

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 holiness. these three; but the greatest of these is holiness."

By

Kenneth Sylvan Guthrie,

A. M., Harvard, Ph. D., Calver.

Vol. I, No 11.

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December, 1899

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THE SOUL'S APPEAL FOR THE CHRIST'S COMING.

*Presence, oh Presence, Presence Thou divine,
Loose not Thy grasp! Lest I from Thee decline.*
I clasp Thy feet, and bathe them with my tears,
O Unseen Presence, Bridegroom Thou divine;
I would detain Thee, lest Thou pass away,
Unworthy though I be to keep Thee mine.

*Presence, oh Presence, Presence Thou divine,
Loose not Thy grasp! Lest I from Thee decline.*
I am not worthy to be called Thy Bride:
My marriage-garment is all soiled and torn;
My face is scarred, my hands are both blood-stained
My heart desires it never had been born.

*Presence, oh Presence, Presence Thou divine,
Loose not Thy grasp! Lest I from Thee decline.*
My heart is full of idols of the World,
I have, for Thee alone, no sacred place;
I am so wayward that, spite of myself,
My heart has fled, while still I Thee embrace.

*Presence, oh Presence, Presence Thou divine,
Loose not Thy grasp! Lest I from Thee decline.*
I am not worthy to be touched by Thee,
Yet, touch my soul, to hush its wild unrest;
That yet someday Thou lift me from the ground,
And call me Thine, and press me to Thy Breast.

*Presence, oh Presence, Presence Thou divine,
Loose not Thy grasp! Lest I from Thee decline.*
Long since the Temple Hall is filled with Guests,
Waiting, with tears, so long for me, the Bride;
And yet, I linger! Stray! And suffer here!
My better self distracted by my pride!

*O Bridegroom, fetch me! That I may be Thine,
And with Thee seek the lost, with Thee divine.*

THE MEDITATION OF THE HEART

By Sister Eunike

One of the sweetly solemn things in connection with meeting together for divine worship is the fact that it recalls us again and again to our better selves. The same beautiful words repeated week by week come to the devout heart over and over with a new and deeper meaning.

A sentence which has dwelt with many, and has brought them many thoughts is the familiar *Let the words of my mouth, and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength, and my redeemer.*

This short prayer comprises much. It presupposes purity of heart and carefulness of tongue. If we be not pure of heart, how can the 'meditation of our heart' be acceptable unto God? And the words of our mouth! Ah, how careful we should be in that respect. How often do we kneel and pray, and think not of what we say! How often do we sing a prayer utterly unmindful of the import of the words we use!

Does not anybody need a preparation to be able to use these words honestly? Should not this preparation be a man's whole life? It is well known that this purity, this uprightness, this carefulness of speech and action, does not come in an hour or a day, but that we must so order the doings of all our days that as a natural result *the words of our mouth, and the meditation of our hearts may be always acceptable in the sight of our God, our Strength, and our Redeemer.*

JUDGE NOT.

By Sister Eunike.

The *charity that thinketh no evil of his neighbour* is the charity that 'judgeth not'. It is not only that our finite minds are not able to realize all the causes that lie behind and lead up to an action that is evil, as, for instance, murder or theft, but more important is the fact that neither are we able to discern the motives that underlie the daily actions of our friends and neighbours.

Often, perhaps, we misconstrue an action that may have cost our friend considerable moral courage to perform. We need to exercise the widest charity in daily life, especially for those nearest and dearest to us, upon whose acts we often get a wrong perspective.

Above all, let us be very sure that that charity we demand for ourselves and our own actions, we mete out in fullest measure to our friends and neighbours.

Judge not. Leave that to God, who will, and who alone *can*.

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.

Moon enters Dd P (Solar Plexus) HP vi, or $\eta\chi$, Dec. 22, 4 a.m.

_____	R (Reins)	vii,	\triangle , —	24, 4 p.m.
_____	G (Secrets)	viii,	η , —	27, 3 a.m.
_____	T (Thigh)	ix,	\int , —	29, 11 a.m.
_____	K (Knee)	x,	\wp , —	31, 5 p.m.
_____	A (Ankle)	xi,	ω , Jan. 2,	4 p.m.
_____	F (Feet)	xii.	χ , —	4, 5 p.m.
_____	B (Brain)	i,	φ , —	6, 7 p.m.
_____	N (Neck)	ii,	γ , —	8, 10 p.m.
_____	S (Shoulders)	lii,	\square , —	11, 5 a.m.
_____	C (Chest)	iv,	ω , —	13, 1 p.m.
_____	H (Heart)	v,	Ω , —	15, 11 p.m.
_____	P	vi,	$\eta\chi$, —	18, 11 a.m.
_____	R	vii,	\triangle , —	21, 1 a.m.
_____	G	viii,	η , —	23, 12 a.m.

DAILY METEOROLOGICAL RECORD.

For the Month of July 1900

- I. It is impossible to be ever conscientious. If you keep your conscience enlightened by charity, justice, study, and preparation.
- II. Before two conscientious, one the real little bit less.
- III. No law right or equities, can have claim to conscience.
- IV. Hypocrisy is no less continuous because unobserved.
- V. Absolute conscientiousness produces Constant in 8 weeks.
- VI. 1. Reflection, 2. Conscience, 3. Conscientiousness & Consistency.
- VII. There is no illustration for staying on the Narrow Way.
- VIII. The difference between what we are and what we think we are is almost greater than we think.
- IX. Self satisfaction is spiritual death, willingness to examine self is the dawn of Heaven.
- X. Examine yourself, not others, leave them to God.
- XI. The Conscience is known by telling unpleasant truths.
- XII. Sin, just like death, multiplies by mere neglect.
- XIII. House-keeping should be done regularly, turned in turn.
- XIV. Till house-keeping, some suspect the amount of trash.
- XV. If anything go wrong, some of the fault lies in yourself.
- XVI. There is no soul nor habit to exact the true peace as soon as it has been forgiven the seven talents. Are you?
- XVII. Pay thy debt whiles thou art in the way with him, lest .
- XVIII. With what judgment ye judge, it shall be meted to you.
- XIX. Cheaper is it to judge oneself than to be judged.
- XX. There is no absolute need to live when the price of life is sin.
- XXI. Life is so short - why not live it in the divinest way?
- XXII. No adversity is great enough to justify an unworthy deed.
- XXIII. He is free who is, at any time, ready to die.
- XXIV. Be ^{to his} ~~conscience~~ go on rightly or wrongly; see it be rightly.
- XXV. ^{before} the ~~conscience~~, but the ship's error must change.
- XXVI. The sinful repentant Publican was rather justified.
- XXVII. Be calm; justice will be done sometime, even if you.
- XXVIII. Many were that are wrong, only one right.
- XXIX. If you have been drifting, you may be sure you are astray.
- XXX. Devils are souls who do not profess what they know.

THE TWELVE DEIFYING VIRTUES

The twelve 'mortal sins' are so named because those habits produce death of soul and body, beginning with sorrow, pain, disease and decay. Of course, if you *must*, if you *will* indulge in them, you must be permitted to have your way; *farewell*. But, rather, be warned by the light-house signal, and even steer in the opposite direction, if your helm is not strong enough to stem the current in simply avoiding the rocks, while going straight on. You cannot get too far away from the rocks, even if it does delay at times. *Such delay pays*. Take no chances, man!

But the ship must, besides avoiding rocks, and the corresponding rocks on the opposite side of the ship's course (and which are Dulness, Asceticism, Visionariness, Self-mistrust, Foolhardiness, Credulousness, Stolidity, Lukewarmness, Abjection, Pedantry, Laziness;) but he must be driving onwards to his goal. The motive force that drives a ship onwards to the Haven of Divinity is supplied by twelve engines whose names are as follows:

I *Beauty-appreciation.*

II *Firmness.*

III *Obedience.*

IV *Economy.*

V *Endurance.*

VI *Discernment.*

VII *Spiritual Vision.*

VIII *Utilitarianism.*

VIII *Faithfulness.*

X *Organizing Power.*

XI *Kindliness.*

XII *Laboriousness.*

Which of these motive forces are you lacking, that your progress towards divinity is so slow? Examine yourself, and see which is lacking; and then work at each daily.

When you reach port, you shall receive a crown with twelve jewels, one for each Virtue—so meditate carefully about them.

May your crown not lack a single one of them—not one!

MENTAL TRAINING

How to Control the Mind.

Familiar as this is, to 'control the mind', it is the first step of a higher life. *No salvation without a self-controlled mind.* It is the first step in health, science, healing, spiritual power, immortality, and above all, the first step towards *righteousness*.

How do you expect to rule the mind? By magic? No; rather by learning the *causes* of failure, and practising overcoming them.

Causes of failure, with Remedies.

1. Physical restlessness, involuntary motions.—Practise body-stillness, regularly and long *till successful*.
2. Scattered interests.—Reduce your business, social, and other interests to the *minimum*, and attend to each thoroughly.
3. Vanities of dress, worldliness, and entertaining.—Must be cut off, root and branch. Also politics and newspapers.
4. Personal feelings, envy, hate, revenge, passionate love, jealousy etc. —Learn to love *all*, equably, as God does.
5. Lack of mental grip.—Be stoic, fast, do not oversleep, be energetic, plan and be sure to carry out.
6. Lack of discipline.—There must be some regular accurate discipline to keep the mind 'in training', whether it be memorization of fact or poem; anything that calls out mental effort.
7. Hazziness.—Sanity and divine things both *are known by* definiteness, accuracy and healthy touch with objective facts. Some souls need thorough training in mathematics and history. Healthy, if dull.
8. Lack of system or order.—Daily marks about what you want to make yourself do; keeping diaries, accounts.
9. Talking too much.—Speak slowly and well; count your words, and compare the daily record daily.
10. Lack of regular privacy.—You *must* have a sanctuary.
11. Lack of regular meditation.—To 'gather yourself together'.
12. Irregularity.—Do some one small thing thoroughly each day.

Result.

Wrestle with yourself fiercely and continuously until you can, at any time, and in all places *pick up, and lay down, any thought you please*, without exception, *like a book on a table*. Success to you!

DAILY MEDITATION TOPICS

For the Month of Meditation

- I Meditation is the Gate of Heaven.
- II Not only the words of the mouth, but the heart's meditation!
- III The daily 'practice of the contemplation of Heaven'.
- IV Meditation on God alone excludes earthly interests.
- V As it only needs the hiding of the sun to discover the stars, so the hushing of the external self discovers the soul within.
- VI Only in the hush of meditation is the Divine Touch felt.
- VII Meditation calls back our principles, & questions practices.
- VIII Meditation 're-collects' ourselves from the world.
- IX How rarely are we 'ourselves', our better selves.
- X Peace cannot come until the mind has straightened itself out.
- XI Who fears to meet himself may tremble at the Judge.
- XII 'He shall neither strive, nor cry.'
- XIII 'And angels came and ministered unto Him'—meditating.
- XIV Moses and Elijah came and communed with Him.
- XV Jesus spent the nights on the mountains in Galilee, praying.
- XVI Give God and the angels a chance—by meditating.
- XVII Give yourself, your better self, a chance—by meditating.
- XVIII To forget meditation is the first step away from God.
- XIX Who loves God cannot keep himself from meditating.
- XX Meditation is the best paying investment of time.
- XXI It takes some study to learn how to be quiet.
- XXII When the silent tear flows, God is not far.
- XXIII Know thyself, thy better self, is the secret of the ages.
- XXIV Men seek salvation everywhere except in themselves, in silent meditation.
- XXV Men learn to know anything but themselves.
- XXVI Business men meditate about their business; wise are they.
Do you expect to attain heavenly things at less price?
- XXVII You owe it to yourself to take time to be your best self.
- XXVIII Meditation is not a favor to God, but a chance for you.
- XXIX Punctually keep your tryst with God; He is not your valet.
- XXX Those who least need meditation use it most.

Those who most need meditation use it least—the Gate!

EXPERIMENTS

I. Consecrate yourself formally to God, either by writing, or publicly, or secretly. Then re-consecrate yourself daily as long as you live, invoking divine help on your life, till you daily feel that you are accepted with God.

II. The beginner is often sorely put to it to know whether the Voice he may hear be divine or not. Let him appeal to God for protection from mistake, as having sincere desires to know God's will. Rarely is the guidance given much before the 'nick of time', often, at time of prayer, the assurance is given that guidance will be given at the right time. Or it may come on waking.

III. Any guidance that comes as an imperative command, or that is unreasonable, or that purports to come from a being that gives its name, or that is morally questionable, is of the opposing powers. The *divine* guidance never comes except as a suggestion which may or may not be heeded. It is never irrational or silly; it always acts as an *aid to*, and *enlightener of reason*. One often feels as if one could 'kick oneself' for not having seen the suggested course before; it is the honest, safe, practicable, unselfish course.

IV. Sometimes the Voice remains silent as the grave. That is a sign God considers it best to train the reason to self-dependence; let the soul do *its best*, nothing doubting, and if any bad results follow, let the soul confidently demand explanation of what was wrong from Him who can overrule the mistakes of his children.

V. The most potent adjuration in case of continued inner silence is as follows: *O God! I have sincerely sought to find where in me lay the faults that must cause this inner silence, and my conscience is perfectly clear. If there be still anything wrong, and I do not know it, and since thou canst at any time speak to whomsoever thou pleasest, it is Thy fault, and I will hold Thee on the Day of Judgment responsible for my having gone wrong. I challenge thee to show me where the trouble is; if Thou dost not answer, it is not my fault.* Few souls will be able to repeat this to the end; those who can will be within three days confronted with their sins.

about which the wisest are but foolish. None should dare to profess being guided by God unless he successfully frequently seeks to hear the silent Inner Voice.

5. *Unworthiness*.—A rare if honourable difficulty is that of unworthiness. But it is with God not a matter of human worthiness, but of human need; so even those who are still in the churches can if they honestly seek find him. As to objective worthiness, not even the holiest saint is worthy; but the greatest sinner can straighten his heart before God in full repentance. However different their tasks, the kindergarten child and the college student can equally fulfil their duties, being equally acceptable to God.

6. *Convenience*.—After having attained the Guidance, there is the danger of making a convenience of it, especially by undecided persons who would like to escape the responsibility of making decisions. Needless to say that the inner Voice does not encourage this weakness, and remains still in such cases. The rule is to decide first, and then consult the oracle—but never to act without this.

7. *Headstrongness*.—If the Voice be divine, it should be consulted in all matters, great or small. Among the best ways of silencing the Voice is to neglect asking its advice in details, though consulting it in great things. Equally effective it is to consult in small matters, but to neglect It in great matters. Success in the inner life depends on *sanity* of consecration both in small and great matters. No action, however small, should be undertaken without a preliminary invocation of the divine favour on it, be it a journey, an excursion, a meal, a job of work, dressing, sleeping, a visit. Of the faults mentioned in the two last paragraphs, the former is the least, and in fact it is an often unavoidable stage in the attainment of a sane thorough consecration, and many souls have self-will so deeply engrained in their nature that it is just as well that they should deliberately err in the other direction. The right attitude may be gathered from the realization that he is living *for God's purposes* only, and that his *only desire* is to guess, think out, or have revealed how best to carry it out with one's resources.

2. *Parental Relation.*—The whole problem of how to be guided can be deduced from the consideration that God is our Father. No father would let his child wander in error unless the latter insisted on going his own way. Thus God may be said to be pining for an opportunity to speak clearly to his children. If this does not occur, therefore, there must be something wrong with the human soul. What this is, each must find out for himself, and the divine Spirit *never* fails to answer such a prayer *immediately*, but it is usually found to be either failure to ask counsel from God, or wilfulness, intoxication of any kind, hate, anger, or any earthly or personal interest. Until the human conditions are right, God simply stays away, as any refined person would do.

3. *God's Conditions.*—Many complain that God permits so much suffering and trouble, in spite of his goodness and power. But God does not pretend to take such immediate personal charge over those who are living for their own purposes, as seems good in their own eyes. To these God leaves perfect freedom of action, letting them take their chances in the circumstances of the world. But as soon as they begin to live *for God's purposes*, they may expect and claim divine guidance and protection. This applies even to the desire for spiritual gifts for one's own purposes.

4. *Need for Guidance.*—Those who most need the Guidance are those who realize this least. Blessed are they who are, in the world's estimation, sufficiently unfortunate to realize that their own way is at best pitiable, and who seek wisdom where it may be found. Hence the poor, the ignorant, and the foolish frequently progress better than the rich and learned, though learning and intelligence could help God's work more than a man can imagine. Worst off of all are the "orthodox" who refuse to seek this Guidance on the plea that they are doing God's will all the time by professing publicly. But how far would even an earthly master be content with a servant who albeit he publicly professed obedience refused to listen to daily instructions and did just what and as much as he pleased? How much more unreasonable in matters of the soul

TENTH INSTRUCTION

The Divine Guidance

To be studied yearly between December 22 and January 22

1. *Authority.*—Like the other branches of the Semitic race the Hebrews were in the habit of attributing everything to the divinity from robbing Egyptians to murdering Canaanites, as well as all goodness. Such also were physical tests for guidance, as the fall of dew on the fleece, the “sound of the going in the mulberry trees” and the Urim and Thummim of the high-priest. However much moral confusion these childish tests and doubtful commands may have wrought, they had the good effect of making men realize that even in daily details they lived in the presence of the divinity. The prophets abandoned these crudities and advanced to the sublimer spiritual conception of a silent Voice from behind speaking between the ears telling which way to go, either to the right hand or to the left. And in the Scriptures are various instances of its occurrences in four distinct offices or roles: (1) it leads to repentance, as when wrestling with Jacob at Jabbok; (2) it instructs as in the case of Moses on Mount Sinai, or Paul being caught up to the inmost heavens and being taught mysteries; (3) it directs those who desire it, as Paul in his journeys, and Abraham led out of Ur into Canaan; (4) and it gives advice to those who ask for it or need it: as the apostles who were told not to meditate in advance what they should say if accused, inasmuch as they should be inspired at the right time. So also Balaam consulted and later is wrestled with the inner Voice, but could not go beyond it in blessing Israel. The classical instances are of course those of the child Samuel, and Elijah on Horeb. The vision of the young Solomon seems to have been more of a soul-experience than an instance of hearing the divine Voice, inasmuch as Solomon was asleep during his *true dream*, whereas what we have called the *divine Voice* only comes to those who are fully awake.

BEGETTINGS-PERSONS (O23—N21).

I. OUTLINE.

Begettings-people are I magnetic, (a) their hands possessing much magnetic power, (b) and are often able to heal. (c) If in good health, they can stand cold well. (d) Their mere presence makes itself felt. (e) They are silent, dignified. (f) Their appearance of superiority gives them success.

II. They are however selfish. (a) They always think of self first. (b) They must be flattered to be easily dealt with. (c) They are friends or enemies only during their actual necessities. (d) They are extremely tactful, (e) conventional, (f) proud, (g) pretentious, (h) subtle, (i) and vindictive.

III. Their genius is bureaucratic. (a) They enforce authority tyrannically, obeying it unquestioningly. (b) When married they exact obedience. (c) They had rather be idle than work with their hands.

IV. They are distinctly passionate. (a) Fierce anger, (b) murderous jealousy, (3) brute passion characterize them, but (d) they are very careful of appearances, (e) especially the women, who are dressy.

V. They are studious. (a) They desire knowledge, (b) and reverence it and those who possess it. (c) They study assiduously, (d) relying on the authority of those they trust. Nevertheless, (e) they long for better social conditions, and would gladly form new social groups.

VI. Their diseases are (a) heart disturbances, (b) lumbago and (c) gout.

II. FAULTS.

(1) Selfishness and passion, which close the eyes of the soul for long periods. (2) Their reverence for authority makes them, in the field of learning, liable to be misled.

They have everything to succeed with, spiritually, except that one monster-sin, selfishness, which others having less of yet can make spiritual attainments with less natural power. Selfishness may conquer earth, but not heaven.

III. GOOD QUALITIES.

(1) Bureaucracy. (2) Magnetism. (3) Utilitarianism. (4) Studiousness.

IV. GOOD QUALITIES TO BE ATTAINED.

From (B) persons, mental and artistic harmoniousness. From (N) persons telepathic concentrativeness, and the power of independent abstract thought. From (S) persons, the willingness to work with the hands, in mechanical and artistic labors. Not that (G) people cannot with the most consummate skill perform operations, or delicate tasks with their hands; but they will not labor connectedly. From (C) persons, (G) persons might well learn utter paternal unselfishness, and the genius for detail, which makes (C) persons able to think things out thoroughly, trusting to no authority, verifying everything, thus getting new results. This is most important for (G) persons. From (H) persons, independent, original, inventive philosophical power and entire unselfishness. From (P) persons, mental discrimination, or power of criticising. From (R) persons, natural intuition, and scientific curiosity. From (T) persons prophetic power, and kindly faithfulness; something which (G) persons need, as otherwise they dismiss a life-companion the moment it is to their advantage. From (K) persons, the power to organize, and sincere faithfulness. From (A) persons mental pliability and diagnostic intuitions. From (F) persons, honor, modesty, self-depreciative devotion to others.

V. WRONG ENCOURAGEMENT.

Selfishness and overbearing should not be encouraged by that of (N), (P), (K) and (F) persons. Nagging, suspicion, jealousy, should not be encouraged by that of the nervousness and instability of (S), (C), (P), (R) persons. Their obedience to authority, should be cured by (C) carefulness of thought, not encouraged by like blind obedience, on the part of (S), (P), (R), (T) and (A) persons, though each of these proceed from a different source.

Brute passion should not be encouraged by the (N) sensationalism, or the (K) bossiness, or the (A) love of society and sociality.

VI. DISEASES.

If (G) persons are continent, their health will be perfect, without further medication. As with all others, (G) persons only need continence to restore them to health. Especially with (G) persons, on account of their marvellous vitality and magnetism.

VII. HOW TO DEAL WITH OTHER CHARACTERS.

There is little need to inform (G) persons how to deal with other characters, because they possess the greatest amount of policy, astuteness, and ingeniousness. For instance, Eon de Beaumont was in his day famous for personating women-be characters, when acting as a spy. As long as they need a person, they will be friendly with them, but when it is more to their advantage, they will cast them off into the street; like Augustine who, because his concubine who had loved and served him twenty years, and borne him his only son Adeodas, was in the way of his ecclesiastical preferment by baptism, cast her off into the street without more ado. Having cast off their friends, at need they now how to use them again by adroit policy. Cunning and deceit are useful tools in self-advancement. Of course when his continent and regenerate, (G) persons may develop more confidence, but their utilitarianism is ever a serious danger to their spiritual advancement. Warnings will here be given lest unscrupulously they injure other persons' characters.

They should permit (B) persons to have their way, and from them mental and artistic harmony. The (G) jealousy and suspicion will destroy this, and drive (B) persons into frenzy and serious head-aches, if they rule them. Of course it is good for (B) persons to have their capriciousness and enjoyment of physical things cut out; but nothing can be done with them by nagging.

With (N) persons they will find that they can do nothing in opposition, for the (N) abstract thought will see through them and the (N) determination oppose them. Jealousy and nagging will only bring about a rupture, for which (N) persons are quite strong enough. But the (G) passionateness may add to the (N) sensationalism, and thus through their sympathy rule them.

With (S) persons (G) persons should be very considerate because they can naturally direct them, whereas it is best to let (S) persons learn independence of thought, and power of thinking for themselves.

(C) persons, being naturally reformers, have little or no sympathy for the (G) instinct for bureaucracy. Yet being devotedly unselfish, (G) persons can use them as much as they please, and then drop them, when they have gotten from them all they want. Let (G) persons ask themselves how far this is honorable.

(H) persons can be entirely controlled, and driven to all interior meanness by (G) power. It were better for (G) persons to reflect how far it is just to the (H) person to be thus summarily used and drained to the core; for while (G) persons are most unctious to those they need, they do not hesitate to be brutally summary in dealing with those whom they can direct.

(P) persons they should not drive to criticising, and thus hurt themselves. They can use them, on account of the (P) generosity, with it this.

(R) persons, being intuitive, may refuse to have anything to do with (G) persons, but will certainly be nagged to submission through jealousy and suspicion. Their instability may be controlled by strong, wise, control.

(T) rashness, and consequent repentance, puts (G) persons somewhat at a disadvantage with the steady policy of (G) persons; but their open kindly faithfulness will despise (G) falterless utilitarianism, and thus teach them to avoid them.

(K) persons will have to be served, or obeyed, to be got along with; and it may be good training for (G) persons to have to do this.

(A) mental incoherence, and kindness, puts them at a disadvantage, which should not be abused.

(F) modesty and honor are necessary lessons for (G) persons, whose self-depreciative devotion makes them vulnerable to (G) craft.

When (G) persons use their powers for the benefit of the race, could any equal them as saviors of man?

VIII. METHODS OF MENTAL DEVELOPMENT.

For Consecration to God: Entire surrender of desire, power to circumvent, use, command, others, and refrain from all lust, hate, anger, jealousy and suspicion. Entire resignation of personal ownership or leadership seems almost necessary.

Conservation of Energy: They conserve naturally. To come the enjoyment of luxurious sleep is perhaps the task.

Spiritual Attainments: To learn to accept nothing on God's authority, and to trust nothing which they do not see is the only necessary lesson, apart from subtle forms of selfishness and desire for flattery.

IX. CHILDREN-HOW DEALT WITH.

In order to save (G) persons the almost supreme struggle against selfishness and policy, they should in earliest childhood be repressed from domineering, which babies will begin at once, fretful, crying, demanding constant attention and care. They must not be indulged, but taught to amuse themselves, and not take more than their just share of attention or good things. Their passionateness should be left to itself out.

Little ones are often careless of the suffering of others, of animals; so that they should as soon as possible be acquainted with the full extent of the suffering and injury they do to others, and their sense of justice appealed to.

They should be taught to examine themselves, to despise and reject flattery, and gladly to acknowledge their faults.

They should be taught simplicity of dress, and simplicity of food; hygienic habits, and, of course, purity. So much the more is this necessary, as it may keep them back later from passionate selfishness, and brute enjoyment.

X. TEMPTATIONS.

Dressiness. Power. Material Well-being.

XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Flattery will do most. Sometimes the imparting of supposed knowledge will be of some avail. Usually, except for those strong enough to defy them, or to quell them, the best plan is to have as few business relations with them as possible. He who runs away will live to fight another day. Persons dealing with persons should not feel hurt at (G) desertion of them after they have been used. This can be expected of all of them, and must be reckoned with in advance. As a rule, one may be sure that if a (G) person makes advances it is for some veiled purpose. The safest course is to expect nothing from them, and have nothing to do with them except as friends.

XII. HOW THEY CAN BE EDUCATED MORALLY.

It is unwise to undertake the task of educator; but if circumstances permit their wide aspirations for a better social order may be made use of to woo them to self-consecration to humanity. If they conserve their energy they will, of themselves, be purified spiritually.

XIV. FAMOUS EXAMPLES.

The typical (G) person is Augustine of Hippo, in youth a ruffian, casting off his concubine as soon as she stood in his way, and without education in Greek changing Christian theism to suit himself, the tyrant.

Reformers: Montefiore, Voltaire.

Sanctuary: Keats, passionate; Schiller, Milton, the tyrant.

Administrators: Charles I, untrue to his friends; Julian, to see religion. Domitian, Vespasian.

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TWELFTH INSTRUCTION

Hammering and Forging at Character

To be studied yearly between February 22 and March 22

1. *Authority.*—With stinging sarcasm the hagiographer writes: *Ye have not yet resisted unto blood.* Not much danger that the average person had! Referring to the Olympian games he reminds them that they who ran in a race did it to obtain a corruptible crown, how much more should they not resist unto blood for an incorruptible! So hard is it to succeed that the great majority fail. All run, but only one receiveth the prize: so run that ye may obtain. ‘Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.’ Many shall therefore be unsuccessful, ‘yet, I say unto you, strive.’ Many are called but few are chosen. ‘Work out your own salvation with fear and trembling.’ ‘With patience run the race that is set before you laying aside every weight, and the sin which doth so easily beset us.’ ‘Put on the armor of salvation, and fight the good fight.’

2. *Orthodox Conservatism.*—If such words mean anything with their conception of life as a struggle so dire that the great majority fail, as a high strenuous effort even not to lose what one already has, let alone attaining more, as a lesson how to attain tense resiliency, as a growth, development, evolution germination and maturation of so critical a nature that for success it demands the most felicitous judgment and laborious perseverance,—these words I say, bear an import that is nothing short of purific, when placed in contrast with the teachings and practices of those who above all others publicly profess to revere them orthodoxly, and who content themselves with present conditions and evils, whatever they be at the time, as slavery in the South, oligarchic tyranny in the North. They cheat their consciences by justifying the necessary atonement of somebody else, in the hope that they neither

it nor can become perfect, and their business is to submit to circumstances and doctrines, whether righteous or unrighteous; to the troublesome habit of thinking beyond the lines, and be useful practically. To such the Church forgives sins regularly, casts the mantle of charity over the heavy contributor who is well socially. What is the result morally? Lives remain the same except professions and external conformity.

3. *New Thought Frivolousness*.—In sharp contrast to the texts cited above stands the frivolous incapacity of reasoning of the 'New Thought', mostly dependent on lack of education in arts and sciences. All is good; so as soon as physical disease is mastered there is nothing further to work for except patting oneself on the back. But worldliness remains, and *objective, provable* immortality is not attained.

4. *Appeal to Nature*.—Which is right, the texts with *struggle*, the Orthodox and New-Thought *drift*? For decision, let us turn to Nature, God's indubitable and unprejudiceable handiwork. *In the sweat of thy face shalt thou eat thy bread*. All along the line of evolution, from the amoeba up to man, fierce struggle for life. And in human life, everything that is worth having has its price, its compensation. Cleanliness, cooking, walking, food-procuring, all demand serious effort. *Art is long and life is brief*. Few succeed at it. Fame and popularity are paid for in vitality and affection. Nothing comes unpaid for, though many persons are misled by their vain efforts to get things for nothing. Such are sin and crime; too late the wretch finds out that he has only more to pay for in the end. It is not so much a question of evading payments, but to work only for that which pays best, on account of which all other things are done.

5. *Appeal to Experience*.—Besides the theory deduced from the above appeal to Nature, there is the argument *from experience* than which, one would suppose, no better argument were wanted. Let anyone try to get or keep perfect physical health, and he will have to exercise unremittingly; for inaction, comfort, disuse simply mean

decay. Again, let a man but begin the definite conservation struggle and he shall soon find out what kind of a struggle he is in for *if he proposes to be successful.*

6. *Ostrichism.*—This attempt to evade the power of evil, and the trouble of resisting it by denying its existence is as puerile as the legendary manner in which the ostrich was said to dispose of its foes, by hiding its own head in the sand. 'The *Opposing Power's* first wile is to make his captives forget and ignore their servitude, and such a puerility as ostrichism would have as much power over him as a lamb's bleating on a vulture. Not that it is of any importance whether or no one believe in the existence of the Opposing Powers *so long as one manfully struggles Godwards*, for they who do this will, some day or other, find out the facts of the case for themselves. But they need the warning who use ostrichism as an excuse to remain where they are patting themselves on the back *and condemning hammering and forging of character.*

7. *Moral Justification.*—The reason why, if a human being dare say so, this serious and critical moral endeavour is exactly what should be the case, is that in no other way would it be possible for a man to be more than a puppet in the hands of unseen powers, but to have genuine moral worth, with the possibility of *earning* divinity in his own right. Without this, human life would not be more than a Punch and Judy show. There can be no merit if there has not been an at least equal chance of failure, and where can this be if 'all is good', and so forth?

8. *Fool's Paradise.*—There is nothing healthier than to be thoroughly shaken up out of one's optimistic hope-insanity, or fool's paradise that one expects to be better someday by the realization that *we will inevitably fail* in becoming better unless we introduce in our lives a new adequate cause, yea, far more than adequate, to allow for natural waste and mischance. When all earthly improvement comes by struggle, why should character improvement alone come by talking? *Hammer! Forge!* Good, strong words, these! Full of sanity, of suggestiveness, of legitimate hope, of power!

EXPERIMENTS

I. Make it your business some time of leisure to *put your life in order*. For this you should have regular daily, weekly, and monthly appointed times. Consider (1) how much of your time is your own to dispose of, and make such plans as will employ it to the best advantage, and not neglecting always to enter a new field of research or endeavour once a year at least. (2) Remember that every soul has a *right* to some daily leisure for *culture*, and it must be taken *if soul-growth is expected*. Tell the folks at home just *why* you want the regular *privacy*, and then *take it unflinchingly*. If this be done wisely, gently, but *inexorably*, there will never be failure in obtaining this daily privacy. (3) Plan exactly what you would and carry it out exactly. (4) Keep a scientific record of this, and see to it that you improve.

II. Realize that *definiteness* and *accuracy* are *essentials* of soul-culture. Happy-go-lucky spiritual people who never touch ground anywhere *cannot progress*. How could anyone "in the night in which all cats are grey" of ecstatic 'spiritual' (?) enthusiasm?

III. Be on the look-out for any mental or spiritual attainment that you find difficult, impossible, or incomprehensible, seize it and hold on like a bull-dog until it is mastered. Memorizing of long series of facts is the best mental training possible for *self-culture*, for this demands not imagination but true *mind- or soul-effort*.

IV. Look out for all undisciplined motions of heart, temper or passions. This is the special work of the First Degree of the Brotherhood of the Eternal Covenant, without which the Second Degree is impossible: for if you cannot control yourself while awake, what ghost of a chance is there that one will be able to do so during sleep? Women take to the First Degree work more readily than men, but have far greater difficulty in the Second Degree. With men it is the contrary; they cannot even be persuaded of the need of the First, until after years of failure in the work of the Second.

V. Whether in the Second Degree or no, try body-taming in all its phases; but the necessary knowledge is given there only,

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KNEE-PERSONS (D21-Ja19).

I. OUTLINE.

Knee-persons (I.) are organizers, (a) promoting and organizing societies and associations, (b) doing several things at a time, (c) absorbing the thoughts of others which they put out.

(II.) They have the tendency to "boss," or domineer. They are proud, (b) independent, (c) high-minded, (d) do not labor with their own hands except for their own circle, must be head or lose interest; (h) are not domestic unless they can direct, (i) and are good entertainers.

(III.) They are utopian; (a) yet these Utopias must be practically embodied, as (b) physical service of some kind or other.

(IV.) They are sincere; (a) abhor flattery, (b) are synthetic, (c) loyal to the death, (d) lovers of art, (e) utilitarian, (f) speak simply, but well, (g) consider their promise as sacred, (h) and do not like demonstrativeness.

(V.) Diseases. (a) Nervous exhaustion, and (b) knee and hand diseases.

II. FAULTS.

(1) A tendency to domineer, to rule, direct, which is almost inseparable from their genius for organizing schemes, or directing many persons at a time. Beloved in their capacity as teacher or head of a factory, at home they can be insupportable tyrants.

(2) Their moods vary from despair to great exhilaration, inflicting them more or less on those with whom they have to do.

III. GOOD QUALITIES.

(3) Their dislike for doing things in a small way, or with their hands, outside of their own circle, may often result in their ruin. They prefer to be idle, rather than to work, as they think mentally, or to do small things.

(1) Sincerity. (2) Utopian desires. (3) Power of organization. (4) Wisdom in teaching according to capacity.

IV. GOOD QUALITIES TO BE ATTAINED.

From (B) persons, that intellectual and artistic harmony distinctively theirs. From (N) persons, their mental telepathy, and their great power of abstract thought. From (S) persons, something which they need to correct their unwillingness to do small things—mechanical ingenuity and adaptability in doing what is required. From (C) persons economy and carefulness of thought. (C) persons ask, Is it true? (K) persons ask, Is it workable? as (G) persons ask, Is it advantageous? and (P) persons ask, Is it orthodox? and (A) persons ask, Is it popular? From (B) persons one expects, Is it beautiful? From (N) persons, Is it self-consistent? From (S) persons, Is it usable? From (H) persons, Is it kind? From (R) persons, Is it spiritual? and from (F) persons. Is it reasonable? (K) persons can learn from (H) persons, who are also utopian, unselfish love, and harmony at home. From (P) persons, critical powers; from (R) persons, powers of intuition, which it is hard for (K)

sometimes to believe in, from (G) persons adaptability as well as to commanding; from (T) persons, power; from (A) persons, mental pliability, and kindness; from (F) persons self-depreciativeness, modesty, honor, intellectuality.

V. WRONG ENCOURAGEMENT.

difference between (B), (K) and (G) persons would seem this: (B) persons lead, and enjoy the good things of life. (B) persons aim at the substance, not the shadow of advancement and use for it all means, fair or foul. But (K) persons are led into domineering habits only from their organizing is. There is nothing underhand, dishonorable about them; they are loyal to the end, sincere, and hating flattery as much as (G) persons are the exact opposite. They should, however, be encouraged by these and others persons in their domineering ways—which, as far as they are selfish, will surely shut out spiritual light from them.

VI. DISEASES.

nee-troubles, slight or serious, will appear whenever the system is run down. These difficulties are therefore not local, indicative of weakness generally.

VII. HOW TO DEAL WITH OTHER CHARACTERS.

There is no politic element in the (K) nature, and therefore they need careful consideration how to adapt themselves to other persons.

With (B) persons, who want to do some of the domineering themselves—although in a winning, capricious, beautiful way, the (K) persons will only have to repress their domineering tendencies. Both have good spirits, and jolliness, and they will therefore feel sympathy with each other.

With (N) persons (K) persons will fall absolutely foul unless they realize that they must be wooed, but cannot be conquered, nor dragged into their schemes. Nevertheless abstract thought and organizing power are kindred, and both enjoy or earthly good things, forming a strong basis of friendship.

With (S) persons, (K) persons will get along very well by directing them naturally, just as (S) persons will be grateful for the open, sincere and kindly direction.

With (C) persons (K) persons should realize their generosity in great things, and learn from them economy in small things, as the foundation of solidity in great things.

With (H) persons, (K) persons should not rule too despotically, though both sympathize in the matter of complaisance.

With (P) persons, (K) persons should not be frightened away by criticisms and objections—although this means serious self-discipline—which might, at times, do good—being able to count on their generosity. They will find them useful helpers.

With (R) persons, (K) persons should recognize the intuitionality of thought and decision, and respect what otherwise they might despise—instability and utter unpracticalness. It were well that (K) persons learnt some intuitionism from them, for their own spiritual development.

With (G) persons, (K) persons in spite of their domineering will be at a disadvantage, being themselves loyal and sincere, matched against sheer utilitarianism. It would be degrading to fight fire with fire; simply to have nothing to do with (G) persons in a business way, who, however, will always be to them very smooth-spoken.

With (T) persons, either the (K) domineering or the (T) combativeness will have to give way. Both are kindly, faithful, and sincere; but the more spiritual (T) nature will be at a disadvantage with the more earthly and steadfast (K) nature.

With (A) persons, who are their natural assistants, (K) persons will have little to do, except to avoid treading on their interests too obviously. Otherwise they can do with them what they please, as they supply what attracts the (A) nature.

With (F) persons, who labor laboriously, and are self-denying, and honorable, (K) persons will have no trouble, as long as they make it worth while to the (F) closeness.

VIII. MET. ODS OF MENTAL DEVELOPMENT.

For Strictly Mental Development: Study for the sake of the truth, as the truth, questioning all authorities, or practical reflections.

For Consecration to God: Relinquishment of all kinds of coveted success, schemes, and plans. Laying down and domineering, and acknowledgment of the Guidance of the Still Small Voice. Loving, gentle, obedience to God is necessary.

For Conservation of Energy: To conquer others, and rule them is the poorest possible way of conquering oneself. All externality will have to be dropped, and the whole attention centered on oneself. This change of standpoint will cost a great deal, but it is absolutely necessary, just as also willingness to make the smallest possible gains, rather than dream of great attainments. One bird in the hand is worth two in the bush.

For Spiritual Attainment: All they need will come to them at the right time; subtle domineering may still be a hindrance God-wards.

IX. CHILDREN-HOW DEALT WITH.

Children should in the first place be taught silence, unobtrusiveness, quietness. They should be kept humble, gentle, with all loving means possible. It should be made as plain as possible to them in earliest years that what they consider tyranny is only the natural treatment of parents, but that the fault lies in their own unhappiness if they cannot domineer and rule everything; certainly an irrational proposition from the philosophical stand-point that all should have equal chances of the means of happiness. If this thought is impressed on them in moments when they are receptive, and are really convinced of this, a great step will be gained.

It is better, for this purpose, that they should not have opportunities of domineering over other children which they will begin immediately, let alone domineering over persons at home, and servants. But withal they are so true and sincere and loyal, they can be reached through appeal to noble motives.

It is not that they are so moody, but whatever they feel they inflict on others.

They should also be convinced of the irrationality of moods of depression or exaltation. Even-mindedness and calm gentleness should be the ideal.

They should be taught that doing things well that are small is a virtue, on which all greatness is built. Little menial tasks will do no harm, but good, if done for love's sake.

This will at the same time teach service of others, since "all true superiority is superior ability to serve." Let these children make it their ideal to serve all the other ones, gladly, lovingly, humbly, and beautifully.

Simplicity of life, dress, food and amusements will counteract the natural tendency to dress, and seeking social success. The true purpose of all this should be explained, that society exists for the individual, not otherwise. That dress is of no account in the sight of God, who looks only on the heart. That, on the contrary, the one struggle of life is within, not without, reforming oneself, and not others; that perfect self-control is incompatible with domineering over others, and that the tyrant injures himself spiritually more than the slave is injured. Every unlawful act of tyranny will be requited at the bar of heavenly justice, at which the slave will be freer than the master.

They should be given an excellent education, on the principle that knowledge is power, and that their organizing, ordering talents will find exercise in organizing their knowledge perfectly. And their education should be so wide, that they will not be in danger of making the mistake of little knowledge, that the spiritual, supersensual, does not exist. The widest reading will convince them that there is a something beyond, which must be looked for in intuitive soul experiences.

These children will uphold any religious society they are associated with, and it may take the greatest wrench ever to open their minds further than its creed. Therefore the children should be taught that truth for truth's sake, irrespective of the tenets of any body or organization is the right principle. It would be better to educate them to the idea that for truth-seekers there is not only no need to belong to an organization openly, but it is better to be entirely impartial, which can only be the case with a person entirely independent in these respects. Truth, not organization.

X. TEMPTATIONS.

For Women. Dress. Social success. Domineering.

For Men. Corporation schemes and social experiments.

XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Unnoticed flattery, but if detected, it will be spurned. Otherwise their policy is rule or ruin.

XII. HOW THEY CAN BE EDUCATED MORALLY.

Only in childhood; when adult, there is little hope of altering them for the better. They must be "caught young."

XIII. FRIENDSHIP.

They often form intimate friendships with (N) or (P) persons.

XIV. FAMOUS EXAMPLES.

Religious: Molinos.

Soldiers: R. E. Lee, Napier, Joan of Arc.

Teachers: Pestalozzi.

Literary: Cicero, Moliere, Montesquieu, Abt.

Business: Gladstone, King John, Alex. VI, Borgia, Benj. Franklin.

THE BROTHERHOOD OF THE Eternal Covenant

This Brotherhood offers to all men and women who are strong enough to take, or are willing to try to take, the ETERNAL COVENANT as formulated below as their acknowledged standard of life, the knowledge and encouragement which will promote the safety of the successive attainments necessary for becoming divine. The first attainment is ability to hear consciously and unmistakably the Still Small Voice. Nobody will be permitted to enter further degrees of attainment until satisfactory examination in this attainment has been passed. This is the Gate-covenant:

I hereby devote, consecrate, and sacrifice everything I am, have, and hope to be and have, to Thee, O Divine Father, to be used for Thy purposes, both here and beyond, now and forever. I reserve nothing. I will obey immediately, if the Still Small Voice will guide me. I am weary of myself, and of my human purposes. Do Thy Will in me, that I may be conformed to the eternal purposes. Use me as a hand to do Thy Will; I only ask to remain Thine for evermore.

No fees of any kind will ever be permitted; but stamp for reply should be enclosed when an answer is expected. The General Secretary will appoint local Secretaries as needed, and attends to the management of the Brotherhood.

The General Meeting is held monthly on the 22nd day.

Purpose: To review the life of the past month, and to adopt definite plans to increase the fruitfulness of the next month. Attendance is reckoned by reporting to the General Secretary in person or by mail. Non-attendance at six General Meetings constitutes suspension. Rehabilitation in the hands of the Secretary.

The Regular Meeting is held weekly on Tuesdays, 8 p.m., E.T.

Purpose: To renew the Consecration Vow, meditating on the thought: O THAT I MIGHT KNOW WHAT GOD'S WILL FOR ME NOW IS, THAT I MIGHT DO IT IMMEDIATELY. Members will join in this wherever they may be, at their local time corresponding to 8 p.m. Eastern time, in order to secure unity of desire.

All well-meaning people are invited to join in this.

The Daily Devotion-hour is Noon.

The Daily Intercession-hour is at 6 a.m.

Blank applications for admission to membership may be had of

THE GENERAL SECRETARY B.E.C.

P.O. Box 9

MEDFORD, MASS., U.S.A.

SPIRITUAL ADVICE FOR SUBSCRIBERS

Subscribers who are trying to lead the regenerate life will receive spiritual advice to aid them in this endeavor from Sister Anastasia, on forwarding to the Editor hour, date, place of birth; also sex. Full *bona fide* name and address of applicant must accompany request. No notice will be taken of any request which may be judged to have been dictated by curiosity, or to be undesirable.

Universal custom forces the Editor to omit notice of all communications that are anonymous, or without full correct name.

E. B. March 9, 1858. No hour or place given.
Times of Danger, E-hp, F; m-hp, K.

Restlessness and anxiety for future earthly welfare will be cured by trust in your loving Heavenly Father. Depend on the society of none but God. Your great business schemes should be at the disposal of the Spirit. Your best self should be given expression to: harmonious, zealous, affectionate sympathy. Bless the world with this. Pride and conventionality will of course be eradicated. Your great spiritual danger will be being misled by visions of mystic nature. Insist on understanding fully all that comes to you, or reject it immediately. The only safe guide is the Spirit. Just because you are inclined to this it will be hard for you to take this advice. Your safeguard will be your desire to understand everything clearly.

J. O. C. Sept. 22, 1842. No hour or place given.

Times of Danger, E-hp, R. probably; m-hp, B.

Clear spiritual vision, with superior understanding, will be your main spiritual gift. Cultivate it. Your consecration will keep your marvellous power safe and useful. Pain is your friend; be stolid. Emotional, harmonious love rounds your spiritual nature; preserve it. The world is your family; it is well; all your brethren have one Father. Care nothing about earthly splendor of home; neatness and order, harmony and peace are yours; but heaven is your home. See that when you eat your companions be harmonious. Aspire constantly to the unseen, God's beauty shall yet be revealed to you.

H. S. H., Dec. 11, 1854. New England. No hour given.

Times of Danger: E-hp, T; m-hp, P.

A strong spiritual nature; a natural mystic. But, some extremely hard spiritual bars. (1) Faithfulness to men rather than to the spiritual better inner self. (2) Rash fighting zeal used in other people's business; consequence: difficulties, continual. Fight yourself, brother; leave everybody in the hands of God, who will redeem them. But put your whole fierce spirituality on conquering yourself, in getting evenmindedness. Mistrust all visions that are not absolutely clear, and built on organizations, rather than principle. The Highest God alone; thus are you safe. Get the guidance and hold to it; you need it above many men; the guidance that will lead you in the paths of external peace and internal attainment; mistrust the voices calling to battle against the world. If you do this, what will you not attain?