

389663

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;
greatest of these is holiness."*

By



Kenneth Sylvan Guthrie,

A. M., Harvard, Ph. D., Tulane.

Vol. I, No. 1.

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Feb. 1899.

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PHILADELPHIA, PA.

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DO NOT READ "THE PROPHET"

If you intend to remain content with yourself and your light, and not to know God's views about what you are, and ought to be and do.

But in case You Seek Holiness, and a Purpose for Your Own Life

READ "THE PROPHET"

IF YOU ARE A COLLEGE MAN

Because it ignores all that the ripest scholarship questions, and puts you in the way of making such experiments in holiness as may bring you face to face with the Living God

IF YOU ARE SICK

Because it will teach you the laws of health, and how to apply them.

IF YOU GO TO CHURCH

Because it will make you practise what you have been professing.

IF YOU HAVE ANY BAD HABITS

Because it will help you to get rid of them, and to form good ones.

IF YOU ARE WELL

Because it will teach you how to conserve your vitality, and how to turn it to higher uses, and will yield a working philosophy of life.

IF YOU ARE VERY BUSY

Because it will monthly remind you of the safest and best paying business in the world, the attainment of conscious eternal life before leaving the body.

IF YOU HAVE LEISURE

Because it will embark you in a struggle which for success will demand your whole time and effort.

IF YOU DO NOT GO TO CHURCH

Because it will open to you the door of the true Church which is found in your own room.

IF YOU BELONG TO THE NEW THOUGHT

Because it will lead you from empty words to power with God and men

IF YOU SEEK MAGICAL ATTAINMENTS

Because it will set forth the power to produce them, and the only principle which will keep them and you from being a curse to the world: Consecration.

IF YOU ARE A PSYCHICAL RESEARCHER

Because it will investigate and report psychical occurrences, and promote the conservation of Self

IF YOU SEEK TRUTH AND RIGHTNESS

Regardless of prejudice, pleasure, happiness, comfort, wealth, position.

BECAUSE *The Prophet* appeals to so many various classes of people, it is supported by none of them, and is entirely dependent on the subscriptions of those who may be led to do so. When God wants the work to stop, this support will be withdrawn.

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THE GREAT RENUNCIATION.

A heavenly Voice from Heaven: Cut loose
From your proud Vessel, ere it be too late;
Its towing saves thee effort long and great.
But see: it steers not for thy destined mark.

Then friendly voices from the Vessel cried:
Beware lest thou be lost upon this sea;
Already once thou madest thyself free.
Then humbly suedst for towage through the tide.

Behold the many saints upon this Ship:
Wilt thou not trust thy destiny with them?
Is not for thee enough their diadem?
This time for ever will thy cable slip.

Then spake that urgent Voice from Heaven once more.
Cut loose thy bark, ere it have sailed too far;
They steer not by th' eternal polar star,
And only dream, while drifting, of the shore.

Cut loose: for vain thy steering towards the pole
While carried onwards in the Vessel's wake;
The fearful strain will thy small bark soon break,
Attaining neither earth nor heavenly goal.

Then pled that Voice: O change thy wandering course;
If thou cut loose, 'tis I shall steer for thee.
If I must go, I leave thee on this sea
To gnawing bitterness, and vain remorse.

And should thy bark be overwhelmed; what then?
O spend thy life so short in noblest song;
Bate not one jot from heaven desired, so long.
If thou must die 'tis like all faithful men.

I wrestled with the Angel Voice, and cried:
O wait until to-morrow, not to-day.
But stern the Voice: Thy better self obey;
To-morrow is too late for this rare tide.

All bathed in tears, I slipped the towing rope,
And soon by all I loved was left behind;
But angels came my broken heart to bind,
And filled my sobbing soul with heavenly hope.
ere followeth the Prayer of Consecration:

O heavenly Pilot, leave me not alone
Amidst these tides and currents all unknown:
For while I row I cannot forward see,
So, facing backwards, fix my gaze on Thee.

'Tis Thou alone canst tell if with the goal
I keep in line, while on the waves I roll.

O holy Helmsman, shining and serene,
I have but Thee, on whom my life to lean.

O steer my bark with all Thy heavenly skill
In strict conformity unto Thy Will.

When I forget, O call me back to Thee,
That I may reach those Towers I fain would see:

Those heavenly Towers wherein doth dwell Thy Light,
And souls are blessed with beatific sight.

O holy Helmsman, shining and serene,
Forsake me not! On Thee alone I lean.

O holy Helmsman, shining and serene,

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1906

THE PURPOSE OF THE BROTHERHOOD.

What is the purpose of the Brotherhood of the Eternal Covenant? To present in a comprehensible, reasonable, unmistakable, specific way the one only method to reach definite spiritual attainment.

1. Indefiniteness of Organized Religion.—The need of such a purpose is clear enough when we regard the condition of organized, established religions. In Roman Catholic circles it is recognized that it is not the purpose of the Church to make men moral, but to save them, whatever that may mean. On the other hand, the Methodist counts the moral man as one of the forms of evil, the great evangelist Moody also considering being "saved" or "converted," apart from morality. Other Churches spend time in reciting dogmas, and platitudes about sociology, leaving individual actual growth towards perfection out of their efforts: nay, holding as one of their dogmas that perfection is impossible. Nay, many consider themselves entirely "sanctified" yet have nothing in the change of life or definite spiritual attainment to show for it.

2. Indefiniteness of Mysticism.—Outside of organized religion, there is just as much indefiniteness. The Mystics claim such spiritual power and attainment, and yet they use words so foreign to scientific usage that it is difficult to find the place where their experiences touch objective ground, and what is exactly meant by them. Moreover, few of them ever teach plain, definite ways by which the same experiences may be verified by others. With many, the experiences would seem to be personal, for they cannot be produced again, which ought to be the case, if they were objective.

3. Definiteness the Purpose.—The Brotherhood of the Everlasting Covenant has set before itself the purpose of presenting to all as clearly, definitely, and scientifically as possible, the way by which immediate, specific, objective, uniform results can be attained by any one who conforms to the conditions set forth.

In order to accomplish this simplicity and clearness it has divided off the various successive steps into degrees, permitting no one to enter into a further degree until the task of the earlier one is measurably accomplished. Each Degree has been so simplified, as to present one and one only task, and the whole effort, in each degree, is to explain that one task so clearly, to analyze it so thoroughly, to inquire so minutely into the methods and conditions of success, as to make the way so plain that even the wayfaring man shall not err therein. While, however, every possible means of success is used, yet success must be attained before any further step is taken. Of course, those who belong to the Brotherhood might by deceit gain admittance to a higher degree, externally; but it would do them little good, for unless they had succeeded in the earlier task, all the internal work and growth would be kept from them by God, who sees all hearts.

4. Simplicity a Deterrent.—Whereas each degree is devoted to one single task, and none is permitted to advance until that

task be fulfilled, the great majority who may affiliate with the Brotherhood will, as in the past, grow disgusted because of the simplicity of the task, and because of their failure, and instead of bending all their energies to succeed in the one simple task, they will abandon it, rather than solve it. There will, therefore, never be but few who will have the courage to persist and succeed; but those who do will attain all that man can hope for or dream of.

5. Quality: not Numbers.—As the preceding paragraph points out, there can be no possibility that great numbers will join the Brotherhood, and succeed in it. "Narrow is the way, and few there be that find it." The purpose of spiritual attainment is the quality of it, immortality, not the assent of multitudes. Most religions have split on this rock. Thinking they had conquered the world, they were conquered by it. When converts came in, by thousands a day, at the point of the sword of Charlemagne, it was evident that the conversion could be of little value. The majority of the world is always worldly; consequently a church that is professed by the world has not conquered the world, but has become emasculated by it. The true church must always be in the minority.

6. Quality: not Long Life.—Nor is long life the purpose of the work of God. Often certain high levels can only be reached during certain temporary conditions, during the life of certain gifted individuals. Whenever more harm than good is being done, it is often wise to have sufficient faith in God to believe that He who raised up prophets in the past is entirely able to raise them up also in the future. But the purpose of the spiritual work must be efficiency, spiritual high-water mark. It is sure that there can be no sadder mistake than that the spiritual work must last any number of years, or permanently. The one main point, however, is that while it does last, everything be done to the greater glory of God.

7. Quality: not Wealth.—Another mistake about spiritual undertakings is that money or wealth is necessary for them. On the contrary, wealth has more often led to the dying out of spiritual gifts than poverty, when it came providentially. Simony is, besides, a terrible and subtle danger. And those who own property and securities must conform sufficiently to the world to hold these if they would keep them and use them to their best advantage. Such endowments are often temptations to trust to the arm of the flesh, rather than the arm of the Spirit. Sometimes God may bring wealth in a perfectly proper way; but it should be used immediately, not hoarded up; thus alone can perfect freedom be preserved. As evidence of this it is enough to point to the temporal possessions of the Papacy, with their secularizing influence in the past. But the purpose of any spiritual work is spiritual efficiency and power; which if attained is all-sufficient. The Pope who showed his wealth to Thomas Aquinas could not say, as Peter could, Silver and gold have I none; but neither could he say, Rise up and walk.

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bers, long life, or wealth, an organization can be but of little importance in the world, from a worldly standpoint. It is enough if it be a definite, well-traveled, narrow way, well-provided with sign-posts and shelter houses, as far as the steepness and narrowness of the way will permit. But does it exist for all? Hardly: on the contrary it exists only for those who are capable of embracing its opportunities. It is true, all can alter themselves, if they so wished, as to be ready for it; but since it employs no effective worldly means, it cannot hope to convert the world. Only those who are ready, and whom God may draw to it, will have anything to do with such a work.

In this sense, a Brotherhood such as this would exist only for those who love righteousness, abstract truth, and divinity—abstract principles, above all institutions, parties, personalities, kinship, earthly welfare and advantage, social success, family pride, personal pride, comfort and even fanaticism.

9. For Whom the Brotherhood Does Not Exist.—Similarly, the Brotherhood cannot hope to reach any persons who are satisfied with themselves; who propose in the future to keep the even tenor of their way, however good it be; whose sympathies are with any existing institution soever, as such; those whose lower nature, passions, affections, impulses rule their higher intellectual nature; who desire and need the present status quo to enjoy certain accidental advantages they may happen to be possessed of, through no merit of theirs; those who are satisfied to be so; by authority of any kind or any body; those who accept anything without thinking it out accurately to the very end for themselves; those who distract themselves from a mental difficulty, or refuse to think about it; who hold right principles in the abstract, but in the concrete never apply them, or take good care not to study farther, so as not to have to apply their right principles;—for all these persons, or persons like any of these, however good they may be, the Brotherhood can do nothing, but pray.

Nor let the mistaken impression arise that there would be anything in common between the Brotherhood and any reforming political parties, whatever their name, socialism, anarchism, collectivism; nay, even prohibition of liquor. The spiritual man must not only renounce some parties, but all parties. He will not seek to destroy an institution, but will merely retire from it, and resign its possible advantages. In other words: his business is not reform of others, but first and last, reform of himself, which in God's time and way will mean the true and proper reform of others, as there is as much contagion of good, as there is a contagion of evil.

There is no danger to the state from the withdrawing from active citizenship of such persons, for they can never be but very few; and their necessary disorganization would rob them of any power against the state, even if they were to become many. So the world need not fear them; it may with safety despise and neglect them. Nor is it pride which forces the truly spiritual man to do all this; it is only the sad fact of experience

THE PROPHET.

that the Still Small Voice will not take charge of a man entirely until that man has entirely resigned himself into the Will of God, as the Voice alone and his own reason, may direct. This is the compelling element for such a course; it is not fancy, or spiritual pride, as anybody may find out for himself, if he will try to hear the Still Small Voice, unmistakably, certainly, and continually.

10. Human Weakness.—Let not the reader of these lines imagine that the writer is setting himself above others, or claiming perfection, or infallibility, even for the Brotherhood, if not for himself. Nay, the past history of the Brotherhood, although it has shown serious results for good or ill, as a two-edged sword, has yet been human, very human, in its mistakes, and failures. And moreover, none is infallible; and whatever a man do, there is always the fearful possibility he may be mistaken, or unwise. Pushed to its furthest limit, the question resolves itself into what sanity is; and however easy that question seem to the vulgar, every thinking man knows how difficult it is to get such a definition accurately. So, the spiritual man will be so humble, yea, will not hesitate to be humble to the utmost possible degree, and always acknowledge it is possible he may be mistaken, or misguided, or foolish; yet will he say with perfect confidence, that he has never flinched from the highest light; that he has never forgotten to see to it that his highest light was the light that was the highest possible; that he has never interfered with others, so as to force his light on others, and that he has trusted to the uttermost in his God, and prayed, that he might not be confounded, might not be suffered to be misled; and that if he be wrong, he prays to be led right; but that he has never permitted expediency or success to have the slightest influence on his principles; that he has trusted results entirely into the hands of the God of Righteousness, Truth, and Justice.

O, Lord, in Thee have I trusted; let me never be confounded.

WOMEN'S DEPARTMENT

Conducted by Miss Rose Boyd

INTRODUCTION.

What is the need of a Women's Department in a magazine professing to teach holiness? Is not Holiness one, and invariable? Is there one holiness for men, and one holiness for women? Are not the phenomena of consciousness, are not the souls of both men and women the same? Is there not one wide heaven for both? Have they not one Divine Paternal source, and were they not born from the same parents? Are they not capable of learning the same things, of writing and speaking as much as men? Do they not belong to the same human race, as much as men? Do they not belong to the same human race,

- and consequently, is their goal not the identical human holiness?

Yes. But in order to attain the same holiness those who live under different circumstances need different advice and different means of reaching the same holiness. And this Women's Department is called forth by the many circumstances which characterize the life of a woman, as apart from that of a man.

First, the difference of physical body; the specific female physiology; then the differences of weaker sensitiveness, and greater delicacy of health. Then the difference of build and vigor.

Second, the differences of dress. Entirely apart from the desire to be fashionable, it is undeniable that the radically different fashions of dress for men and women must have some influence on the general conduct of life; even if it were nothing but the daily tiresome details of the present dress of women. There is the added difference of purpose of dress, in man and woman, namely, utility and beauty.

Third, the difference of education. Even with colleges for women, the great majority of the latter receive but a smattering of learning, and the ideal influence of such methods of learning must count for much in women's life, especially as the most important part of college education is perhaps not the number of facts memorized, but the character developed.

Fourth, this difference of education continues in the difference of occupations. Though many professions are being thrown open to women, yet the inevitably domestic nature of some part of woman's life must force her to meet problems different from man's; perhaps not less nor greater, but different.

Fifth, the desire for and motives of modern social advancement must inevitably be different for men and women.

Sixth, deeper than all this, lies the maternal instinct, quite apart from the experiences of child-birth and pedagogy.

Seventh, deeper even than this, are the psychological differences of preponderance of various mental elements. The emotive life of woman can only be contrasted with the cognitive, ratiocinative life of man. For such differences there must be differences of sides of character to be developed, at the very least.

All these differing conditions, which finally can only be understood on either side by a person of the corresponding sex, demand separate methods and practices for the attainment of holiness. And for this reason Miss Rose Boyd will from time to time contribute articles and answer such demands as may be made on her wisdom and experience, for the purpose of the attainment of perfect consecration to God, to begin with, and further, to those who succeed in this, to all that will be necessary to attain the full Beatific Vision.

BROTHERHOOD NOTES

DAILY NOON PRAYER

HOLY FATHER, bless our Brotherhood to us, and us to it. Grant us Thy Light, that we may walk aright. Let our Consecration Vase burn within us when we forget it. Preserve us from ourselves, lest we lose our way in the darkness of our own desires. Pure, tender, and true, grant us to become like Thee divine, both now and evermore. Amen.

BROTHERHOOD GREETING:—May all the Holy Angels watch over you, and may you watch for the Holy Angels.

There will be every Sunday afternoon, from 4 p.m. to 4.45 p.m., at the local Brotherhood Room, 1608 Montgomery Avenue, Philadelphia, a Devotional Meditation, led by the Secretary. Whosoever may feel led by the Spirit, whether member or not, will be heartily welcomed. No personal invitations are issued, it being preferred to leave the attendance in higher hands. If the work is of the Lord, He will care for it. There is no offering of any kind at these Meditations. Their support is also left to the guidance of the Lord.

There are also Beginners' and Advanced classes in Memory-training, Literature, French, German, Italian, and Spanish, held at the same place on week-day evenings. There are no fees. Prospective members will communicate with the Secretary.

The Secretary received the following in answer to a request to be released from the signed promise of conformity to the Episcopal Church demanded of all who seek its ministry. It was not an opinion or theory, it was a condition which confronted the Secretary, and forced him to take this serious step. The Still Small Voice will not take entire charge of a life which is under any obligations to any organization.

COPY. The Church House of the Diocese of Pennsylvania,
Twelfth and Walnut Streets, Philadelphia, January 24, 1899.,
The Bishop's Rooms.

My dear Guthrie:

I have complied with your request, and enclose a copy of the form in which the declaration which constitutes your formal release from the obligations entered into by you at your Ordination was pronounced. I have not done this without pain, which it is true finds alleviation in the certainty that your desire for such release has not been occasioned by any moral delinquency on your part.

I want to assure you of my entire confidence in your Christian character, and my firm belief that in asking me to take this step you felt that you were doing the will of God concerning you.

I assure you further that this severance of official relations will in no wise diminish the interest which I have taken in your welfare, and that I shall ever pray that the Holy Ghost may guide you into all truth and duty and cause you to abound more and more in the knowledge and love of God; and that I am

always
always

Affectionately yours,
(Signed) O. W. WHITTAKER
Affectionately yours,
(Signed) O. W. WHITTAKER.

FROM PAPERS BY MEMBERS.

ON IMPROVING OUR LIVES.

Almost any one, if asked whether his life needed improvement would say with a sigh, yes, I suppose it does, and then go on in the same old way. But we, who are in earnest, must do far more than this. We must not simply say, Yes, it needs improving, but we must face the issue squarely—we must examine ourselves searchingly, decide wherein the faults are the greatest hindrances, and then hammer away at those particular things until we make an impression.

Froude says, "You cannot dream yourself into a character, you must hammer and forge yourself one," and these are good words to think of, Hammer, and Forge. Nothing in the physical or intellectual world is gained without effort—then why shall we expect spiritual blessings to fall like ripe cherries, simply because we wish for them?

More and more the conviction forces itself upon me that nothing is impossible; that if we will only do our parts thoroughly, earnestly, and with all our hearts, all things good may come to us—and when we fail we may know that in some way we have erred, that we alone are at fault, and that it behooves us to find in what particular spot the weakness lies, and to repair the breach.

Let us rise again and again above our failures, until we reach that goal of perfection which is promised beyond . . . then may we hope to be guardian spirits to watch over other souls and comfort them in their failures and strivings. May the Heavenly Father grant to each member of the Brotherhood strength to persevere.

CORRESPONDENCE

In your Brotherhood you seem to reverse things; first the most difficult thing of all, entire consecration, and then later the easier and less divine things, perhaps, conscious spiritual attainments.—E. F.

Yes, and for several reasons.

The seeker after Light should know at the very beginning all that will be required of him, namely, all that he has. To leave this lesson till later makes the lesson often more painful; in no case is it diminished. It is better to know the full cost before starting, rather than try to hide one's own head in the sand, as the ostrich does, at the approach of anything disagreeable.

Secondly, because unless the consecration be first made, there are nine chances to one that the seeker after Light will lose his way in the mazes of the inner realms. If he ever keep on the right way, he has to come to this Gate, anyway, so he might just as well start right and save time.

Thirdly, because it is the only chance not to seek power for selfish reasons, which, sooner or later, means spiritual death, than which no hell is worse.

Other spiritual orders attract the seeker by offering attainments and methods first; but the proper thing is to give first consecration, and let God afterwards give the attainments when He sees fit which will be as soon as the seeker is really ready for them—He sees fit, which will be as soon as the seeker is really ready for them—a matter of which God alone can be an accurate judge.

SIX PLAIN INSTRUCTIONS
HOW TO BECOME DIVINE

BEFORE PHYSICAL DEATH

DEVOTIONAL MEDITATIONS

BY

KENNETH SYLVAN GUTHRIE

A.M., *Harvard*, Ph.D., *Tulane*.

THE
PROPHETIC PUBLISHING COMPANY

POST OFFICE BOX 9

MEDFORD, MASS, U.S.A.

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OF COMMUNION WITH GOD

By *Kenneth Syrian Guthrie, A.M., Harvard, Ph.D., Tulane,*
In Four Books: *Of Love; Of the Presence of God; Of Adoration; Of Peace.*

It was the aim of the Author to write a book of *Devotion*, freed from the MYSTIC INCOHERENCE of the *Theologia Germanica*, and from the repulsive BLOODY DOGMATISM of other books that have frightened so many souls away from personal communion with God by identifying in their minds *Devotion* with the immoralities of *Variousness* and *superstitious Fanaticism*.

How far this attempt has succeeded the following words tell:

THE LITERARY WORLD: Is not unworthy to be laid alongside of GOLD DUST and the IMITATION AS FOOD FOR THE SOUL IN ITS MOST SACRED HOURS. Are these meditations all your own, Mr Guthrie, or are they translations or adaptations? . . . Not very long ago, in speaking what were intended to be words of high commendation for a little devotional work . . . we used language which has been erroneously and unfortunately interpreted as implying a doubt of its originality. Perhaps our language was open to that interpretation, though in comparing the book with GOLD DUST and the IMITATION, and asking the author in a tone of friendly familiarity whether his meditations were his own, or the adaptations or translations of another's, we meant not disparagement, but COMPLIMENT, and to signify our sense of the UNUSUAL MERIT of his pages. We wish now to make the expression of that sense plain and unequivocal, and to say in so many words what we aimed to say then by implication, that the book, though small and easily to be overlooked, IS ONE OF THE STRIKING AND REMARKABLE BOOKS OF ITS CLASS, THE LIKE OF WHICH SELDOM APPEARS, and that Mr Guthrie is its true author.

Dr MIEL, Ed. L'Avenir: I have read it with as much interest as edification and cannot but congratulate you for having thought, felt, and written it. All the characteristics of the truly Christian Life are there presented in an attractive and impressive manner. Though short it is complete. The spirit of Christ breathes throughout all its lines. It should become the Vade Mecum of every Christian.

THE LIVING CHURCH: A valuable little book to promote devout meditation.

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BISHOP GAILOR, of Tenn.: Is admirable. I like it very much, and believe it will be helpful to all devout people.

THE CONGREGATIONALIST: It expresses tender spiritual sensitiveness . . . It will be found helpful by many, and is prettily printed.

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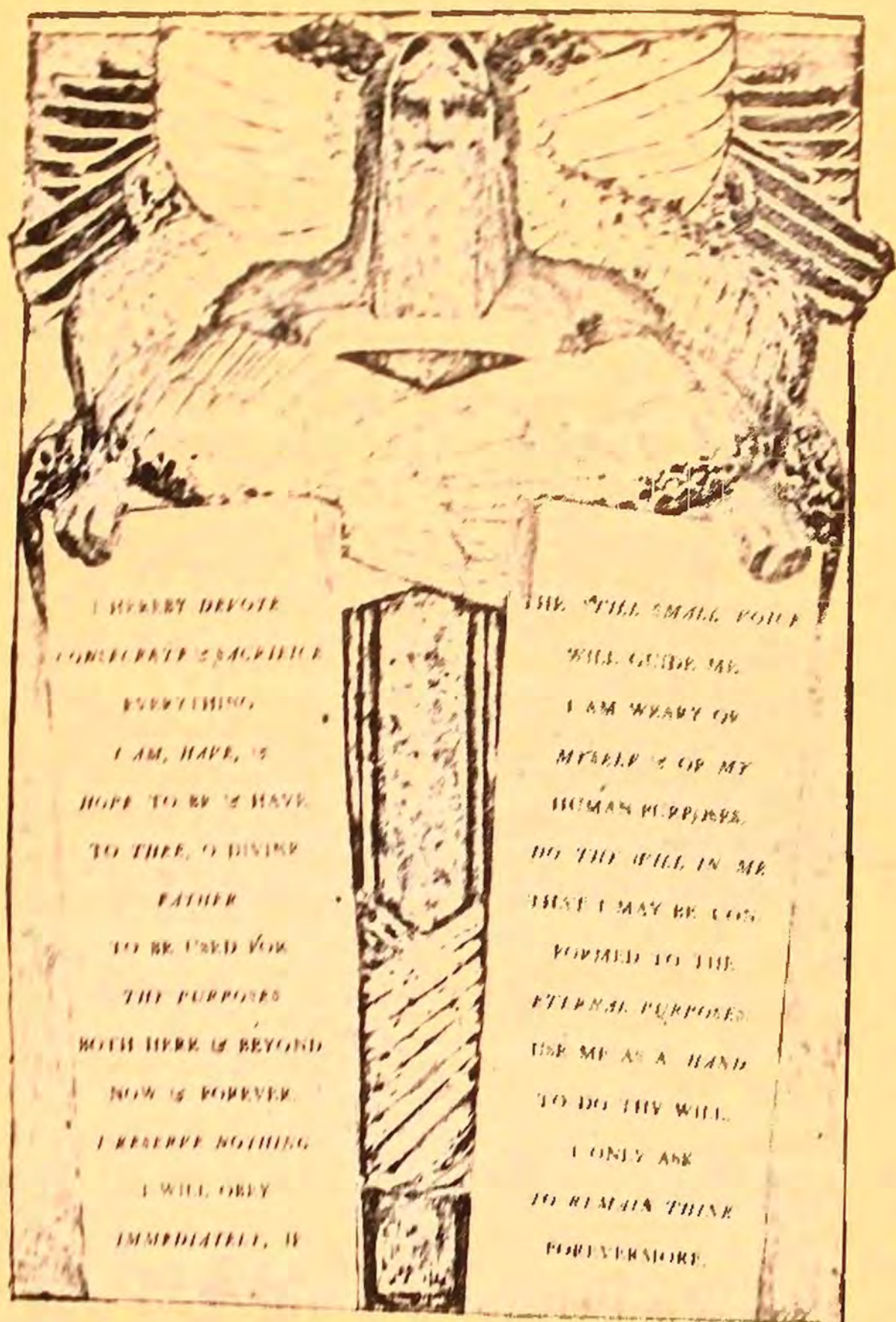
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I HEREBY DEVOTE
CONSECRATE & SACRIFICE
EVERYTHING,
I AM, HAVE, &
HOPE TO BE & HAVE
TO THEE, O DIVINE
FATHER
TO BE USED FOR
THE PURPOSES
BOTH HERE & BEYOND
NOW & FOREVER.
I RESERVE NOTHING
I WILL OBEY
IMMEDIATELY, IF

THE STILL SMALL VOICE
WILL GUIDE ME.
I AM WEARY OF
MYSELF & OF MY
HUMAN PURSUITS.
DO THE WILL IN ME
THAT I MAY BE CON-
FORMED TO THE
ETERNAL PURPOSES.
USE ME AS A HAND
TO DO THY WILL.
I ONLY ASK
TO REMAIN THINE
FOREVERMORE.

DEVOTIONAL MEDITATIONS

MEDITATION FIRST

IMMORTALITY

The following Instructions are sufficient to lead all who will give themselves the trouble of complying with them in their daily lives to the knowledge of all truth, and to all perfection. They are put forth positively, without attempting to dispute or to convert. Gladly and freely what they have to offer is given. It is for the reader to take or leave. They would oppose none except as the statement of truth implies the unmasking of error.

These Instructions attempt to develop the subject of the deification of man logically, as follows: Immortality first, then Mental Development, Regeneration, the Everlasting Covenant, the Intelligible Light, and Practical Methods last.

The first Meditation considers Immortality first as Immortality proper, then as the Bourne of Death, the Certain Present, the Two Ways, Transitoriness and the Mental Principle of Utility.

1. *Immortality Proper.*—This is, after all, the chief aim of human endeavour. Let us consider any actions that are called ‘good’, such as feeding the hungry, clothing the naked or refreshing the weary. Is not the essence of these all to prolong the stay in the world of the human spirit? The main endeavour of goodness is then to prolong life, physical, mental and spiritual.

Much has been done to prolong life physically, through sanitation, medical attendance and, above all, hygiene. So much has been thus accomplished that the death-rate has been perceptibly lowered

lowered and the average age at death increased. So far, so good.

But this is only, so to speak, a single drop in the bucket. The ideal would be to prolong life for ever; and the universal desire for some such state is revealed in the persistence of the belief in a physical resurrection to eternal life. Persistence of existence, immortality, life eternal, or whatever it be called, is the *shibboleth* of all religions, creeds, and doctrines. This is the promise which all prophets have made; this is the cry which has arisen to God from every part of the globe. The problem is, *How to attain eternal life*; and whosoever may succeed in discovering even an approximate method only is deservedly hailed as a benefactor of mankind.

The first step in the solution of the problem must be a clear understanding of the nature of the desired immortality. Endless survival of the physical body when decomposed among the elements of the earth is of no value to the soul, and because it is assured is not in need of effort. Mere surviving the shock of death of the body by the consciousness may be, even when demonstrated, only temporary. The belief in an eternal existence for all after decomposition would hardly be warranted by the externally unattested revivification of a single man before decomposition. Mere blind unattested credulity is either childishness or insanity. If we want immortality at all, it must be a conscious, tangible, demonstrable, permanent state, which may be consciously attained before death, so as to be sure of it. Such is the Immortality we seek.

2. *The Bourne of Death*.—Whatever be our expectation of immortality, one fact is certain to-day: Death. We shall all pass away from this earthly tabernacle of the flesh and bones of the body.

Let us not hesitate to look this fact in the face. Let us not do as the ostrich and imagine we can propitiate or avoid danger or unpleasant facts by hiding our heads in the sand at their approach. Rather, let us, at least, face the evil boldly, and see if there be no remedy. And even if there be none, let us study its conditions and laws both to be prepared for it, and to avoid it another time.

One of the most certain facts about the change of death is that

we know nothing that is certain about the state after it, if there be any. We know not if there be beyond possibilities of moral progression. We may gladly, with Tennyson, hope the larger hope; but, as far as we know, all moralisation is connected with a body, as instrument of sanctification and self-control; and we have no shred of evidence pointing to a moralisation without a body; we know not, we cannot tell.

This brings us to *The Certain Present*, the third topic. No law of human life applies with greater power to the spiritual life than the one vulgarly expressed in the maxim, A bird in the hand is worth two in the bush. Of this life, its opportunities, powers and functions, of all this we are certain. Of the state after death, on the contrary, we know little or nothing, and the little we guess is contradictory. As God is just, he will not expect us to stake our salvation on something concerning which we know little or nothing. We may therefore consider God's confining our knowledge to this life as a sufficient indication that he permits us, nay, advises us, to omit consideration of it, and to centre our attention wholly, and to stake our salvation on this present life. And this for two reasons. First, because Reincarnation, which is the only theory that has so far even pretended to account for the vicissitudes of this life, is at best only a dream; a beautiful vindication indeed of God's ways with man, but yet below demonstrability. And secondly might we omit consideration of the future life in our calculations, since it is powerless to alter the moral status. It is not magical. It is natural. It is only a change, a passing beyond. If the spirit survive, it will remain the same it was here. The unclean will be unclean still. The wise will remain wise. The murderer will not be suddenly transformed into an angel of light. The murderer will remain a murderer and the angel will remain an angel. There is no such thing as drifting into perfection; no such thing as gravitating into heaven. People fall downwards, not upwards. No man drifts upstream. According to the Law of the Conservation of Energy, we shall be beyond not more than we are here, but less. Conscious, determined effort is

the only imaginable means of moral progression and sanctification, while nobody will dare to assert that death is anything but a destructive, passive process. For these two reasons, we dare not risk our salvation on so great an uncertainty as the future life. Nay, we dare not. God knows all things; and it is entirely possible that He may hear a full harmony resulting from our partial tones; but, unfortunately perhaps, we only hear the latter, and are responsible for them. We must work on the principle THAT WE NEVER SHALL BE MORE THAN WE CAN BECOME BEFORE DEATH. Let me find the best salvation I can before I die; the rest I am willing to leave to God. So Angelus Silesius says, *Who gains not his kingdom here will never be a king beyond.*

As has been suggested, salvation is the successful solution of the problem how to delay, minimize, and resist death. This is the fourth topic, *The Two Ways*.

There are two ways of meeting death, passively or actively. The passive way is that of animals, who, drifting on the tides of brute instinct, blindly suffer death whenever the time comes. The active way is that of intellect, possessing the power of recognizing facts, laws, opportunities, problems, and directing the life purposively according to them. These are the two ways; which will you take? Those in whom the animal nature is dominant unconsciously and hopelessly drift into the passive way; but with those in whom the mind has attained a sufficient degree of independence, spasmodic efforts to embrace the latter, and fitful gleams of it occur sometimes. But this can only take place when the mind has already a moderate ability to reflect upon itself. How difficult, would it seem, is it to learn the lesson, that greater than he who ruleth a city is he that ruleth HIMSELF!

5. *Transitoriness*.—At death, the violinist must leave his violin behind him; the pianist, his piano; the painter, his brush; the weaver, his loom; the printer, his press. If, then, he have devoted his whole life and energy to this, must he not, when at death forced to move on, leave his very life behind him? But if his life have

consisted in that which makes for moral character, and clearness of mind, this will he retain to all eternity. Happy he who knows how to discern the things that are visible and transitory, from the things that are unseen and eternal.

6. *Utility*.—Stated in its lowest terms, the problem is as follows: Given an individual life at birth, with a certain amount of vitality, of brains, of spiritual development, of opportunities, all this endowment may be looked upon as so much capital. The problem is how it can be laid out to best advantage! There would be no problem in the matter if only one way of employing the capital were possible. A young man, for instance, may spend a fortune on the pleasures of the senses, or he may employ it to educate himself. So also with his endowment of vitality, mind, and opportunities. He may develop his body, or his mind, or his spirit. Which will he do? It is a question of business sagacity demanding, like any other serious business decision, much careful deliberation, much wisdom, much far-sightedness.

7. *Conservation*.—Concerning this problem one thing is certain. The *capital* with which a soul starts will never increase. It can only diminish, as the years roll by. The question is not, how much he will make; but, how many of his fast-passing possibilities he will save out of the wreck, by realising them. How much of his capital will he be able to put out at interest, instead of consuming it directly? How many of those rare, fatal opportunities, when in a moment a soul may make or mar its whole destiny, will the soul discern and improve? How much independence of consciousness will it harvest from its present pleasures and pains? How much of his vitality will he, during this sea-voyage be able transform in such a manner that the inevitable ship-wreck of the death of the body shall not be able to affect its survival? How much treasure will he have managed to lay away in heaven, where alone moth and rust do not corrupt, and where alone thieves do not break through, nor steal? In the last resort, therefore, the problem of immortality is the problem of *CONSERVATION*; how to diminish all of the various destructive processes,

and to increase all the constructive processes of the entire human organism. And this is indeed the specific field of enquiry of the whole of these *Devotional Meditations*.

Whoever will, may; but because of this individual element of judgment it is not a matter for one person to settle for another. Yet the immutable divine laws in the matter may be stated, and the problem driven home, if perchance any soul listen and amend its ways ere the day of grace for it be over.

*Foiled by our fellow-men, oppressed, out-worn,
We leave the brutal world to take its way,
And, Patience, in another life, we say,
The world shall be thrust down, and we upborn.
And will not then th' immortal armies scorn
The world's poor, routed leavings? And will they
Who failed under the heat of this life's day
Support the fervors of the heavenly morn?
Nay: the energy of life may be
Kept on beyond the grave, but not begun;
And he who flays not in the earthly strife,
From strength to strength advancing, only he,
His soul well-knit, and all his battles done,
Mounts, and that HARDLY, to eternal life.*

MATTHEW ARNOLD

MEDITATION SECOND

MENTAL DEVELOPMENT

The problem of Conservation applies, in the first place, to the mind, as mental development, which will here be discussed under the following seven heads. First, psychology, then Inter-relation of Mental Freedom and Control of the Body; Freedom of Thought, Control of the Intellect, Control of the Body, Independence of Soul, and last, present Immortality.

1. *Psychology*.—It is plain that, before using a term, it must be defined; and yet, the slightest definition of a psychological term implies a provisional psychology. The seven-fold division of the nature of man may be simplified into a threefold division : the Body, or that which is dropped at death, having been assumed at birth. The Intellect, a growth of the former around the Spirit, the eternal part. In short, it is possible to contrast on one side the Passions, Senses, and Affections, and the Mind or Reason on the other.

In all persons, more or less, both of these elements are present. Yet, generally, the Body is predominant, the Mind being, especially in early childhood, wholly quiescent. The Body grows of itself. The Mind needs conscious development. The mind grows by effort, the body by drifting. The struggle of life is to evolve the mind so that it will be first fully self-controlled, secondly, that it control the body, and finally that it grow wholly independent of the body, and self-depending, untouched by lapse of time.

This distinction between the Passions and Reason may be made more plain by contrasting the two poets, Whitman, the poet of the flesh, and Matthew Arnold, the poet of the spirit. Whitman, beyond shame, takes the trouble to state explicitly that one would remove from his writings his chief message by expurgating from them

what he himself calls *Animality*, which he preaches not negatively, but positively, consciously, aggressively, proselitizingly. Arnold, the poet of the spirit, the apostle of culture, exhorting man to rally the good in himself, warning him that eternal life can be achieved only through dogged persistence in well-doing even at the cost of suffering. The aspiring satyr glories in approaching dissolution; the hero of self-conquest achieves further achievements beyond death.

2. *Interrelation between Mental Freedom and Control of Body.*--

The above distinction between Flesh and Spirit, Passion and Reason explains the nature of both the carnal and the spiritual life.

The carnal life is any life, howsoever refined, cultured or luxurious, which in eating, dressing, or sleeping, in loving persons and animals, in dealing with the world, in working, in amusement, the promptings of the automatic lower nature, or of the passions are followed. Reason serves the passions, and obeys them. It is permitted free play as long as it confines itself within their limits. The man eats and drinks according to the flavor and delicacy of the food not his physical requirements. He will lie or steal for the sake of relatives and friends, when it is to their advantage. He sleeps unconsciously, already half-dead, not just as, and when, and how he pleases, but as long as, and when, and how the flesh desires; which is sometimes very inconvenient; and sometimes poverty is a blessing in that it forces men to learn the love for activity. Persuaded by some emotion or passion, he believes devoutly what he can neither understand or investigate; and is content to have his sins remitted either by ritualistic magic, or upon payment of money. He studies and reads when he is in the mood; he laughs and jokes away his most precious hours and years.

The spiritual life is any life, howsoever hard or lonely, which in eating, drinking, and dressing, in loving and dealing with persons and animals, the reason, in its highest manifestation as conscience, alone guides, controls and transfigures each automatic instinctive movement, each affection, each passion. He eats exactly when, how, what, and as much as he needs. He never lies down to sleep

without deciding how and till when he shall sleep, and makes his body obey these instructions. He loves and obeys Morality, God, more than men, institutions, or ideals. He achieves Immortality by paying all his moral debts.

The spiritual life is therefore above all other things definite: for *definiteness* is the very essence of consciousness. It is not passionless, which would mean worthless, as the passions are divine, and the only means through which a man may hope to accomplish anything. But not till they are wholly controlled by Reason do they become *reasonable*. By the very fact that the carnal life is constituted by the sway of the Passions over Reason, would it not seem that this carnal life was *unreasonable*? Thus the spiritual life is both Control of the Body, and Freedom of the Mind; either implies the other. This leads to the following five consequences.

3. *Freedom of Thought*.—It is evident from the definition of the spiritual life that it can be led successfully by him only who is willing or able to waive all preconceived notions, whether dogmas or prejudices, and follow no guidance other than his inner light, or in other words, the Guidance of the Spirit. Most people say, Dear God, lead me, guide me, teach me; but remember, Thy Guidance must be orthodox, or I will none of it. It must confirm my prejudices, and sanction my passions. But surely if the Guidance is to teach only what we know already, what is the use of it? Freedom of the Mind from the Flesh thus implies freedom of Thought from Prejudice or Dogma. This is therefore not immoral; but, since morality means the supremacy of the conscience, without freedom of thought absolute morality is impossible.

4. *Control of the Intellect*.—If we are monists, we will understand in how real a sense thought is motion, physical motion being elemental thought. This identity holds good in the human body. Body and mind quiet or excite each other. To quiet and control the body, the mind must be quieted and controlled first. The intellect must be disciplined until the inner self, the spirit, can pick up and lay down any thought at any time, just as the hand would

pick up or lay down a book. Facts and sentiments can be memorized, and the mind may be drilled to follow long trains of thought consecutively. Let the mind be the tool of the soul; the soul should never be the plaything of random ideations, which are not worthy to be called *thoughts*. Many human beings are little more than *bundles* of ideas, instead of forming coherent thought-systems. Souls must train themselves to become worthy of their destinies of being Assistant Judges on the Great Day in judging themselves.

5. *Control of Body*.—Because God made it, each portion of the body, each affection, each passion is good. But as God made them, each one occupies its proper, reasonable relation to every other. To make them again good, it is only necessary to control them by reason. The natural way to do this is to sit still, sending thought into each part of the body till it obeys. And it is necessary to enforce the obedience of every part of the body not by turning the eye on it, but by *thinking in it*. Persistent practice will make this possible, and thereby drive out all diseases, and transfigure with divine light.

6. *Independence of Consciousness*.—By thus drilling the intellect, and controlling the body the whole nature will gradually be rationalised, that is, moralised. The spiritual consciousness will begin to glimmer through the calmer intellect. A new consciousness will be experienced which will persist though the body sleep or wake. Not until this eternal consciousness be attained can the body be finally subdued. Does any expect to remain controlled while the controller is absent, or, to all appearances, dead? Need any be surprised if the enemy spoil the tower while the strong man is intoxicated with sleep? There is, ultimately, only one method to attainment: eternal consciousness. For, since no misfortune can occur while we are awake, would we avoid one, so must we be awake always. Eternal vigilance is the price of liberty.

7. *Present Immortality*.—This eternal consciousness, wholly independent of the body, is as much immortality as we will ever get, or can get, or want to get. What more immortality does anybody

want, than the independent assured survival of the normal consciousness? Unless immortal consciousness be attained before the body's dissolution, all probabilities would indicate that souls will, just like here, sleep periodically. Whether, beyond, other opportunities of developing immortality will occur — which would seem to demand another physical body, — we know not, nor dare risk salvation on such a chance. Here, to-day, we are sure of the opportunity. The only cost is the least bit of careful, persistent effort. And he who succeeds gains access to absolute truth, perfection, and the Beatific Vision. So much, at the price of a little mental effort, a little intellectual discipline! Who is fool enough not to set about getting the *Pearl of Great Price*, the *One Thing Needful*?

*While the hair is black on thy head,
While thy soul still looks through thine eyes,
While the heart still pours
The mantling blood to the cheek,
Sink to thyself, o Youth,
Fearn to the greatness of Nature,
RALLY the good in thyself.*

MEDITATION THIRD

REGENERATION

What is the central point of religion? A new and higher life. If it be this, it must be a con-version, a changing of the heart, a new life, a closer walk with God. How can this be expressed better than by the beautiful metaphor of the *second birth*? A terser word is Regeneration; and as none can see the Lord without this second birth, it is not too much to say, None shall see the Lord without Regeneration. True, there is no need of Regeneration to talk about the Lord. But the answer to those who insist that Regeneration is not necessary is as follows: do you see habitually God's Holy Ones face to face? Have you heard, ear to ear, the very Voice of God? Your answer will show whether or not you have been admitted within the Veil; and if you have not, your assertion is of no value. Only the opinion of the expert deserves consideration. Is it not, in any case, wiser to postpone your doctrine that you can enter Heaven without Regeneration until you have attained the same if not greater results without it?

Regeneration is the absolutely inexorable prerequisite of actual touch with God. Its discussion is somewhat hindered by the difficulties, extent, and technicalities of the subject. Those who desire to study it minutely should consult Dr. Guthrie's work entitled *Regeneration, the Gate of Heaven*,* where they will find the detailed proof of much that can be apparently only assumed here.

1. *Difficulties of the Subject.* — There are several difficulties connected with the subject. First, that of the apparently incredible nature of the results of Regeneration attained by those who have successfully practised it. Incredible as it may seem to develop the abi-

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CHARACTER-STUDY DEPARTMENT

INTRODUCTION.

1. Character-Study: its Necessity.—Holiness is only amendment of character "writ large." But to amend character accurately, it is necessary to know (1) the ideal to be attained; (2) the present state, and (3) the methods to be employed to alter the actual into the ideal. The first of these elements is expressed by the word "holiness," and although for the present every person may have a different ideal of it, as soon as that ideal is attained, God will have revealed a higher one, so that if a person realizes his own ideal he will sooner or later be led to the full ideal of being the Anointed One of God, a Holy One. The third of these elements, the Brotherhood of the Eternal Covenant seeks to furnish, offering to its members successive attainments and the necessary methods, to be earned, not bought for money. But for success the second element is absolutely necessary. Alteration can only come when it is perfectly clear just what needs what alteration into just what. Not till then can definite and effective work be done in character-betterment.

2. Character-Study: its Method.—It is one of the miracles of history that till now character-study, the one all-important thing, has been left to the tender mercies of quacks and charlatans. It must be undertaken in scientific spirit, cutting loose from all antiquated tradition and astrological superstitions. The first step in this direction is a new nomenclature. Words are things to charm with, and the old nomenclatures are hopelessly misleading. Moreover, something which will not bear translation into everyday terms is not objective. But such a translation most method. General reflections on character, as if all human beings were all alike, are necessarily inaccurate, and only true if extremely general. Accuracy demands further distinction into types or classes of characters, general as even this greatest attainable accuracy is. Lack of observation permitted the belief that each man was different from the other, or that all were alike; just as before chemistry there were only four elements, earth, air, water, and fire, there being now almost an hundred. So with diseases: only the physician who investigates accurately many cases of disease, discovers that they fall into definable classes.

3. Character-Study: its Basis.—This division of human beings into classes of character has been noticed and announced in one way or another ever since the dawn of history; but unscientifically, and superstitiously. The latest scientific attempts at defining "temperaments" have been equally futile. Galen, Empedocles and Hippocrates have of course been left behind. The basis of excitability, as with Haller, is however so vague and contradictory, that it has also been left behind, together with Kant's interpretation of "sanguine," "melancholy," "choleric," and "phlegmatic." Wundt has taken as basis the strength

and rapidity of emotion, but this is just as unrecognizable, changeable, and vague. There is but one safe basis: physiology: but more advanced than Galen's. And this is the basis which will form the schemes here outlined.

4. Character-Study: its Opponents.—The opponent of character-study is crude hereditarianism. Heredity absolute, such as most materialists advocate, would entirely dispose of individuality. But while not denying the full force of heredity, scientific experiment and observation will prove, *a posteriori*, that such classes do exist. How this comes about, and the definition of the sphere of heredity must be discussed by itself. As predestination would destroy morality, so heredity individuality; but "*a posteriori*" investigation shows that both exist as legitimate facts of science; hence predestination and heredity must be restricted in sphere or changed in significance. To deduce from them "*a priori*" that morality and individuality do not exist, as many pretend to do, is surely unscientific, to say the least.

5. Character-Study: its Classifications.—Taking physiology as a basis, it may be assumed that there will be as many types of character as there are important organs in the body, the prepondering activity or weakness of any particular one characterizing one type.

The more general division of Temperments may be based on the more general division of vital functions: (1) the intellectual temperament, or mental, directive temperament, in which these functions—the head, neck, and shoulders,—preponderate. (2) the maternal temperament, or vital, conserving temperament, in which these functions—the breast, heart and solar plexus,—preponderate. (3) the paternal temperament, in which these functions—the reins, creatives, and the inguinal plexuses,—preponderate. (4) the Executive temperament, or mechanical, laboring temperament, in which these functions, the knees, ankles, and feet—preponderate.

That such a scheme has biological authority is shown by beehives, where the one individuality, the hive, is divided in an analogous manner, between the queen-bee, the males, the drones. Each of these functions have specialized, organized, so to speak, in the different classes of bees. And so in a certain sense men, though infinitely more developed, by their innate character are fitted to taken in the "social organism," as it is called, their proper places. Only on some assumption such as is made in our scheme, can one talk of the "social organism" without hyperbole. On the contrary, if experiments shall verify this scheme, there will be biological and physiological reasons for speaking of such an "organism." Hence the above supposition is not only in harmony with, but actually demanded by modern sociology.

These temperaments are again divided each into three character-types, answering to the general character, but standing to each other in relations not unanalogous to the "families" of chemical elements: as in the syllogism, or the process of human

acter-types, answering to the general character, but standing to

thinking, or the methods of human economic production: first, statement of the facts, precepts, major premiss, materials; second, adaptation and synthesis of the facts, concepts, minor premiss, fitting together of materials; third, result, idea, conclusion, finished product. These three stages may for short be called those of materials, synthesis, and product. On this basis each of the temperaments can be specialized, assigning each one of the character-types to the preponderance of one of the twelve vital physiological organs mentioned above.

Temperaments: Intellectual, Maternal, Paternal, Executive.

Type-Stages: Materials, Synthesis, Product. (B) Brain, (N) Neck, (S) Shoulders, (C) Chest, (H) Heart, (P) Solar Plexus, (R) Reins, (G) Creatives, (T) Thigh, (K) Knee, (A) Ankle, (F) Feet.

The appended single letter, the first of the corresponding English word, is intended to serve as a symbol, to be used for the sake of convenience.

6. Character-Study: its Experiments.—While these classifications may seem to have here been taken a priori, it should be remembered that they are no more a priori than any scientific hypothesis, which must be later substantiated. The readers of this are therefore invited to endeavor to recognize their character in one or more of the following outlines. The more these are investigated, the better; if they are right, they will be confirmed; if wrong, they will be the sooner thrown overboard. In inviting investigation it should be remembered that they have already been tested, more or less; but whatever alteration may be made in them will be welcomed. Thus character-study will be on a safe scientific basis: investigation.

In examining these outlines it should be remembered that they can only, in a very general way, correspond to any particular character, the other more characteristic details depending on things which will be mentioned later. Yet the reader is invited to inform the writer if he recognizes himself in one, or several, or none of these outlines, sending at the same time the date of his or her birth. Past experience in character-study has shown that persons sometimes recognize themselves, but rarely recognize other people correctly; hence investigators are requested only to answer for themselves, though they may incite others to answer for themselves too. Such letters will be kept strictly confidential. Of course many do not really know themselves, and need the admonition, "Know thyself." They may find the following descriptions very general; but fuller ones will be given monthly.

These numbered characteristics are thus given so as to enable a person to check off with a cross or a dash exactly what characteristics fit him or her. It will assist the clearness of experiment if this is done systematically, and carefully.

TYPICAL CHARACTER OUTLINES

I THE INTELLECTUAL TEMPERAMENT

BRAIN-PERSONS, (B). M21-A18.

- 1 Are Leaders.
- 2 Harmonious.
- 3 Capricious.
- 4 Have Discernment.
- 5 Have Temper.
- 6 Brain and its nerve-system difficulties.

NECK-PERSONS, (N). A19-My19.

- 1 Determined.
- 2 Memorizers.
- 3 Concentrative.
- 4 Epicurean.
- 5 Dropsy, tumours, apoplexy.

SHOULDER-PERSONS, (S). My20-J20.

- 1 Dual.
- 2 Mechanical.
- 3 Affectionate.
- 4 Nervous difficulties, throat & lung.

II THE MATERNAL TEMPERAMENT

CHEST-PERSONS, (C). J21-Jy21.

- 1 Penny-wise.
- 2 Pound-foolish.
- 3 Indefatigable.
- 4 Conceited.
- 5 Changeable.
- 6 Dyspepsia & chest-troubles.

HEART-PERSONS, (H). Jy22-Ag21.

- 1 Ingenious.
- 2 Generalizing.
- 3 Collectivistic.
- 4 Cowardly.
- 5 Mean.
- 6 Loving.
- 7 Heart-failure, palsy, & consumption.

SOLAR-PLEXUS PERSONS, (P). Ag22-S22.

- 1 Critical.
- 2 Dietetic.
- 3 Nature-loving.
- 4 Strong-willed.
- 5 Ecclesiastical.
- 6 Generous.
- 7 Dyspepsia, gout.

III THE PATERNAL TEMPERAMENT

REINS-PERSONS, (R). S23-O22.

- 1 Intuitional.
- 2 Unprecise.
- 3 Carlous.
- 4 Demonstrative.
- 5 Dependent.
- 6 Just.
- 7 Melancholy.
- 8 Reins- & lumbar difficulties, Bright's disease.

BEGETTING-PERSONS, (G). O23-N21.

- 1 Magnetic.
- 2 Selfish.
- 3 Bureaucratic.
- 4 Passionate.
- 5 Heart-difficulties, lumbago, gout.

THIGH-PERSONS, (T). N22-D20.

- 1 Rash.
- 2 Prophetic.
- 3 Open.
- 4 Faithful.
- 5 Muscular.
- 6 Sciatica, rheumatism.

IV THE EXECUTIVE TEMPERAMENT

KNEE-PERSONS, (K). D21-Ja19.

- 1 Organizing.
- 2 Bossing.
- 3 Utopian.
- 4 Sincere.
- 5 Melancholia & excesses.

ANKLE-PERSONS, (A). Ja20-F18.

- 1 Basilisk-like.
- 2 Diagnostic.
- 3 Social.
- 4 Kind.
- 5 Incoherent.
- 6 Despondently nervous, rheumatic, with low vitality.

FEET-PERSONS, (F). F19-M21.

- 1 Restless.
- 2 Self-depreciative.
- 3 Independent.
- 4 Modest.
- 5 Devoted.
- 6 Intellectual.
- 7 Materialistic.
- 8 Feet & head difficulties.

The Prophet.

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