

# The Prophet.

...Issued for the...

## Brotherhood of the Eternal Covenant.

*"Thou hast made us for Thyself, and our heart is unquiet, until it find satisfaction in lying upon Thy breast."*

*"And now abideth health, science, and peace, these three; but the greatest of these is holiness."*

By

**Kenneth Sylvan Guthrie,**

A. M., Harvard, Th. D., Yale.

Vol. I, No. 10.

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Spiritual Attainment. All things will come of themselves right time; phenomena should be rigorously avoided in search of the strictly spiritual.

#### IX. CHILDREN-HOW DEALT WITH.

Nervousness, unreliability, instability, this is the one main fault, which of course cannot be cured except by the kind surroundings of the home. They are so bright, that the way to produce stability is to make them think things out; to hold to one thought until it becomes in some senses a fixed idea. Regular physical exercise is good. Slowness of speech, of action; periods of silent meditation, any such method is helpful. Temper will thus be controlled.

The next most important thing is to teach the value of delay, of laboriousness; not by prosiness, but by offering fields of activity so attractive as to call out their best efforts.

It should be remembered that the spiritual world is open to them; hence, while rigidly excluding all spiritualistic doctrines and practices, they should not be forced, by materialistic parents, to belie their experiences, or be made fun of on account of them. Moreover the psychical conditions of the home will in great measure form them; so that they should be kept to good company most rigidly, lest they be so easily turned wrong by bad company. Their artistic bent should be given full opportunities; but no slipshod work of any kind should be permitted, and because art is so free it were better they took up some branch which demanded great accuracy and laboriousness and great patience.

#### X. TEMPTATIONS.

Any game of chance, euchre parties, and horse racing, stock broking, and all wild schemes. Hence extremes and excesses of all kinds.

#### XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Novelty. Incredible profits. Gullibility in psychic phenomena. Dress and approbation.

#### XII. HOW THEY CAN BE EDUCATED MORALLY.

By the silent influence of good surroundings and noble characters, and by reflecting on themselves, and how far their accomplishments are apart from their intentions. They are bright enough to see this, if their attention is drawn to it.

#### XIII. FRIENDSHIP.

They can learn most from (C) persons, but of course they prefer to be encouraged in their ways, by (A) persons, or other (R) persons; also (B) and (T) persons.

#### XIV. FAMOUS EXAMPLES.

Religious: Jonathan Edwards, Liguori.

Soldiers: Nelson, the intutional.

Artistic: Virgil, Verdi, Lamartine, Liszt.

Administrators: Augustus, Isabella, Clemenceau, Hanna.



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(S) persons are exceedingly practical, and the flighty methods and aims, with practical inefficiency will not produce a very favorable impression. (R) persons had better show more practical side of their nature to them.

(C) persons by their careful, practical, orderly habit of thought will demand all this of them, and for their own education it is well that (R) persons should learn this. The love of appearance, and the (C) carelessness of them will agree; (R) persons will not relish having their wings trampled and brought down to petty actual desert, rather than approbation of appearance. Yet this training is most excellent for them. Detail is the substructure of all thoroughness.

With (H) love and unselfishness (R) affection will flourish at home; but their instability will be apt at times to rouse fiercer ebullitions.

(R) persons will not be able to abide the criticising and overbearing will of (P) persons without much self-discipline. The (R) affection will open a way to the hearts of all; whether the (R) affection will open a way to the hearts of all; whether a happy relation can be sustained is another thing. (R) persons should control themselves so as to be able to hold their own.

(G) persons respect (R) persons for their knowledge and success; but as soon as (R) persons either make a mistake or failure (G) persons will no more regard them except as they can be used. So (R) persons should carefully arrange their knowledge, and be circumspect in their dealings, but, in case of mistake, not let themselves be used, if they can help it; their beautiful artistic and intellectual possibilities deserve a better fate.

(R) persons must restrain themselves with (T) fiery temper, but will find much needed support in (T) kindly faithfulness.

(R) persons will be congenial with (K) persons in intellectual matters, and will be of use to them in organizing; but for harmony's sake (K) must be permitted to think he is ruling everything.

(R) persons will feel at home with the many-sided (A) mind, but should beware of being encouraged in changeableness by it.

(F) persons cannot easily understand spiritual things; so the intuitions of (R) persons will be mostly despised. (R) persons should remember, however, this is the best part of them, and not give them up; but appeal to the (F) devotedness and honorable kindness of the (F) mind; but a long union, especially intimate would be in the long run disastrous. (F) insists on reasons for everything; (R) will have nothing but intuition. The most delicate, the spiritual intuition would perish or break up the life, especially with (F) restlessness to keep it from gaining equipoise. Both have knowledge.

#### VIII. METHODS OF MENTAL DEVELOPMENT.

For Consecration to God: It will be necessary for the (R) person to seclude himself sufficiently not to be influenced by the minds of others; to give up curiosity, and to love the liability to moods in one even-minded consecrated peace. They will have, to secure this, to learn that their one duty is to alter themselves; not to alter others, or to make money, or to do out new things.

For Conservation of Energy, Slowness in action, no ebullitions, absolute even-mindedness, attention to details. To rule his dream.



#### IV. GOOD QUALITIES TO BE ATTAINED.

From (B) persons, a desire for, and a tendency towards harmony, mental, artistic, and spiritual. Also, the ability, and the strength to lead, in proper things. From (N) persons, determination, which, united with (R) energy, would work wonders. Also the power of abstract thought, which would naturally calm the (R) nature. From (S) persons, who in this are their opposites, that mechanical shrewd expediency that builds on things day by day just as necessity seems to demand. There is thus no danger of financial crashes. From (C) persons that indefatigable labour in details, that economical carefulness, which is the foundation of all true or lasting success. From (H) persons the power to generalize, to philosophize, to be entirely unselfish, and preference for anything rather than doing anything unkind, or than disharmony. From (P) persons the power of discrimination, and above all of a relentlessly strong will, whose guidance by intuition would be almost sure victory. From (G) persons sane, steady, bureaucratic efficiency and balance. From (T) persons prophetic power, and openness of life. From (K) persons that sanitizing tendency and ability of organizing, which gathers much momentum from universality, and dealing with persons of different temperaments. From (A) persons, diagnostic power, and kind leaning towards social wholeness. From (F) persons modesty and honor, self-depreciative devotedness and independence.

#### V. WRONG ENCOURAGEMENT.

(1) Instability: from (B) capriciousness, (S) duality, (C) changeableness, (T) rashness, (A) incoherence, (F) restlessness. (2) Literal ecclesiastical dependence; from (B) preference of capricious enjoyment rather than mental exercise; from (S) literalness, and readiness to accept dogmas unexamined; from (P) respect for authority; from (G) bureaucracy; from (T) rash kind dogmatic acceptance, and (A) mental incoherence.

#### VI. DISEASES.

(R) persons living on a low plane are subject to renal and lumbar diseases or pains, which nothing but rest and self-control will correct. Quietness, poise and silence will keep the energies from being wasted, all of which will keep these weaknesses in abeyance.

#### VII. HOW TO DEAL WITH OTHER CHARACTERS.

The root of control of others is self-control; and just because this is so difficult for (R) people, so are they usually dependent on, or at least unable to control others. (R) persons are so intuitional that they feel the moods of others, appearing changeable, inconsistent, moody, dissatisfied. (R) persons are more dealt with by others, consequently, than dealing with them, or controlling them. They must not blunt their intuitional powers, but, at the same time, should not so dull their perceptions, or at least control them sufficiently not to be upset or changed by them.

(B) persons, desiring and usually leading others should be dealt with carefully, though copied in point of harmony, which will be a beneficial influence for the instability of the (R) nature.

(N) persons will be easily antagonized by inconsistency or ashness of not understood actions; and having power of abstract thought will despise the moody, inconsistent, intuitional, predictable (R) nature.

## REINS-PERSONS (S22—O22).

### I. OUTLINE.

Reins-persons (I.) are (a) intuitional, (b) reasoning little, (c) deciding from intuitional motives, (d) which are often better than second impulses. They (e) are susceptible to others, imitating them in (f) deed and (g) feeling. They are annoyed (h) at having reasons asked, (i) accepting literally whatever they may feel like accepting.

(II.) They are unprecise, (a) careless in money matters, (b) generous, (c) given to hopeless borrowing, (d) gambling, and (e) paying no heed to the lessons of misfortune.

(III.) Curiosity (a) is a part of their nature, (b) liking new things, thus becoming (c) scientific investigators, (d) especially in the exact sciences, and (e) in recognized literary pursuits.

(IV.) Demonstrativeness is theirs; (a) abundant affection (b) shows itself easily.

(V.) Dependence is their characteristic, as (a) they feel the need of a guide, (b) asking advice and counsel.

(VI.) Justice is their motto, (a) being intentionally honest, (2) religious, in defending their literal creed, but (3) themselves at times doubting it through scientific curiosity.

(VII.) They are liable to moods of melancholy, (a) depressed periods, in which (b) they seek quiet seclusion rather than bustle of the world.

(VIII.) Their diseases are of (1) the reins, (2) lumbar pains, (c) Bright's disease, and (d) peculiar gastric disturbances.

### II. FAULTS.

(1) Instability. At one time their whole energy is directed towards one part of their nature, at other times to other ones. Consequently, there is hardly ever harmony. (2) Apparent inability to look facts squarely in the face and to build the future on them in a rational, sensible manner. (3) Unprecision, breakability to spring over details, forgetfulness, in returning gains, books, or keeping their accounts carefully.

### III. GOOD QUALITIES.

(1) Scientific curiosity. (2) Enthusiasm. (3) Intuition. Justice of intentions.



### THIGH-PERSONS (N22-D20).

Thigh-persons (L) are above all rash (a), (b) bold, (c) less, (d) determined, (e) full of spirit of combativeness speaking before thinking, (g) over-zealous, (h) enthusiastic always busy, (j) and morbidly unsatisfied if in enforced retirement. (k) They often take up only one thought at neglecting circumstances and consequences. (l) Thus what they later bitterly regret, (m) often cutting off the nose to spite their faces, (n) refusing to acknowledge their and being (o) very exacting.

(II.) Nevertheless, they have prophetic gifts. (a) They are given to crossing bridges, (b) announcing arrivals long before hand, (c) and frequently answering a question before it is asked; (d) hence they frequently misunderstand it, and it differently later, and thereby they at times seem to be misrepresenting. (e) They have an aptitude to foresee natural circumstances, and (f) when they attain can become accurate prophets.

(III.) Their nature is open (a), they hate mysterious organizations (b), and (c) secrets. (d) In purpose they are honest and just, and (e) their kindness limits their rash fierceness in extreme cases. (f) In money matters orderly and discreet, (iv) (g) are very generous.

(IV.) They are very faithful; (a) loyal to an espoused cause (b) losing interest if unemployed therein. (c) Their kindness makes them alleviate suffering, but (d) if disappointed in love their life is marred, for they still remain faithful to the past.

V. They are muscular, (a) their muscles being strong and healthy, (b) being materialistic at times, often apparently corresponding with their smallness.

(VI.) Their diseases are (a) sciatica and (b) rheumatism.

### II. FAULTS.

### III. GOOD QUALITIES.

(1) Faithfulness. (2) Prophetic gifts. (3) Openness. (4) Kindness to all suffering.

(1) Combativeness. (2) Cruelty, such as Nero's, who was one of these Thigh-persons. (3) Rash partiality.

#### IV. GOOD QUALITIES TO BE ATTAINED.

(B) persons, poise, harmonious mental and artistic incline opposite of rashness and fierceness. From (N) power of abstract thought; which, with careful education would reduce their foolishness and self-spiting of rashness. Determination is also good, especially for rash persons, in that account are often forced to repent of what they have done. From (S) persons, sober, industrious, mechanical and useful practicalness. From (C) persons, pennywise- careful, accurate thought, and economical foresight, defatigable industry. Also ability to think accurately abandon superstition. From (H) persons disinclination to disharmony; the very opposite of rash combativeness. They sense that any physical combat is degrading. From (P) persons, critical power, and strength of will. From (R) persons, those divine intuitional powers that preserve them from harm. From (G) persons, proper bureaucracy and utilitarian policy in dealing with persons. (From (K) persons, the power to organize, and direct wisely, steadily, consistently. (A) persons, mental pliability, and diagnostic powers. (F) persons that self-depreciative devotedness which induce them to refrain from sharp, bitter, rash utterances. They have no need to learn honor, it is in some sense already, for they are faithful to the death.

#### V. WRONG ENCOURAGEMENT.

(B) persons are so faithful to any engagement they have entered into or to any cause they have espoused, that they rarely change the heart, or the desire to leave the ecclesiastical body which they have allied themselves. In this way they are misled by (B), (S), (H), (P), (G), (R) and (A) persons, who are the same, from different motives. The (T) rashness should receive no encouragement from (B) capriciousness, (S) duality, changeableness, (R) instability, (A) incoherence, and (F) rashness. (P) criticalness and meddlesomeness may often lead to (T) disturbances. (R) persons, and (P) persons, and (H) persons, from other reasons, often jump to conclusions, which are often wrong; and (T) sanguine predictions had better be restrained except in the most spiritual circumstances, without any dates or personalities mentioned. The study of history is the best antidote to prophesying, and (S) practicality is wholesome, if not always uplifting.

#### — VI. DISEASES.

(T) persons are disposed to sciatica, and rheumatism, especially of the lower extremities. Calmness, harmony, exercise, and continence, will of themselves effect sanative results.

#### VII. HOW TO DEAL WITH OTHER CHARACTERS.

As (G) persons need no instruction in this, so (T) persons need the most careful exhortation to consider the peculiarities of other characters.

The main weakness of (T) persons, which in one way or another subordinates them to others, is their rash fierceness, which of course must be apologized for sooner or later, fitting them consequently in the wrong.

Their inability to deal with other characters comes from the fact that they often entertain only one thought at a time. Hence they do not allow for the manner in which their action appears to others. They should carefully study the characters they have to deal with and fit the prophetic utterances that come to them to the occasion and the man.



## IX. CHILDREN-HOW DEALT WITH.

It is in the first place most important to keep (T) children from either embracing a particular professed creed, or making the marriage choice until years of indiscretion have changed into years of knowledge. Their extreme faithfulness will ruin their lives either through intemperance or hopelessness if they choose ill to begin with. Every inducement should be given to postpone this fateful choice.

(T) children being indefatigably busy from morning to evening they should have full means of employment given them, in which education should play a prominent part, seeing that it is such a safeguard against misunderstanding of spiritual prophecies.

Their generosity should not be restrained, but they should be taught to exercise it judiciously, and to expect no return. They should be always treated lovingly, and their natural gratitude will repay affection.

Rashness, combativeness, will often occur, but should be allowed to spend itself and then wooed afterwards. Careful training in silence, and patience, and thoughtfulness of times, seasons, and conditions will avoid these ebullitions. It is well to do one thing at a time, and to finish one thing before beginning another; but best is the recognition of times, seasons, opportunities. Thorough education will broaden the mind so that fewer mistakes of sanguine hope or inability to think but one thing at a time will occur.

The spiritual perceptions of children should not be made light of, but they should be kept from extravagance with wise appreciativeness. Love, before all, must be used with them.

## X. TEMPTATIONS.

Rashness. Thoughtlessness. Combativeness. Sanguineness. Unkindness in truth-telling. Apparent dishonesty in telling what they only partly understood.

## XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Generosity, and inability to see suffering without rendering some assistance. Combative approach.

## XII. HOW THEY CAN BE EDUCATED MORALLY.

By recognizing their faithfulness and love, it is possible to lead them to sacrifice the desire for recognition, and to put all in God's hands.

## XIII. FRIENDSHIP.

(A) and (R) persons will probably appeal to them, only in second place to persons like themselves.

## XIV. FAMOUS EXAMPLES.

Religion: F. R. Havergal, Ph. Brooks, Bunyan, Grace Darling.

Soldiers: Deborah Sampson, Campos, Gustavus Adolphus.

Literary: Horace, Max Muller, Heine, the unhappy; Swift, Beethoven, Rubinstein.

Administrators: Nero, Henry IV, Queen Mary of Scots.

Scientists: Agassiz.

With (B) persons they should remember that objections, criticisms confuse and hopelessly irritate. Calmness, reasonableness, emphasis may perhaps win the day.

With (N) persons, who can be wooed, but not won, the same should be remembered, but with more emphasis. The natural (T) kindness will win its way naturally.

(T) pointed warnings and reprobations may at times have an effect on (S) persons, although the instruction must come in a practical, reasonable form.

(C) persons take kindly to (T) generosity, and laboriousness; but (C) analytic thought will analyze the (T) utterance, and find its irrationality, if there is any. Yet the prophetic warnings will not be ill received. (T) persons should learn from (C) persons courage to reform institutions, and to think independently.

(H) persons, being fiery, may be at times prone to resent interference and disharmony; but yet, the warnings will be received to their full worth.

(P) persons will criticize and pick to pieces, which (T) will not accept gladly; yet generosity will feel kindred to faithfulness.

The intuitional natures of (R) persons will perhaps accept the spiritual messages better than any, and their own lack of balance will sympathize with the (T) excitability and combativeness.

(G) persons will take every advantage of (T) kindheartedness, without ever thanking for any of it; (T) persons knowing this, must make up their minds to it in advance, and, like (C) persons with (G) persons, must do the good for the sake of God, without hope or expectation of thanks, let alone return.

(K) persons are bossy, and will have little sympathy with spiritual prophecies or warnings. They will make use of (T) detailed and continual laboriousness for just what it is worth for their own schemes, although the (K) loyalty will reciprocate somewhat (T) faithfulness.

(A) persons will be the most grateful. Their incoherence of thought will appreciate kindly advice, and they will not be entirely ungrateful.

(F) persons understand spiritual things with difficulty only, and will in (T) persons only see, inharmonious persons whose continual detailed laboriousness, however, makes them useful members of society. If (T) persons could manage to clothe what they have to say in rational, discussable, form, (F) persons may be reached by it, as long as their independence is not interfered with.

#### VIII. METHODS OF MENTAL DEVELOPMENT.

For Consecration to God: Absolute yielding of desire for recognition of good deeds done, refraining from telling people what they have to tell except as God wants, when He wants it, and forgetting of all injuries done, with all desire of retaliation, or aggressive rashness or cruelty. They should turn the cheek to the smiter.

For Conservation of Energy: Their natural inclination to purity will make the path as easy as their combative restlessness and unsettledness will make difficult.

For Spiritual Attainments: Carefulness in limiting prophetic insights, and in refraining from binding them down dates and places.



## EXPERIMENTS

I. Consecrate yourself *entirely* to the service of humanity. Cut off every useless pleasure, emotion, impulse, body-movement, thought, and word; all reading-matter that obtrudes itself upon one reading only that which is sought out for a good purpose. Cut off all dress beyond what is strictly necessary for spiritual utility, regardless of mere social views. Get into the habit of weighing each proposition according to the utilitarian standard regardless of personal considerations. After having done this unflinchingly for one month, should you spend half an hour in social conversation, the soul will experience such a sense of degradation as would brand itself on the soul ineffaceably. There will be experienced a lack of a certain sense of divine protection which had unnoticedly grown around you. It will take some time to regain the former condition, and if regained, the soul will not deny that utility is the divine standard of action.

II. Consider that your destiny is not to work for your own purposes but to make such spiritual attainment in your own life as may make you *worthy* and *able* to co-operate with the Holy Ones in the salvation of the world. Most people make the mistake of thinking they 'have a mission' *before they have grown to be instruments fit or able to be worked through by God*. Purify yourself for the sake of the world, like Buddha Gautama, first.

III. Whatever your circumstances or attainments, engage in the 'silent ministry', praying daily for those who bless you, who persecute you, who are sick or in trouble, or, most of all, for those who need to be called back to their better self. This should be done secretly alone, or in groups of two or three, if possible. Nobody can undertake this and persevere very long without receiving from within distinct signs of divine approval.

IV. Remembering that Jesus washed his disciples' feet to enforce the lesson that he who could serve best was the greatest among them, be not ashamed to be considered as serving others; rather consider it an inestimable privilege to do so.

6. *Consecration.*—Consecration means that a person resigns all purposes except the one of utility to humanity. Utility thus becomes the standard of life, while personal likes and dislikes, emotions and impulses lose position as motives of action. The habit of judging of a prospective action according to utility for what, to whom, and its consequences, assists the process of mentalization or moralization, producing ‘thoughtfulness’ or kindness which is simply stopping to enquire whether the proposed action may or may not interfere with the rights of others. To be thoughtful therefore, is only another form of ‘utilitarianism,’ in our, not the generally accepted sense of the term. To be consecrated is therefore not so much a matter of fervid pietistic enthusiasm as one of hard practical common-sense utilitarianism, being only another form of the Golden Rule to do unto others as we would be done by.

7. *Idealism.*—The *divinity* of anything is recognised by its possessing simultaneously the utmost practicality and the most ideal beauty. Is not utilitarianism therefore divine? Could there be any higher ideal for a human destiny than to spend eternity, himself unknown, as a ‘guardian angel’, planning and carrying out helpful courses of action for human beings. From Hesiod down human hearts have responded to this utilitarian ideal as something inherently divine, the very gist of the Messiah, Buddha, and Christ ideals. Who would not be a Saviour of the world, yea though he himself should perish in the enterprise. Could though utilitarianism be supposed to be, ‘greater love than this hath no man.’

8. *The Felicity of Wisdom.*—Wisdom being benevolent utilitarianism, and seeing that all earthly things must be left behind at death, heavenly wisdom consists in seeking *only* the inner things that can be taken beyond, which is of course foolishness in the eyes of the world. To discern swiftly and surely these eternal things, to tell meat from its shadow, demands a certain skill or felicity of judgment, which needs the inspiration of the Holy Spirit, and is one of the choicest of its gifts. He whose discernment is always felicitous will save himself *destinies* of useless suffering.



4. *The Object of Utility.*—It is well enough to show, with Spencer, that things are *good* because useful, as any one will see who asks himself, for instance, 'what is this brush *good for*?' Why is this a good umbrella? 'Utility' and 'goodness' are interchangeable. But, the question occurs, useful to whom? Here is where the 'utilitarian' logic breaks down. Mill and Sidgwick realize that so far the cogency of their argument depended on utility to the individual, while their theory called for utility to the race, which often clash. The truth of the matter is that the universe is so arranged that men find by experience that they cannot be their best selves, and cannot be at peace with God, until they have laid their selfishness on the altar, and have consented to work for the race, or, in the religious dialect, for God. And if he be sincere, and if he first use his brain to its fullest extent, and still lack wisdom, he will be inspired from within by the Holy Ones whose past experience and present powers are able to discern what is or what is not ultimately useful.

5. *Kinds of Utility.*—Many spiritual persons consider it repellent to measure everything 'by the yard-stick of utility', though they do not realize that they would be the first to be repelled by a useless, that is, meaningless and foolish action. What they mean, however, is made clear by considering that there are several stages of utility, physical or worldly and spiritual. Unfortunately the world identifies utility with selfishness, and considers those that are wise towards God foolish towards the world. So the above spiritual people are in reality faulting not utility, but selfishness; which is unfortunate, for they are helping to discredit a term which they themselves really have most at heart. And in fact, the discerning wisdom employed by the children of this world is in itself admirable, as such, even though used selfishly; and the children of light had better, rather than turn up their noses, learn from it regard for utility, uncomplaining repression of feelings and emotions, and wise 'tact' and diplomacy. Did not Jesus, in the parable of the Unjust Steward, enforce just this lesson?

## EIGHTH INSTRUCTION

*Utility*

To be studied yearly between October 22 and November 22

1. *Authority.*—The Scriptures are full of what might be called the most extravagant laudations of wisdom, could it be *over-praised*, being the very essence and standard of divinity. 'So teach us to number our days that we may apply our hearts unto wisdom.' Young Solomon in his dream asked God neither for long life nor for riches, but for wisdom, which indeed included both, besides pleasing God. The answers of Jesus to the tempting Pharisees betray the same practical, unanswerable, reverent discernment which none can help recognizing as divine, as when he said, 'Render unto Caesar the things that are Caesar's, and unto God the things that are God's' and 'He that is without sin among you, let him cast the first stone'. And as Wisdom is God, so those who are trying to become divine must be 'as wise as serpents, and as harmless as doves.' None is excusable for being foolish inasmuch as 'if any lack wisdom let him ask of God who giveth liberally to all that ask of him.'

2. *Definition of Wisdom.*—Quite unintentionally, as one may well suppose, does Sidgwick, in his 'Methods of Ethics', coincide with the above in defining wisdom as the union of expediency (*serpent-wisdom*) and benevolence (*dove-harmlessness*).

3. *Intuitionism.*—Intuitionism is an ethical theory which holds that certain actions are by nature right or wrong at all times and places. Utilitarianism, on the contrary, holds that conscience decides of the goodness of an action merely according to its utility. Sidgwick makes intuitionism untenable by pointing out that no one action has been or is held everywhere as equally right, and that these differences of estimation depend unconsciously from utilitarian considerations.



## THE TWELVE MORTAL SINS

### Introduction

If there is about a man something diviner than anything else, it is his *conscience*. Why? Because it tells him of his faults. To *realize*, not merely know (though even this is useful), one's faults is the only possible beginning of a higher life.

Have you ever definitely made out on paper a list of your faults and failings? No? Then lose no time in doing so, asking for the help of the Holy Spirit. *Such* a prayer is *always* answered immediately, *if sincere*. Then go and sin no more, *and see to it* that you sin no more.

Eh, this does not suit you? You prefer to try to grow better by 'forgetting' your faults? *Don't be an Ostrich*. It doesn't pay, as you will find out on the Day of Judgment, if not earlier.

To help you, here is a list of the twelve standard *mortal sins*, of which every human being has one or more. Look carefully; which is yours?

- I *Caprice.*
- II *Comfort-desire,*
- III *Drudgery.*
- IV *Self-assertiveness.*
- V *Cowardliness.*
- VI *Fault-finding.*
- VII *Instability.*
- VIII *Anger*
- IX *Rashness.*
- X *Domineering.*
- XI *Chaoticalness.*
- XII *Restlessness.*

Each of these means more than one might suppose at first; and each of them deserves separate consideration.

*Meditate on them.*

*be given from within in the manner*

It were well if the results of these were jotted down at the time and later embodied in a connected paper each month.

## DAILY MEDITATION-TOPICS

*For the Month of Silence.*

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I Pythagoras required a talking-fast of seven years from all candidates for initiation into his teachings.

II Hush yourself, rather than others, when confused.

III Talking is a leak of the soul.

IV Who would learn, must listen.

V God needs not one audible word to rule all souls' destinies.

VI The silent man is the strong man.

VII Act first, then talk.

VIII Every word, great or small, will find us on Judgment-day.

IX Rare is the soul still enough to hear God's Voice.

X The better self is struggling to reach the surface: stop hindering it by talking and fussing; it will manifest itself automatically.

XI Assertion of self bars all progress.

XII You cannot trust in God while justifying yourself.

XIII If you do not count your words, God will.

XIV Silence of automatic motion hushes the lower self.

XV A boast is the direct cause of failure.

XVI The least said, the least to be repented of.

XVII Thought is silent.

XVIII The more talk, the less attention, care, and accuracy.

XIX He who excuses himself, himself accuses.

XX Not how much you say, but what, and how?

XXI Even a fool seems and is wise, if silent.

XXII God never speaks but in the Silence.

XXIII Silence of desire is more than that of words.

XXIV There is silence in Heaven.

XXV In Hell there is weeping and gnashing of teeth eternal.

XXVI The still small Voice was not in earthquake or whirlwind.

XXVII Wrongs and suffering increase with being talked over.

XXVIII Peace and harmony perish through words.

XXIX God's love is faithful and infinitely deep because silent.

XXX Talking shows you do not feel the Divine Presence.



## BROTHERHOOD CALENDAR

To promote regularity, thoroughness, and balance, and fruitful questness of the work of the First Degree the following permanent topics for meditation at the Monthly General Meetings and the following *endeavours* for thirty days are recommended.

I. Meditation-meeting, March 22, and First Month, B, *T<sup>elt</sup>*  
*Practice of Meditation.*

II. Silence-meeting, April 22, and Second Month, N, *Silence as a Gate of Heaven.*

III. Examination-meeting, May 22, and Third Month, S, *The Constant Danger of Leaving the Narrow Path.*

IV. Presence-meeting, June 22, and Fourth Month, C, *The Practice of the Presence of God.*

V. Love-meeting, July 22, and Fifth Month, H, *Disinterested Love to God as the Foundation of Holiness.*

VI. Prayer-meeting, August 22, and Sixth Month, P, *Unceasing Prayer and Adoration.*

VII. Watch-meeting, September 22, and Seventh Month, K, *Vigilant Watchfulness as the Price of Liberty.*

VIII. Utility-meeting, October 22, and Eighth Month, G, *Utility to Humanity as the Guide of Life.*

IX. Devotion-meeting, November 22, and Ninth Month, T, *Devotion as Fragrance of Life.*

X. Guidance-meeting, December 22, and Tenth Month, K, *Ability to Hear the Still Small Voice Unmistakeably.*

XI. Interest-meeting, January 22, and Eleventh Month, A, *Cutting off of all Human Interest, outside of God.*

XII. Forging-meeting, February 22, and Twelfth Month, F, *Hammering and Forging Character.*

Each topic may be considered on the first Tuesday evening of the month in respect to *one's own past life*; on the 2nd, to *one's present ideals of it*; on the 3d, to *how to apply it better to the future life*; on the 4th, and 5th, if any, to *whatever suggestions may be given from within in the matter.*

It were well if the results of these were jotted down at the time and later embodied in a connected paper each month.

## MENTAL TRAINING

### *How to Learn Thought-transference, or Telepathy*

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It is a mistake to suppose that thought-transference or telepathy is something strange or foreign that has to be created, or *acquired*. There is not a person who does not more or less exercise it in the most natural way, without the least surprise expressed, as in the case of distant correspondents writing to each other simultaneously or of husband and wife 'reading each others' thoughts'. The task is therefore not to create a new mental function, but to so systematize one that we already possess as to use it when and how we please, and rely on it confidently as a reliable communicator.

Beginners suppose that the main difficulty is for the mind to travel from place to place. This is a mistake. For the inner self space as we know it does not exist; it travels, reaches, and communicates with the inner self of the person thought of automatically, as the electricity speeds along the wire. The only difficulty is for the sender to impress his own inner self strongly enough, and for the receiver to keep his mind still enough to catch what his own inner self is trying to convey to him, just as with telegraphy the only difficulty lies in sending and 'reading' the dots and dashes.

Although at first the experimenters should work at prearranged times, they must, for practical purposes, make the attainment of unerringly engaging each others' attention at any and all times, even if the receiver should happen to be engaged in a conversation, by 'sending out a call', which is done by well-directed mental concentration, to be insisted on till certainty of success comes from within.

Strict scientific records should be kept, and reasonable checks to avoid self-deception should be provided. It is foolish to give up in despair until you have made 1000 experiments.

Begin with easy things; the choice of one of two known objects or not more than 15 minutes. Take simple numbers. Expose a playing card or a picture behind a person's back. Vary the experiments wisely, beginning with very simple things.



## THE CALL TO ARMS

I will summon up from my inmost self  
All the wisdom I possess:  
That I might succeed in the sacred quest  
Of heart-searching self-redress.

*Assist me ye heavenly powers, and all my endeavours bless.* 21

I will summon up from my inmost self  
All the courage I possess:  
That I put to rout all the enemies  
That my body did long obsess.

*Assist me ye heavenly powers, and all my endeavours bless.*

I will summon up from my inmost self  
All my utmost stubbornness:  
That with steady foot I may still proceed  
Spite my enemies' wariness.

*Assist me ye heavenly powers, and all my endeavours bless.*

I will summon up from my inmost self  
All my wakeful thoughtfulness,  
And my drifting soul I will wake from dreams  
Lest I perish through drowsiness.

*Assist me ye heavenly powers, and all my endeavours bless.*

I will summon up from my inmost self  
All the knowledge I possess:  
And remember I am responsible  
To use it in time of stress.

*Assist me ye heavenly powers, and all my endeavours bless.*

I will summon up from my inmost self  
All my calmest earnestness:  
And will drop all the earthly distractions  
That have marred my best usefulness.

*Assist me ye heavenly powers, and all my endeavours bless.*

## WHAT HAPPENS AFTER DEATH.

By Henry Seward Hubbard.

Of Santa Monica, Cal.

Author of "Beyond," 75c; Cloth.

is is a most fascinating and spiritual book, most  
is serving of notice and commendation.—Editor.

One of the first experiences you will be conscious of can best  
described as the closing of a door, and you will know that  
pils takes place by the inner sense of the soul, which is not  
being, hearing, nor feeling alone, but all three combined.

And the same flash of ideation will tell you that that door has  
een standing open in your life ever since you were born and a  
sense of finality will fall upon you like the last stroke of the  
gavel at the expiration of Congress. Your life has become a  
printed page that all the world may read and judge, and the  
process of that reading and judging will next engage your  
attention. I say all the world, but it would be more to the  
point to say, all the outer world, for although the friends left  
behind will each contribute his quota to the stock of evidence,  
those who have preceded you to this unknown country  
read with whom you have been engaged in various relations,  
whose clear vision, and either friendly touch, or hateful blow  
you may expect to encounter.

And here let me say that the position or attitude which  
you assume and are able to hold will have much to do with  
your passing the ordeal safely. Other intelligences know you  
by your words and acts. You know yourself by your thoughts  
and intentions, and the difference between these is often appa-  
rent enough, even to yourself, and is always greater than we  
suppose. The process of adjusting the one to the other, so  
that your life-story shall be consistent and complete in all its  
parts, is at best a gradual one, but it is a great mistake that  
many make when instead of baring the breast and speaking  
out freely and frankly, they attempt to continue the conceal-  
ments and evasions which have become habitual to them in  
the earth-life.

When few, except the prevaricator, are injured by this course  
of action, he may be left to himself for awhile in the darkness,  
which he loves, but where others have been waiting for the tes-  
timony which only he can give, great are the resources of the  
outer life in compelling a witness to speak the truth.

Where the need is great enough the particular spot in the  
ether, long since left behind by the passage of the solar system  
through space, will be made to give up its record, or the man  
will be placed in precise thought-relation to the event with



all its surroundings reproduced as by kinetograph, and he is placed upon the stage and commanded to play his own part. Once in the harness, he will find it very difficult to play it in any other way except that which corresponds to the facts already recorded.

Every part of the earth-life passes under review and actions, some of them the most trifling suddenly appear in a new light as links in a chain that include some great event, and every minute circumstance relative to the smallest of these links may be examined with utmost care and painstaking by those ruling intelligences whose power you feel, however seldom they come into view. It need hardly be said that this investigation is intensely interesting to the subject of it, and that as a result he has small opportunity to inquire, How does it happen that all this has so taken me by surprise? And yet, if there be any pause leaving room for a moment's reflection, this question is sure to present itself. Few people realize to what extent their working-clothes of thought are cut and shaped by their own will-power. Having decided that this, that, or the other idea is not exactly agreeable, we cast about for some theory the adoption of which will banish the troublesome visitor, and having found it, we embrace it eagerly without stopping to consider that it may be as true of ideas as it is of people, to say "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

In proportion to your will and determination to know the truth, in that proportion shall you come to know it, due regard being had to the use you are likely to make of it.

Shall I give you one of the preliminary steps?

Make up your mind that you have no secret thoughts. Not one. All that has seemed secrecy has been either an incident of your obscurity, or an error pure and simple.

Learn to bare your breast at once upon demand of any, no matter who, and thank whoever shall point out that the currents of your thought-force move outward with the least variation from right lines.

These out-flowing currents give form unto your soul, unto the invisible body which is to be your home when you leave the world of sense. It will then be visible to yourself and others, and through its wondrous faculties shall you explore that world you now only know in momentary touches, the great world of emotion.

Eye hath not seen, nor ear heard, the one ten-millionth part of what that world contains of pain and pleasure. No, the eye must be sightless, the ear deaf before you hear and see that world imperishable!

#### CALENDAR OF THE MOON.

Conservators cannot succeed without accurate knowledge of the positions of the moon from day to day. How to use this calendar is explained in the "Conservator's Times of Danger," advertised elsewhere.

Nov. 22, Moon enters Hp. V, or Dd. H, 8 A. M. Hp. VI, or Dd. P, Nov. 24, 8 P. M. Hp. VII, or Dd. R, Nov. 27, 9 A. M. Hp. VIII, or Dd. G, Nov. 29, 6 P. M. Hp. IX, or Dd. T, Dec. 2, 1 A. M. Hp. X, or Dd. K, Dec. 4, 6 A. M. Hp. XI, or Dd. A, Dec. 6, 8 A. M. Hp. XII, or Dd. F, Dec. 8, 11 A. M. Hp. I, or Dd. B, Dec. 10, 2 P. M. Hp. II, or Dd. N, Dec. 12, 5 P. M. Hp. III, or Dd. S, Dec. 14, 11 P. M. Hp. IV, or Dd. C, Dec. 17, 6 A. M. Hp. V, or Dd. H, Dec. 19, 4 P. M. Hp. VI, or Dd. P, Dec. 22, 4 A. M.



## ADVICE FOR THIGH-WOMEN.

"It is God which worketh in you both to will and to do of His good pleasure."

The special line of study in consecration which seems most necessary to T-women, in the beginning of their effort to bring their intense energies of mind and body under control, is that of correcting a too fiery temper, and hasty habits of decision, speech and action. Their fine sense of justice and disposition to protect the established order of things, may be re-deemed and lifted up to higher uses by the daily giving over of body, mind and soul to serve God only; then restrain the tendency to decide, speak or act without consideration, and thus train the mind and body to be deliberate, to weigh well before giving expression to the rush of emotions and thoughts. For usually their first impulses are not the best, until trained to respond only to the Inner Voice.

To thoughtful, well-considered speech and action should be added the true attitude of non-resistance taught in the Sermon on the Mount. The work to be accomplished is done "not by might, nor by power, but by My Spirit, saith the Lord God of Hosts." The Spirit within is our leader and our defender.

To learn to enter into the stillness within where the Voice of divine approval may be heard, and to be able to "abide" in that still place, it is essential that the soul should be able to "let go;" and not merely to "let go" of the habits, thoughts, feelings, loves, impulses of the animal and human self, from the old standpoint, but also be able to refuse to take them up again.

One important step toward a realization of the omnipotent One lies in learning that there is no such thing in the world as injustice. Our perverted understanding has taught us that there is, gross injustice and rank wrongs; the poet writes pathetically of "man's inhumanity to man." But to the awakened soul who recognizes God as Love, how can this be? Let us learn to look on the other side, consider the omnipotence of Love, and that, from the least to the greatest, the law of Love embodies in its purpose the highest good of all; so that no thing or condition remains in effect one moment longer than the purpose of divine economy is served thereby. This attitude of the mind opens to us the law of cause and effect lying behind seeming evil, divests our trials of their false habiliments of personal anger, malice, revenge, etc., and teaches us that sweet lesson of forgiveness voiced in the words, "Father, forgive them, they know not what they do."

The Tenacity to ideal love inherent in T-women reveals a deep interior conception of the qualities of Divine Love, and also the power to bring those divine qualities into manifestation in the life. Seek to be gentle, patient, forbearing, unselfish, consecrate exacting tendencies; in a word GIVE freedom to one and all.

"Put on the Breast plate of Love;" believe me there is no other way. We make our watchword "Unity with God," and God says. "My child, give me thine heart." When torn by conflicting emotions, tempest-tossed, and not comforted, as surely as your cry ascends, so surely shall peace descend and refresh your weary heart.

Do not allow the external duties of life to deprive you of daily communion with God in the silent hour. Find the equilibrium of the Mary and Martha qualities in your own nature and pay to each equal tribute, and adjust your life accordingly. Seek guidance from within, rather than from persons, books, etc., and in due time you will awaken to that consciousness of inward calm and peace that is the reward of consecrated effort, and is the only true basis from which to go forward in the regeneration.



Mt. Error, Mt. Caution, the By-way to Hell, and through a perspective glass the Holy City from Mt. Clear. Yet the two pilgrims could not see more than its Gate, because their hands when holding the glass shook so with fear at the fate they had so narrowly escaped in the dungeon of Giant Despair. Proceeding, they are joined by Ignorance from Conceit-land, who insists that there was no need of entering the Path through the Wicket-Gate. They behold Little-Faith bound by seven cords, and carried off by seven devils. They come to a parting of the ways where the black man Flatterer leads them into a net. A Shining One frees them, leads them back and chastises them. They meet Atheist, but Hopeful keeps Christian from listening to him, while Christian keeps Hopeful from falling asleep on the Enchanted Ground. In the land of Beulah the pilgrims are refreshed, and sit down in sight of the Blessed City. Between them and flows the *River of Death*, which is deep or shallow according to the faith of those who pass over. After much distress, the two go safely over and are greeted by thousands of Shining Ones who lead them with rejoicing up the steep Hill and into the Gate of the City of God. *These pilgrims are come from the City of Destruction for the love that they bear to the King of this place.* Ignorance is ferried over by Vain-Hope; but having no roll as passport is bound and put inside of a door in the hill-side, which is the By-way to Hell.

The most touching part of the story follows. Christian's wife and children, and neighbour *Mercy*, follow in his steps guided and defended by the champion *Great-Heart*.

The whole allegory is founded on a conception of salvation as moral difficulties to be used as steps in character-building—something entirely at variance with the substitutional vicariousness Bunyan himself teaches. But in this Bunyan only did as Augustine and he did; their heart, imagination and practice were soundly modern while what head they had was orthodox, and vicarious. Likewise, nothing is heard of a *Son* of the King in Sion; but of course the pilgrims are orthodox! There is therefore no need of refutations. In spite of his head Bunyan has told the truth sublimely.

Discretion, Prudence, Piety, and Charity accompany him to the Valley of Humiliation where he meets and overcomes Appollyon. The first half of the Valley of the shadow of Death he passes by night. On the one side is a ditch, on the other a quag. Further on is the mouth of Hell, whence Satan seeks to torment him by suggesting evil thoughts. The next half he passes by day; it is full of snares, and contains the caves of two giants, Pagan and Pope, the former dead, and the latter helpless. When through the valley, he overtakes *Faithful* who had escaped the Slough, but had been attacked by Wanton, and Adam the First. They met Talkative, a lamb-like orator in company, but a *tartar* at home. After a long conversation he leaves them in disgust. Evangelist now overtakes them and comforts them. Next they reach the city of Vanity Fair where is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, *where several sorts of Vanities are to be sold*. The pilgrims' presence, garb, and refusal to buy raises a commotion. They are imprisoned, and Faithful finally executed, and taken to Heaven on a chariot. As Christian goes on *Hopeful* overtakes him. They go together, and are overtaken by By-Ends, from Fair-speech-city, who at last is forced to confess his name, and depart; he always waits for wind and tide, while they go on through all weathers. Hold-the-World, Save-All, and Money-Love catch up with By-Ends and they try to argue with Christian who leaves them again. He and Hopeful reach the Valley of Ease, which is but short. Next is Lucre Hill kept by Demas who is ignored by the two faithful ones, but is the ruin of the others. The two come to By-path Meadow, where they turn aside for a short rest; but hearing Vain-glorious fall in a pit they seek to return to the road. But a storm forces them to pass the night under shelter where they are captured by *Giant Despair* who beats them and advises them to do away with themselves. But Christian's *Promise* opens all the bars, and they return to the road, erect a pillar to keep others from the same fate. They arrive at the Delectable Mountains and converse with the Shepherds, named Knowledge, Experience, Watchful, Sincere. They show to the pilgrims



## BUNYAN'S PILGRIM'S PROGRESS

The account of the *Pilgrim's Progress* is writ so large that he who runs may read. It tells of how a Pilgrim followed a road guarded on either hand by two stone walls, that led from the *City of Destruction* to *Mount Zion*; and how the wife and children he had left behind followed after him, under the protection of *Great-Heart*. It is a strong book, for all its child-like simplicity.

*Christian*, with a burden on his back, is troubled in his conscience, but finds no sympathy at home. Evangelist gives him a roll that is to comfort him, and shows him the Wicket-Gate. Obstinate and Pliable follow him, fleeing from *the wrath to come*. The former returns quickly, the latter a little later, when the Slough of Despond is reached. Help assists Christian to get out, who directly meets Mr Worldly Wiseman, who advises him to go to Legality, dwelling near Mount Sinai; but Evangelist meets him again, and sets him on the right road. Good-Will lets him through the wicket gate into the House of the Interpreter, from which begins the road of Salvation. In the House he sees the Parable of the Picture, the Two Boys Passion and Patience, the Valiant Man, and Despair in his Cage—lessons Christian needs in walking the Narrow Path, walking in which Christian comes to a cross before which, while praying, his burden falls. He finds Simple, Sloth, and Presumption asleep, who will not be waked; and Hypocrisy and Formalist come into the road over the wall to save time. But when the three come to the Hill Difficulty, the two new-comers take each one of the two easy roads; Danger and Destruction, while Christian goes up the steep if safe path. Here is an arbour for refreshment, in which he falls asleep, and loses his roll which, after he has reached the top of the hill, by the way passing Distrust and Timorous, he must go back to fetch. These two have been frightened back by the two lions who stand watch at the gate of the Palace Beautiful. Christian passes them safely, because it turns out that they are chained. The Porter calls the virgins Prudence, Piety, and Charity. Christian is taken into the armory and fitted out and before starting on his way is shown the Delectable Mountains.

AN EASTER PRAYER

God bless the grass, that sweetly bends and sways,  
And gladly serves as carpet for our feet;  
That blesses us in thousand little ways,  
If even so it bear not food, like wheat.

God bless the flowers, whose fragrant perfumes float  
Where'er God's Will would have them give delight;  
Betraying Heaven's beauties yet remote,  
Revealing God's great goodness to our sight.

God bless the trees, which standing high erect  
Yet only rarely useful fruit bring forth,  
Still can the grass and flowers protect  
And give sweet shade from sun in South or North.

But ah, God bless the grain, although it be  
Despised by grass, as but a weakling reed;  
By flowers, for plainness, and for size, by tree:  
But lo, it serves man's greatest earthly need!

*O Soul! If thou canst not be grain to feed,  
Be forest to protect, or flower to cheer;  
If none of these, at least be some small weed  
Between some foot and stone to interfere.*

*O Soul! Be strong, nor please thou human eyes,  
Nor care if all thy brethren thee despise!  
Rather than flower or tree, may God thee mould  
To grow like wheat, and bear a thousand-fold!*



*A PRAYER FOR LOVE*

It is my greatest sorrow, Lord,  
That this my love to Thee  
Is not yet strong enough to keep  
Me Thine unwaveringly.  
Oh that I loved Thee half enough  
Never from Thee to stray,  
To fix myself forevermore,  
Nor roam for e'en a day!  
Oh weary must Thou be to hear  
So often me repent;  
And when again I've rolled in mire  
To hear my old lament.  
Oh weary am I of myself,  
And all my frequent falls!  
Oh were I tired enough of sin  
To stay in Heaven's halls!  
Glad are the days I spend with Thee  
In silent blessedness;  
Why therefore roam repeatedly  
In sorrow and distress?  
More love to Thee, my Father dear,  
Is what I pray Thee for;  
Oh through Thy wisdom shape my soul  
Till Thee it do adore!  
O Holy Spirit, fan a flame  
Out of the spark in me;  
Shrivel with fire my random lusts  
And fix my heart on Thee!  
Oh for a love that could not die!  
Oh for a love of fire!  
Oh for a love to light the Path  
To lead me ever nigher.

## GOETHE'S FAUST

The Faust legend is so old, and has been treated by so many writers, and is so familiar that it were an impertinence to repeat the tale. But its *spiritual gist*, especially in the classical form given to it by Goethe, of the legend is little appreciated, even though Kuno Fischer and Boyesen have done such splendid work in this field.

The introduction, evidently modelled on that of the book of Job indicates that Goethe both endorses its lesson of the necessity of trial and temptation for moral growth and attainment, and also considers his work likewise in the light of a soteriological drama, which fact Goethe emphasized by calling it a Welt-epos, a *World Epic*, a dramatic parable of human life.

The main lesson of the drama is *divine discontent*: restlessness of spirit, unquenchable thirst for the truth, goodness, nobility, beauty, desire for God—this is the *leit-motiv* of the plot, poem, drama. *Should I ever*, says Faust, *say to the then present moment*, 'Stay, abide with me, thou art so beautiful,' then should his soul be forfeited to Mephistopheles. And, actually, Faust's death occurs when he has, unconsciously, *in letter*, though not *in spirit*, uttered just those words, when at the end of a long course he has by unselfish labours attained that deserved blessedness it had never entered into the heart of Mephistopheles to conceive; so much so that the latter in all good faith conceives he has won his wager and summons his spirits securely to conduct the soul of Faust below.

This *divine discontent* is represented again as the angels' Easter-song whose divine harmonies had wooed Faust to refrain from suicide. 'To you who actively praise Him: who show love, and fraternally dispense your riches: who preach and travel, promising blessedness: to you is the Master present, to you alone.' At the grave of Faust the angels sing: 'Who, ever struggling, labours on, him can we redeem, him can we save!'



apel of the stupidly conservative Philemon and Baucis must disappear. Then indeed is he ready to rejoice in satisfaction, as he feels in his heart the approving voice of the spirit, and he is ready to pass beyond. But even here must there be *divine discontent*. Though the 'Pater Ecstaticus' is only a soul-stage leading up to the 'Pater Profundus', who points up to the 'Pater Seraphicus', and beyond on to the 'Doctor Marianus'. Immediately above the latter stands Gretchen, who must go higher lest Faust meet her here and thus be satisfied with this height, instead of seeking and attaining the Presence of God Himself: *divine discontent* even in heaven!

There are so many other spiritual lessons that it is impossible to do more than mention even some of them. *Learning* and *reflection* lead a soul to the contemplation of truth, whatever this may finally turn out to be. So Faust, through study, gains sufficient divine approval to render him worthy of the Devil's arts. Again, no soul, however much mistaken, is in danger of being lost, except through wilfulness, inasmuch as every soul, 'in its blind intuitions, is self-conscious of the right road'. Again, the first, greatest, and most subtle temptation is that of lust. Gretchen is saved by voluntarily offering the due punishment; the sooner a debt to the Gods is paid, the better. Again, magic, compared to labour, is but worthless. Mephistopheles acutely says: 'How *luck* and *merit* are related, never enters the minds of those fools. Yea, had they even the *philosopher's stone*, it were useless to them for lack of the philosopher to use it.' Again, the secret of attainment is revealed in the phrase which distresses Faust in his earlier days, *Thou must abstain*. To be willing to forego even that which is permissible is a heroism which insures purity, self-control, and immortality.

In short, the motto of this sublime master-piece might well be Augustine's glorious sentiment, *Thou madest us for Thyself, and our heart is troubled until it rest in Thee*.

This *divine discontent* is represented again as the one particular quality of Faust's soul which Mephistopheles is doing his best to stifle. If only he could, with anything, content Faust! Faust at least whim is gratified and yet he ever strives on to something better. There is ever the ideal which hovers above the actual, and it is this that Mephistopheles would make him forget in the blind intoxication of the senses. So Faust does investigate the realm of the senses, but has sufficient nobility to be faithful to Gretchen and through that to suffer with her, and thereby to be saved from further lust. Healed and comforted by nature after the tragedy, he turns to culture, such as it may be found in his own home, at the court of the emperor. But as soon as, while labouring to the utmost within its circle, he has caught a glimpse of true (Greek) culture, in the symbolic form of Helena, he abandons home and country in the quest of it, without resting till he have embraced its fulness and power. Undergoing in the 'Second Walpurgisnight' a sort of education in the history, significance, and development of Greek art, he dares, assisted unwillingly only by Mephistopheles, the descent to Hades. United with true, perfect Greek art, in the person of Helena, he begets a son Euphorion, who represents the winged genius of modern poetry. But mere *art for art's sake* does not satisfy. There are higher reaches. He must apply this art to practical life at home; and when Helena follows Euphorion below her 'cloak,' *the classic form* in art, remains in his hands: her only but most precious legacy. Restlessly on again goes Faust, divinely driven to a sphere higher than art, to practical morality, to sociological altruism. In order to gain the power of doing good, Faust serves the emperor in a battle; but the regenerate Faust has no stomach for war, as a destructive process, even though the arts of Mephistopheles reduce it to pyrotechnical illusions. Faust proposes to undertake some marvel greater than had yet been attempted: he will do something constructive; he will drive back the sea; he will open canals; he will institute international commerce; he will build up new social conditions, even if in the process the hut and



5. *Result.*—The third reason shows that even a saint in solitude would need meditation as practice at *lucidity*. How much more then will not meditation be needed by those whose *better self* has not yet asserted itself! And if thus meditation be indispensable for saint and sinner even in solitude, how much more must it not be indispensable amidst the distractions of the world! Those who least *need* meditation insist on it most, whereas those who need it most are often content to *commend* it, without even practising it. *A person's spiritual development can always be judged externally by the emphasis they lay on the Practice of Meditation.*

6. *Time.*—Many think that because 10 minutes daily is the most they think they ought to afford for it, God will accept this as *their best*, and grant them as much spiritual development as those who meditate long. *Which is a bad mistake.* Ten minutes of meditation advances the soul only ten-minutes'-worth. But some say, *I do not have more time to give!* That, then, is your misfortune. Maybe you have not deserved of the Lord to have better spiritual opportunities. Nevertheless, whoever uses his present spiritual opportunities *to their fullest extent* will *unfailingly* be led into a wider place as soon as he deserves it. Meditation is not a claim on God; it is the man's own interest to so invest in his inner life all the time he can possibly withdraw from the world. When a man begins to realize that it is his own interest to spend time in meditation half the battle is won; for self-preservation and self-assertion will contribute to success. The usual trouble is that men mistake God's goodness in pleading with men for their own souls to mean that God is wooing men to spend time with their better selves for His own advantage, and the little time that they do give is given grudgingly as with patronizing charity. Fools! The hearts of many are so ignoble that they cannot understand that God could woo souls to meditate for their own benefit. How divinely unselfish must not God then be, to continue pleading with men under such circumstances! Listen therefore to the pleadings of your better self, and meditate, if not for God's sake, for your own; but, in any case, meditate.

## EXPERIMENTS

I. For three months devote one hour daily to struggle for *lucidity*. The Meditation must not be given up for any cause other than prostration or death. The first time that you retire to privacy state your purpose aloud, invoking the regular help of the Divine.

II. The hour of meditation *must* be at a regular hour of night or day. Good times are dawn and dusk, also noon. Best, if most difficult, and for beginners impossible, midnight. If it be desired that the Holy Ones be present regularly, they must be given sufficient notice to make their appointments to suit. Can God be present at any time? Yes; but does this mean he is to attend us like a valet? He should have as much, if not more consideration than an earthly visitant. And while to answer a heartfelt repentance Holy Ones break all engagements it is not reasonable to suppose that this can be repeated with impunity. *But this does not matter much because those who are thus irregular in their prayers and repentances rarely grow sufficiently to need the presence of a Holy One.*

III. The body must be kept absolutely still, every muscle, nerve and fibre free from twitches. Easy for the first few days, as soon as the inner adversaries feel their obsessing threatened they resort to everything to hinder the stillness of the body, and each muscle or fibre has to be taken possession of by the mind in detail. It is a hand-to-hand battle, not a mere theatrical summation to yield. In sitting down the back should not lean against the chair, but stand upright freely. The best position is to stand on the feet firmly erect and energetically motionless. Only an adept can succeed with the body entirely relaxed.

IV. The Consecration Vow must be repeated at every meditation, and be kept as the only safeguard. Who meditates for curiosity will either be frightened back, obsessed, or driven insane.

V. Meditate as much as you can; in snatches and irregularly, if you can do no better. Souls get the opportunity they deserve. If you have none, waste no time in complaints, but start deserving. The people perish not because they have no opportunities, but because what they do have they forget, waste or fritter away.



3. *Mood*.—The second reason is what might be called moods, though by this is only meant that each person manifests both a *lower* and a *higher self*. Often one feels that one is not *oneself*; that one is *beside oneself*; *untrue to oneself*, and so on. All this depends on an implicit universal recognition that, except in those who have made spiritual attainment, there is a difference between their better self, and the many changing forms of their lower self. There is also a recognized distinction between the *normal* and the *exceptional self*. Undeveloped souls are normally themselves when animal, and feel very uncomfortable and *queer* when exceptionally spiritual or unselfish. Spiritual persons grow to be divine normally, permanently, and are worldly or animal only more and more exceptionally, until they may be said to be so *never*, and being like *pillars in the house of my God they shall never more go out*. So true is this that when unspiritual people are visited by the grace of God in the shape of stirrings of conscience it is so unappreciated that they complain of *feeling blue*, and take headache powders. The problem is to make one's best self the normal, permanent, recognized and professed self, choking off and stifling all unworthy interruptions.

4. *Nature*.—The third reason is the recognition of the nature of the spiritual struggle, which is a rationalization, the assertion of reason over the body. While the body is active, either through duties, or mere restlessness, the *reason* can only show itself in recollections, commands, or mental labour. In thinking out problems, the reason needs the turning of the whole attention and interest on it for a sufficiency of time. To do so habitually demands a habitual pause for *re-collection*. The body must be hushed entirely, not so much in rest as in motionlessness, that the attention may turn inwards entirely. This is the heart of the problem, to remain broadly awake, without distraction of thought, while the body is at absolute rest. To persist only 24 hours in this state would mean vision of the Unseen. Yet the average person can hardly stay 5 minutes. An hour's effort, though wavering, will result in touch of gentleness, tears, and peace, within 12 hours at least.

## FIRST INSTRUCTION

*The Practice of Meditation*

To be studied yearly between March 22 and April 22

1. *Authority.*—To meditate by day and night on the law of God is the central thought of the sublime cxix th psalm. Often Jesus took his disciples apart into the wilderness, and reasoned with them about the things pertaining to the Kingdom, both before and after rising from the dead. The Transfiguration may have occurred at a time of just such meditation. The beauty of the homeward walk to Emmaus was that the faithful two were sad as they spoke of the then recent events. Paul, converted, left the world, and for three years in Arabia spent his life with God. Elijah retired to Horeb for a season of spiritual refreshment, such as Moses had on Sinai, and earlier in the wilderness while feeding the flocks of Jethro. Seasons of spiritual refreshment are thus distinctive marks of a holy life.

2. *Mind-wavering.*—Three reasons underlie this fact. Before mental control over the body is possible, the mind itself must be self-controlled. The mind of the average person is a chaos, especially when among noise, confusion, talk or laughter. Their mind drifts at the mercy of whatever wave happens to come along. To escape bad literature or habits is with most persons luck, not merit. Few value themselves highly enough to admit to their minds through eye or ear only what is worthy of their best selves. It is on the failure to sift everything that advertisers prey, for they know that most people choose and prepare more carefully what they put into their stomachs than what they admit to their minds. As to ability to keep a thought before the mind for even a short time, this is an impossibility for most people.

Of course, this state of affairs cannot last in the spiritual state and besides the ability to keep off all wandering thoughts or should be able to pick up and lay down a thought like a book.



Melchizedek, a priest of the most high God, a teacher of righteousness, and whomsoever he anointed and prayed over grew well.

39 But not even that saved me, so that I lingered for ten years after, treasuring in my heart his godlike face albeit he never thought of me a second time. 40 And I was vexed at that at the first, but after became patient, 41 Praying this dear Gabriel when at last he came to deliver me from my life-long lying on my bed that I might meet Melchizedek, the friend of Abraham, beyond, for, said I though he forget me, yet love I him. 42 And this dear Gabriel, with tears in his eyes, said that I might. 43 And having lived a good life, I was immediately re-born in the land of the Hivites, in the household of Abraham. 44 But that incarnation I wasted, when I might in that one time have come to a full knowledge of the true God, and have unburdened my soul of all its remaining sins; 45 But I was rebellious, and grew from bad to worse until in mercy Providence gave me an opportunity to close my career there 46 Permitting me to fall in the brook Jabbok, and be drowned. 47 Weary of myself, I lay asleep for one thousand two hundred and ninety years.

48 And I chose a female body that was named Parshandathah, in the land of Ur of the Chaldees, in a rich household, where I ate of the fat of the land. 49 And then Zarashustra the captain of the host of the king of Asshur swept our land with fire and sword, 50 And he caused collars of iron to be smithied around our necks, and had us chained together, and for the rest of our days we ground corn for the household of the king of Asshur, 51 By day and night in a damp cellar, 52 None of us being taken out except to die and to be thrown to the dogs. 53 And I heard that Zarashustra went into the wilderness and became a priest, and taught wisdom and righteousness, till he died crowned with a halo of light, 54 So that I longed to see him again, having had all my youthful pride burned out of my heart, 55 And when this dear Gabriel came to fetch me, and delivered me out of the damp prison, 56 He smiled, seeing that I now had only two mortal sins left

—ignorance and laziness, 57 Promising me that I should be dear to Zarashustra beyond.

58 Thus having lived a successful life, I rested but two years, and was re-born immediately in a body named Yasodhara, the daughter of the rich king of Kali. 59 Here my soul lost all its ignorance, and I learned all truth. 60 Then being found the most beautiful of all the maidens of the land of Kali I was betrothed to Gautama Siddhartha, the heir of Suddhodama king of the Shakyas, and bore to him a son whom I called Rahula. 61 But Gautama grew sad for the sorrows of this sorrowful world, and renounced all that he had, and forsook me in the middle of the night as I slept, and he became the Buddha, 62 Preaching the path of enlightenment, so that many were turned to holiness. 62 And though he came to see me once more in later years, yet I remained alone, meditating earnestly on all knowledge, till I too became enlightened, knowing all truth. 64 Now when my hour came Gabriel took me once more into his arms, and said, Well done, beautiful soul; thou hast left behind thy ignorance, and hast but one more sin to work out; then shalt thou forever be united unto thy beloved Siddhartha.

65 Now after thirteen years I entered a body called Eunike, of a family of honest weavers in Athens, 66 But when my parents fell on sleep, I was married to the gaoler of the city prison, preserving my virginity. 67 Now I laboured faithfully, looking neither to the right nor to the left, serving my lord lovingly; and I reaped the reward of labour, for I waxed skilful and wise beyond my years. 68 Now Sokrates the virtuous philosopher had no regard for any woman; but I looked longingly into his face. 69 Then when he was wrongfully accused of corrupting the youth of the city, 70 He was put in the care of my husband Xenon, who would have let him go, but he would not, 71 While I desired that even if I might not look into his face I might close his eyes after he had drunk the hemlock. 72 And he died wisely and nobly and I closed his eyes and shed tears over his body. 73 But soon this



flowed and inspired me in all

74 Came to release me for the last time, 75 P  
should be united to Sokrates when the times should

76 Didst thou not say so, bright archangel? 77 As  
pass that Gabriel the strong man of God bent down at  
Blessed Mary on her forehead putting his arms arou.  
Turning to us and saying, I will finish the story of h<sup>ung</sup>  
reer. 79 When I took her soul from out the body o:  
said to her, 80 Dear soul, now shalt thou rest for a lo<sup>the</sup>  
fore thy final incarnation on earth, when thou shalt mee  
ble Sokrates once again. 81 Divinely hast thou purified  
from all thy sins—lust, hatred, envy, gluttony, pride, i  
and laziness. 82 Enter thou into the joy of thy Lord. 8  
sung her to sleep as any mother rocks her baby, and sl  
sweetly for three hundred and ninety-six years in the have  
where she had tarried so often before. 84 While Gabriel sa<sup>1899</sup>  
the Blessed Mary blushed like a young girl, smiling the smile o:  
the blessed. 85 And the host of the Cherubims raised a grea  
shout, as it had been the noise of many waters, 86 Singing a great  
hymn, 87 Hail, Mary, blessed in heaven and earth, star of the o-  
cean of love, for thou hast found favour with God. 88 And the  
wings of the Cherubims raised a wind that beat all the lilies to the  
ground, for they filled the sky above us, so that we could see nor  
the moon nor its light, 89 And would have been wholly in the  
dark, but for the divine light that shone from the Blessed Mary,  
and from the four archangels, and from the faintly shining incense  
of fragrance of the heaving lilies. 90 And then we knew that in  
this last incarnation she had indeed once more met Sokrates, and  
Zarashustra, and Khufu, and Noah, and Abel—grown too pure to  
meet this one great divine saviour-soul as wife, but meeting him as  
a virgin mother, pure and undefiled, the beloved mother of Jesus  
of Nazara.

nos asks a question which 7 the Blessed Mary,

ne to pass that when the great song of the angels  
at Thomas Didymos said, 2 Hail, blessed Mary, fa-  
od. 3 Humbly we listen to thy words as the words  
eif. 4 Yet, O Blessed Mary, why hast thou not told  
sed words of comfort before, 5 That the justice of  
be known to all, 6 Supplying to each an all-powerful  
ood, and a terror from evil?

he venerable Blessed Mary said, Dear Thomas, wise  
standing is thine heart. 8 Now the Spirit saith expressly  
ese things which I have revealed unto you all 9 Are of  
ies of the kingdom which you must treasure in your  
st not publish abroad. 10 For whereas the hidden wisdom  
ort your earnest hearts when thinking of the sorrow of the

11 Yet might it harm the careless souls of the faithless. 12

ey would say, let us eat and drink to-day; to-morrow we  
ill fast and repent! 13 Fools! For if they use not their opportu-  
ities of to-day, they shall but have the less opportunities beyond.

14 Besides all this, every man knows enough to bring him to the  
light. 15 Use the opportunities of this present incarnation to their  
fullest extent. For of this present incarnation alone are you certain;  
the knowledge of other opportunities is at best but a theory or a  
memory, which may be possibly mistaken. 17 Doing duty to-day,  
the future will take care of itself, for it lies on the knees of the Fa-  
ther in heaven, who is alone Wisdom, Love, and Power. 18 So,  
dear brethren, treasure up all these words in your hearts, and be  
comforted concerning the sorrow of the world. 19 Exhorting ev-  
erywhere men and women to repent now in the days of this mort-  
al life, and to believe that in spite of all the injustice in the world,

20 God is just and faithful, who will not suffer you to be tempted  
e above that ye are able, 21 Chastening those whom he loves that  
he he may gather them all unto himself, 22 That there they may en-  
I e joy divinest peace, both now and forevermore, *Amen.*