of God, the altars and high altars, the smoking incense, the lighted candles and gorgeous vestments, the imposing processions, an army with banners, the subtle music that creeps into the very veins, all constitute an enthrallment of the senses, a sensuous intoxication that is too often mistaken for religious sentiment and fervor.

These things are good, they are not to be condemned, but they belong to the childhood, not to the manhood of the race. When the Moses is grown in men, sensuous—psychic—intoxication will never be mistaken for religion, or be dignified by the name, "worship of God." He will lead the soul to where the one voice that speaks to, and can be heard by the soul directly, without the avenue of the senses, can be heard and answered; to where "the angel of the Lord" can appear, and where the soul can see glories unrevealed and unrevealable to the man of the senses. In the solitude of one's own soul, not in the multitude of worshipping believers, is the "great sight" seen that shapes the whole course of the future life and makes it a deliverance from all that temporarily enthralls.

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

When we, too, "turn aside to see," Moses' revelations and experiences become our own. But how we hesitate to "turn aside" that we may see! We feel safe only in the beaten track, as one of a multitude. How few dare to step out from the sheltering environment and stand alone in the desert! But the one who can do this will find in that mighty potent solitude the



"mountain of God," and so be able to lead the flocks thitherward. He will hear the voice that speaks only in this solitude, and to but one listener, when that listener can respond, "Here am I." He will see why the bush that burns to-day as it burned years upon years ago, is not consumed; why that which is of God is eternal and cannot be destroyed, for God is the life thereof.

This story of the burning bush affords an illustration of the imperishable nature of Form, its distinction from Shape, and its natural invisibility, a "great sight," seen when Moses is grown in us and looks upon our burdens. Deliverance from the burdens comes from this sight and hearing.

In the first chapter of Genesis Form is presented. Man, the image of God, is the Form of God, the concrete related to the abstract and absolute, through which the Absolute may be made known. Subsistent and eternal Man is the Form, in which, within which, is made the Divine Man; for the Soul in being is to become incarnate from being.

"Being made in the form of God, he thought it not robbery to make himself equal with God."

Form, as being, is eternal and changeless. No fire that was ever kindled can destroy it, no death alter it. The Form of the Absolute is from before time, will be after time shall cease, endures through all the changes that pertain to the making of the Divine Man—the man existent from being that is the Form of God incarnate in Person.

Person, or Shape, belongs to time, as used by the ascending soul. It is limited as compared to Form, and will be left behind as the making is completed. Jesus said "I have finished the work thou gavest me to do, and now O Father I come to thee." He used Shape or Person where it belonged—in the world; and left it behind in his resurrection and ascension from the world. As he ascended above human limitations, becoming completely "made in the form of God" he left what belonged to those limitations, to need and use it no more.

We who strain our eyes down the dim vista of the past see Jesus as human shape, when we need to see the Christ that is in "the form of God"; the ever living Christ who abides in the hearts of those that know and love him.

"And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Is it not holy ground indeed when, in the mighty solitude that surrounds the truly seeking soul, the eternal indestructible Form of its own God-being is seen, because the soul has turned aside from fleshly shape to see? Turned from the senses to the single eye that can pass beyond all fleshy limitations and see clearly what flesh and blood hath not revealed? Is it a wonder that with this sight "Moses hid his face; for he was afraid to look upon God"?



When for so many years we have imagined God as far off, an implacable ruler over human destiny, executing his just decrees by what, to us, is rank injustice, we can but bend in awe before the great sight we have turned aside to see, as it breaks upon our vision. "Thou in me, and I in thee" is too much to be at first comprehended; God with us, the Emmanuel, is too much to be felt; the remoteness that has become such nearness overwhelms us.

And yet the shoes in which we have been traveling bring us at last to where we see this great sight; for to see it, sometime, belongs to our destiny; to see truth unveiled is our birth-right. The shoes are good, whatever has helped us to reach the place of the burning bush is good. All our previous views and opinions were good for us when we held them; but no one of them yielded this "great sight."

"Put them off thy feet," for they have served their purpose. Stand with bare feet before that great truth of being that stands naked before you, stripped of the coverings that have hid it so long. Eye to eye, seeing as we are seen, knowing as we are known, we are to go forth from this great sight to lead others to where they may gaze and bow in reverence also.

"And Moses said unto God, who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

One who sees this great sight, to whom the mighty nature and truth of being is revealed, though he act as deliverer of others from Egyptian bondage by means of it, must, for himself, "serve God upon this mountain"; must, in that solitude that eternal individuality compels, work out his own redemption from that which the people leave behind.

From all that Jesus delivered others, he had to be delivered. Serving God himself he showed others how to serve Him, and the reward of the service. What one accomplishes for himself by means of the "great sight" he sees, is proof, "a token," that like deliverance is for all; and when he has done for others all that can be done, leaving them to the finishing of what has been begun for them, he, too, must finish for himself the individual redemption and ascension, and to the very end.

From this necessity no one is exempt, not even Jesus of Nazareth, for God is no respecter of persons and the divine person was as much bound by law as his forerunner. "I come not to destroy the law, but to fulfill," said Jesus. It is our modern theologians, who have not yet seen the "great sight," that destroy the law by their theology.

"And Moses said unto God, Behold when I come unto the



children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

How true it is that when one would deliver from suffering those who suffer, and he presents to them an entirely new idea as a way and a means, they ask at once "What is this? What do you call it"? A name is the natural handle by which the greater than its handle is grasped, and yet there comes a time when instead of this limiting name, truth itself must be seen and followed. It is nameless because it is more than all names. Truth is what is compelled by principle, and all names are but conveniences for dealing with and handling it.

"The God of Abraham, the God of Isaac, and the God of Jacob . . . is my name forever, and this is my memorial unto all generations."

The God of Abraham, of Isaac, and of Jacob was the same God, and is the God for all who see the "great sight" "unto all generations," to-day as then, and forever as to-day. There is but one Absolute, the governing principle of creation; and this One is to become incarnate in human Person through the user of Person, the living soul.

This law and order are the same in all generations, a fact which makes the Bible, when it is understood as an illustration of this necessity, order, and manner of fulfilment, what it never was and never can be while it is accepted as literally infallible.

There is no God for us without the Lord, the Form of God, which is forever the same. When we turn aside to see, we find both Lord and God, and the Lord God becomes the ideal toward which we constantly grow; the ideal that goes before the journeying soul to show the way of its ascension.

Failure to see true being, misunderstanding of nature and destiny in consequence, results in a following of "strange gods" that leads to the legitimate effects that teach their own lesson. As we follow this journey of the Israelites we find that their trials in the wilderness came from this cause mainly; a salutary lesson for the "chosen people" of to-day, those who have chosen to follow their Moses to that fair land promised to them, belonging to them by right, and are ready to turn their backs upon the old Egypt with its burdens, taskmasters and plagues.

I AM sends everyone who works to free his fellowmen from natural bondage, and who refrains from attempting to put them into another one—a sign of a true Messiah.

I AM THAT I AM—"I am what I am, and forever, but what I am is to be discovered and proved by yourself, that you may *know* that I am."



## THE MASTERY OF FATE.

You are a very good accountant, are you not? You can count up your miseries with the most painstaking accuracy. Not the smallest of them will escape you. With the extended power of vision which long practice has given you, you will see the tiniest one, pounce upon it and drag it forth to appear in the sum total at the bottom of the list.

Your power of vision and swift dexterity are commendable; whether the use to which you put them is profitable or not, is a matter of legitimate doubt.

Are you as eager and ready to count up your blessings and joys?

You have none to count? Oh! stop and think a minute. No one is without some, if ever so few. You have dwelt so long on your miseries, that it is hard for you to turn your eyes in another direction, but you will find something else to count up, if you persist.

You are not now, you never have been, in a position or condition that could not be worse; and whatever prevented it from being worse was a blessing, therefore. Just look for a minute and you will find ever so many blessings in your life that you have not seen before because you did not look for them. The rule of addition is a good one to apply to your experiences, only try to apply it to the good as well as the evil, and be as zealous in the application, too.

We become, practically, what we continually see. It is not meant that if we were to look at a tree quite constantly, we would become trees, for we never can change our fundamental nature; but what we persistently dwell upon mentally tends to embody itself in us, and give quality to our consciousness.

A medical student who is studying different diseases to learn their symptoms and course, as is well known, is apt to run the scale and experience many of these symptoms in his own person.

Persistent dwelling upon miseries, enlarges, emphasizes, and multiplies those miseries. The addition leads to multiplication. The rule will work both ways. Persistent attention to joys will



multiply those joys. Multiplication is impersonal, what is multiplied is personal, and you have something to say as to what shall be multiplied.

Your birthright gives you power to have blessings multiplied unto you, and you are throwing away your birthright, selling it for the miserable pottage of multiplied miseries. By your continual addition you are hugging your miseries close to you and you will not let them go; and there is no other way for them to forsake you. Till you let them go, they cannot go. You are the one who must choose.

You enjoy them, did you know it? If you did not you would be driven in self-defence to look for your blessings. You have to look for something. You are so constituted, you cannot help it. You are the species that can form an ideal, a mental pattern, and hold it before your mental eye. You can form for yourself, you do form for yourself, the mental pattern according to which you build your outer life; and your building shows the material you have used. Your miseries are your pattern, and your life conforms to it.

Now up with you and change your pattern. Be as resolute to do this as you have been to hug your cherished miseries and you will accomplish it. You *must* have a better mental pattern, this is imperative. Where can you find a better one than what you are in your real being?

You do not know what you are in your real being? Then listen carefully. You are not a poor, weak, unappreciated sufferer, afflicted as is no one else; you are the image of God.

You correct this statement, do you? You *were* the image of God originally, but not since Adam fell.

Now what in the world has the theological Adam to do with you? Did you steal a pair of horses, or were you guilty of theft, because a man over in the next county stole some years ago? Use your common sense and do not be frightened by theological bugaboos. Theology is formulated human opinions about God. Which is the greater and surer? Theology or God?

Had you not better elect to stand by God, and that logic that is God's law, rather than by human and insufficient opinion? Who or what can change what God creates and endows? Whoever or whatever can do this is greater than God. What is greater than God? There can be no greater, for the greatest is God. It follows then that what God creates and endows is changeless. What, then, is the consequence?

You, this moment, in the real of you that is God's primary creation, are just what God created you. You never have been, you never will be anything different. No act of your own or another's can change you, for God is greatest. This suffering you, that is continually adding up miseries in order that they may be multiplied unto you, are not this God-created and en-



dowed being. You are the seeker for it, its possible finder, the experienter of all its possible capacities and their results; and you are experiencing the creative power of your thought without understanding what it all means.

But your very experiences may, and eventually will uncover that real being for you, and show you what you have done, why you have done it, and how far you have departed in your self-ideal from the eternal pattern.

It will help you to tear aside the veil of temporal condition, and see and realize what you eternally are, if you will set about looking for and counting up your blessings. You will be surprised to find how many you have. And you will find the more, if you make it a rule of daily living to rejoice, rejoice without ceasing. If you do this you will have no time for mourning, you see.

Did it ever strike you that continual mourning was multiplied selfishness? No, surely not, for if you had seen it this way you would have set about correcting the habit. Dwelling upon miseries is a habit, a bad one, and we dignify it by the name of loyalty; loyalty to the old times, the old things, to our lost friends. The way to be rid of a bad habit is to form a good one. You need not wrestle and strive with the old habit, only just be persistent in forming the good one and the bad one will take care of itself.

Suppose, when you get up in the morning and that dreadful feeling of depression comes over you, that you make it a rule to begin to sing. You do not think singing would do any good? Well! you try it and see, before you pronounce too positively. Sing something rousing, stirring, triumphant, something that embodies a contrary thought, something with a ring to it. Never mind if you disturb your neighbors a little—provided you have not arisen unseasonably early—you will help them also; for they will feel the vibration of the strong thought, and it will help to rouse in them the feeling it will rouse in you.

Change of feeling is what you need, is what we all need; a change from the natural to the spiritual. It is in your power to bring about this change. When you feel like weeping, begin to praise the Lord. When it seems as if everything you valued was being taken from you, begin to thank the Lord for all that has been given you.

Rejoicing is the great panacea for mourning. You can hardly do both at the same time, and if you *will* rejoice, how are you going to mourn? By being continually checked instead of encouraged, the tendency to mourn will die out. By being continually encouraged the tendency to rejoice will be strengthened. Choose which you will serve, and look out that you make a profitable choice.

You cannot rejoice when your eyes are full of tears and



your heart as heavy as lead? You can try to, and the trying brings eventually fullness of result. You can try to see and think of the good things you have in your life—no life is so barren that there are none in it. Make it a point to look for and rejoice over these good things, thanking God that you have them, and you will find that there is given you "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

"I will greatly rejoice in the Lord, my soul shall be joyful in my God."

Make this resolve with yourself and then put it into practice. Rejoice with your lips, if your heart feels like breaking. The sound of your voice, the thought to which it gives utterance, can and will help to rouse a response in you. All joy, beauty, and gladness, the sufficiency of all good things, are for you. Reach out your hand to take them unto you. Do not be denied your lawful appropriation, by your miseries. The tree of life grows side by side with the tree of knowledge. Its fruit is yours for the taking.

Make sunshine and you will have sunshine. The great source of supply is at your right hand. Because you are God-endowed you can command for yourself. You can draw from the infinite reservoir all you need. But to have it you must "greatly rejoice in the Lord," for the Lord is your own eternal being, the image of God. Because your real being images or expresses God, nothing that pertains to its nature can be taken away from you, or destroyed.

Rejoice that life, health, strength, power, peace, the fulness of life everlasting are yours by right of your origin. Be joyful in your God, for God is the source of this supply.

Rejoice that you have a career to run, that whatever you experience on the way is but a help to a forward step, *if you will make it so.*

Rejoice that you are alive and have both opportunity and power for proving your divine heritage; for helping your fellow-men to discover and prove theirs.

Rejoice that you have valuable lessons set for you to learn; rejoice whether you like the books that contain them or not.

Rejoice that you can stand as an individual in the world and see the whole panorama pass before you to the end, knowing what it means, and fearing nothing it presents to you.

Rejoice that for you the mountains may fall, the rivers overflow their beds, the sun be darkened and the moon fail to give her light, and your "I am" will remain.

Rejoice that you can rejoice, that you may rejoice. Rejoice day by day more abundantly. Like birds of the night your miseries will take flight as the sun rises upon you.



## THE BREATH OF LIFE.

(When there is habitual depression.)

Thou multipliest my blessings unto me O Lord God Almighty!

From thee come all good things for thou art God, the Lord.

Because I had loosed myself from thee I knew only woe and sorrow. But thou savest me when I turn unto thee.

Thou art my strong Lord, and for thee is no impossible.

Thou drawest me out of the dark depths, thou cleansest me from all that clings to defile.

At thy word my miseries fall away from me. They have not life in them, for thou givest me all life.

They are but for a day but I am for thee eternally.

I lift up my voice unto thee and thou makest it sweet and strong.

Because thou fillest me and speakest in me, my voice can utter thy voice.

Thy word in my voice shall free me from all that seems to stand between me and thee.

In a cloud by day and a pillar of fire by night thou goest ever before me as I journey to thine eternal home, and whatever compasses me roundabout, I know that I shall dwell in thy house forever.

Though I see thee far above me, thou art ever near me, and I can feel thee now.

This moment I can enter into thy joy—I do enter in and sing thy praises.

Thy voice answers me, I hear thy "Well done! good and faithful servant."

I know in whom I trust and I shall not be made afraid.

Around me is light for thou hast sent out thy light unto me. I see no evil for darkness has fled.

Whatever the mortal pain it cannot hide thee from my vision.

However my feet may stumble I shall yet walk surely, for the darkness that betrayed cannot live in thy light.

No more shall it overwhelm me, for thou hast lifted me beyond it.

Glory and honor and everlasting praise unto thee O Lord.

Forevermore shall my lips praise thee, for the mortal tears are wiped away and joy has come with the morning.



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A sign of the times is the convention held at Hartford, Conn., on the 21st and 22d of February, and which resulted in the formation of the International Metaphysical League.

To quote from its announcement, "It was a gathering of earnest, thoughtful people, brought together to promulgate broad and fundamental truths about 'God, Freedom and Immortality.' Its aim was to unify all the forces that are working in the same general direction, and pave the way for a definite and permanent organization in the early fall of the present year."

All lovers of freedom who discern the mighty thought, and its equal practicality, in the modern metaphysical movement, will welcome this effort to unite in fraternal bonds those who aim to preach a gospel of glad tidings to those who await such gospel, minus the attempt to cripple individual freedom of thought and action. "In essentials, unity, in non-essentials, liberty" may well be the guiding motive of those who seek to save souls through enlightenment, rather than by self-constituted authority.

By the work of the past fifteen years the public mind has been educated to look with tolerance, if not with sympathy, upon the efforts made for an understanding of mental causation in its relation to physical and moral ills; and whatever the distinctive name used by the different workers to designate the character of their work, this one great central aim is seen and recognized. This unity of aim may yield a unity of fraternal action if the differing workers have also been educated to discrimination be-



tween essentials and non-essentials; and this League, with its avowed purpose, seems an effort to realize this possibility; an effort which will be given a hearty God-speed by all who desire to see truth triumphant over authority.

An informal organization was effected by the election of the following officers: President, Charles Brodie Patterson of New York; Vice-President, Henry S. Tafft of Providence, R. I.; Secretary, Warren A. Rodman of Boston; Assistant Secretary, Harry Gestefeld of New York; Treasurer, William E. Uptegrove of Brooklyn. The election of a strong executive committee to work in conjunction with these officers promises definite and valuable results.

All who know Mr. Patterson's quiet earnestness, and devotion to his chosen work, the grand results with which it has been blessed, can but feel that the new-born League has in its president one who will be a wise and courageous father of its aims and interests. The liberals of the metaphysical movement could not have a better representative.

It is the intention to hold the next convention in Boston next October, when it is confidently expected that not only will all sections of the United States be represented, but that there will be delegates from Canada, Europe, and other countries.

#### THE EXODUS CLUB OF CHICAGO.

The first half of the club year, ending with the month of January, showed a most encouraging advance over the previous year, the first of the club's existence, both in membership and finances. It is a cause of much gratification that so far the club has been self-supporting, the returns from the work having paid all the expenses of conducting it.

It was the first organization in Chicago—of the liberal element—incorporated for the purpose of regular systematic teaching at the minimum of cost to the individual; a purpose carried out by means of membership in the organization. Membership imposes no obligation to believe anything, but gives opportunity to learn much. It carries with it no sanctification, but leads to the way of regeneration, preserving and respecting the rights and dignity of individuality.

The outlook for the future is most promising and it is felt that the Exodus Club is already, young as it is, an integral part of the growing life of the great city of the West, Chicago; and because as a school, rather than a church, it is not a finality but can grow with all growth, advancing farther and farther as the community is able to keep pace with it.

The higher form of healing has been one of the evidences of its work, many having testified that the knowledge gained and self-applied yielded for them this fruit.