

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., Cornell.

Vol. I, No. 3.

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April, 1899

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SOME PRINCIPLES TO LIVE BY

This is *Religion* pure and undefiled:

Reform Thyself, not Others, my dear child.

The *Still Small Voice* cannot be bought for Cash:

What men would *sell* you, know, it is but Trash.

Would'st know of *Holiness* the mystery?

'Tis simply (1) *consecrated* (2) *Purity*.

Forget not the *Companion Divine*

Who sees each thought, and hears each word of thine.

If asked, say all the good thou think'st is right;

If there be none to say, *keep jaws clenched tight*.

Seek not from Heaven its choicest gifts to *steal*:

When thou art *worthy*, God will all reveal.

Would'st have the Truth? Go neither East, nor West:

Go by Thyself, and look in *thine own Breast*.

So many *Saints* in doctrine disagree,

The odds are great, God does with *none* agree.

Investigation Truth will *vindicate*,

And only harm that which as *false* you hate.

He were a fool who did not pleasure take

Except for *Immortality's* bright sake.

Demandest thou my *creed*, with threatening rod?

I have as brother, Man; as father, God.

If thou have not beheld God's Face as yet,

The fault is in *thyself*, do not forget.

For *sanity*, give me no prophecy;

But *algebra*, and then some *history*.

Surprise means every time *defeat*, in war;

Unless thou watch, hadst best thy *grave* prepare.

Maybe we'll have new chance to grow, when dead;

But, *Bird in hand's* worth *thousands* overhead.

We have to *whip* the lawless horse till tame;

But when he serves us well, we *nurse* his frame.

Thou yet control of body hast to gain

If still thy body is bent up with pain.

Without the compass, steam will *wreck* the ship;

Uncoal'd, the well-steered boat can *make no trip*.

The Gates of Heaven open to no *prayer*;

'Tis *worthiness* alone can enter there.

LINES TO MR. B. B. ZERUB.
Editor of the "Esoteric."

O radiant soul, whose lonely master-voice
Long since aroused me first unto the Light,
And bade me dare to trust my own soul's choice,
Rebuking face to face with godlike might.
O glorious soul, for thee I raise this prayer,
For thee, whose glory needs no prayer of mine,
God grant thee light each day more heavenly fair,
That thy white soul grow even more divine.

THE SUPREME PRAYER.

When I behold God's holiest saints gone wrong,
Insisting on some blunder as God's creed,
In grief I cry, there is no God so strong
Who saves His own, or who their prayers will hear.
Forgive me, Lord; in low humility
I do not doubt that I myself am wrong;
Yet thou art witness I have sought from Thee
Thy truest light, by study, prayer and song.
Foolish, despised, and weak, but yet sincere,
Upon the stars I hurl this challenge strong:
Oh, if there be a God, oh, let Him hear
This humble prayer, "Oh, let me not go wrong."

IBSEN'S BRAND.

Ibsen's Dramatic Poem of Brand sets forth self-consecration to God, as opposed to selfishness, although it may seem to have been written merely as a protest against the faults of Ibsen's fellow-Norwegians. But its contents should speak for themselves.

The First Act is a matter of an introduction. Crossing a mountain to catch a steamer to leave home, Brand successively deals with three groups of characters: The peasant and his son, Einar and Agnes, his betrothed, and Gerda, representing respectively Mean Ideals, Superficiality and Insanity. With these three, "war to the hilt," says the militant Brand. The Second Act reveals Brand at the landing place of the steamers. There stand a crowd of simple country people, who, starving on account of the famine, are having provisions weighed out for them. A woman arrives in haste to tell her husband has gone insane from starving, and has killed one of his own children. Brand, in the midst of a fearful storm, springs into a boat. Who will go with him and help? None of the peasants can be induced to risk their lives, but Agnes springs into the boat, which arrives safely. They do their utmost for the dying murderer. After a while the men arrive, and one of them offers to

help the widow and children a little. Brand, the whole world says: "Even if you give all, but keep back your life, you have given nothing." Then the man whom Brand had addressed offers Brand the position of pastor of the small community. Brand, looking forward to greater usefulness beyond, refuses. The man answers: "Alas for thee, thy spark of light has died out. Alas for us, we begin to see, now is it dark." Agnes prophetically points him higher, "Whether thou diest or livest, push on to the Light; dare it!" He is willing to sacrifice all except place to work in. His mother arrives. She will give him all the money she has saved through bitter sacrifice, if he will only not waste his life, but go on to greater work beyond the retired valley in which he was born. Brand both refuses to be bought and to recognize her as his mother until she shall have voluntarily given away all of the money which has become her very soul, and for which she had been willing to steal a large amount from her dying husband. She hoped to atone for this by letting her son become a clergyman. Her money has become her soul. Will she be strong enough to give her money away voluntarily? Brand will not go near her till she redeems her soul by doing this. Brand, who was determined that the old God should be destroyed, is reminded of his duty to devote his life, "all or nothing," to work in this country place, and Agnes elects to stay with him, rather than to follow Einar into the great world. She is ready, faithful to death, to consecrate "all or nothing." Three years pass. Brand and Agnes are married and have a child. News comes of his mother's sickness unto death. She sends repeatedly for him, but offers to give away only half, then three-quarters, then seven-eighths of her goods, and dies before she has fully repented, to the anguish of Brand, who, however, cannot give her the last sacrament till she does. His little son is becoming sick in this neighborhood from the rigorous climate, and to save his life Brand is willing to leave the place and go South. But the physician ridicules him; for your mother you held fast to principle; for your own child you will go. "Such is one who would be a conqueror of the world!" Brand sees he was blind, and resists his wife's most earnest entreaties. Agnes lifts up her child on high: "God, must I give this child to Thee? Let me lift it to the heavens. Teach Thou me my heavy duty." Brand cries, "Jesus, Jesus, give me light." Thus he remains to be the moral support of the simple country folk whose touch with God has all come through his presence.

The Fourth Act shows the further sacrifice. It is Christmas. The child is buried. Agnes' heart is with her child in its grave. She leaves the window open so that the light may shine on it on Christmas night. She has not conformed her will to God's, yet Brand seeks to comfort her, but she tells him all her sorrow, including her desire for a Church larger than the little chapel in which the community has worshipped. Brand will build one with his mother's money, and the Governor, who wanted to build an asylum, in order to stand favorably with the

people at the time of election, veers round to Brand's plan. But Agnes is with her child. She cleans the panes so that the light may shine better on the grave. Brand closes the shutters, lest she lose her hold on God. She must be willing to give all things to God, not from compulsion, but voluntarily. As she is looking over her dead baby's clothes, a poor woman with a freezing baby comes to ask for babies' clothes. Brand asks Agnes for all of them, and Agnes gives them voluntarily. But as soon as the woman is gone, she breaks in tears, takes from her breast the child's cap that had been moistened with the perspiration of its death agony, and gives it to Brand. "I lied," said she. "Do you give it voluntarily or not?" "Voluntarily." "I am free, Brand, at last." "The Victory took my last strength." "No man can see Jehovah and live." "Good-night * * * soon am I in port." Brand, in agony at loss of her, cries: "That alone remains with us forever which we lost."

The last Act is one and a half years later. Agnes is dead. The Church is completed. It is the day for the consecration of the Church. A great festival, in honour of Brand, is made ready. All the neighbouring clergy are present. The ecclesiastical superior of Brand is here also. He has a conversation with Brand. If Brand desires to have advancement, or even to be continued in his position he must be willing to preach less individualistic doctrine. The Church is only a kind of police; what is wanted is exhortation to obedience, not morality and self-consecration to God. Will Brand do this? At the last moment, instead of going to the Church with the assembled multitude he closes the Church, throws the key into the fyord, and voluntarily gives up his position, and states his reasons. The common people promise to follow him. He leads them on the top of the mountain. It is cold, and slippery. The Governor, through misrepresentations, leads them to return, after stoning Brand. Desolate, he sits on the rocks alone. Gerda, the insane gipsy-girl, comes near, and, under pretence of shooting an imaginary bird, starts an avalanche which covers both.

It must be said that the climax is unfortunate in this, that Ibsen does not make clear to what purpose Brand leads them into the mountain, unless it be to found a new settlement. "To live is one and the same thing with serving God . . ." this is a divine principle for a whole people to live by: but it does not appear what use could come of them all following Brand to the peak of the mountain.

But such reflections before so great, so divine a work are out of place. "Brand" is yet the noblest character in literature. Who will deny himself? Who will follow me? Who will devote his life to the Lord's work in spite of every circumstance? Who will fight out the battle in his own home? Who will remain unharmed by temptation, and pure in spite of external success? Verily, it is the hero. But one heroism would have been greater still; to continue living in spite of it all, after loss of child, wife, fortune and position: to have remained living, though . . . But that drama has not been written: for the mysteries of the King's mouth to mouth.

I. Outline.

Neck-persons are determined; (a) unyielding, staking (b) their all for success, (c) also in society, (d) as friends or enemies they are zealous, (e) capable of adhering firmly to their whims and notions.

(II.) They have distinctive powers in memorizing, (a), and have (b) mathematical abilities, and (c) orderliness.

(III.) Through their mental susceptibility they can (a) by telepathy suffer with others, (b) growing at times distinctively conscious of their conditions. (c) Thus through their sympathies they can be misled, being impervious to reasoning. (d) They are imitators, (e) not very good judges of character, (f) are able to follow several distinct trains of thought simultaneously, and (g) are witty, and (h) tactful.

(IV.) They are distinctively epicurean (a), in all things permitting (b) their decisions to be guided by their impulses, (c) their sensations, (d) their feelings, so that (e) they enjoy all manner of seasonings and condiments, (f) sometimes pickles, and (g) sometimes pepper. (h) Their resources represent to them so much possibility for enjoyment, (i) being still more charitable in resources than in personal service. (j) They desire to love and to be loved, being yet (k) real gastronomes. (l) they are fond of anatomy.

(V.) Their weakness is that of the lymphatic system and they may have (a) dropsy, (b) tumors, (c) apoplexy, and (d) sensual indulgence.

II. Faults.

(1). Epicureanism, which means not only overindulgence in eating, but rather the mental inclination to be guided in decisions by impulse, sensation, feeling; in short, by anything rather than reason, or the Still Small Voice. (2). By their Susceptibility they are in danger of not knowing their own minds, unless they make their decisions when alone early in the morning. (3). On the other hand they should permit reason to dominate their determinedness, and therefore should learn both to forgive enemies, and not to go too far with friends.

III. Good Qualities.

(1) Memorization. (2) Concentrativeness. (3) Power to persist. (4) Zealousness. (5) Zealousness. (6) Concentrativeness. (7) Power to persist. (8) Zealousness.

IV. Good Qualities To Be Learned.

From (B) persons, harmoniousness and artistic gifts. From (S) persons, ability to feel the force of extremes of opposites, and practical expediency. From (C) persons economy, indefatigable persistence. From (H) persons, Ingeniousness, collectivism, unselfishness. From (P) persons critical discrimination, love of nature. From (R) persons, Intuitionism, curiosity. From (G) persons, utilitarianism, some bureaucracy. From (T) persons, Prophecy, and faithfulness. From (K) persons, power of organization, and utopianism. From (A) persons, mental pliability. From (F) persons, modesty, devotion.

V. Wrong Encouragement.

Their epicureanism should not be encouraged by the capriciousness of (B) persons, and the dieteticism of (P) persons. Their determinedness should also not be encouraged by that of (B) persons, (G), (K), and (T) persons, nor the tendency to conceit of (C) persons. They should learn self-reliance in judgment, taking warning from the liability to be misled by the love-nature of (H) persons, of (R) and (T) persons.

VI. Diseases.

Their epicurean habits lead to disturbances of the lymphatic system, which should be brought to normal conditions through moderation. The possibility of apoplexy can also be avoided by moderation in food, and continuous physical exercise, and stoicism.

VII. How to Deal with other Characters.

In order to secure harmonious relations with (B) persons (N) persons should moderate their determinedness in view of the leadership of the (B) persons. Their temper should also be allowed for.

With (S) persons they will have to remember that their nature is entirely different: themselves capable of abstract thought, and planning, whereas (S) persons are practical and expediency led. The dual restlessness should also be allowed for, neither extreme rousing the blind zealous anger or hate of unreasoning (N) persons.

With (C) persons, they should limit their determinedness, but steady the (C) changeableness.

With (H) persons for the sake of the (H) persons they should allow them entire liberty, nor be led, like them, through blind sympathy. Their cowardliness and meanness should be healed by love.

With (P) persons, determination is in danger of locking horns with strong-willed-ness. One of the will have to yield. The (P) love of nature will be congenial, but the susceptibility of (N) persons must not subject them to (P) persons.

With (R) persons they should not permit their own concentrativeness to make themselves suffer from the (R) unsettledness, dependence and melancholy. But their own determination may unconsciously crush the (R) person. The (N) epicureanism will be jarred, and possibly thus given an oppor-

tunity to correct itself if stern self-denial and self-discipline be used.

With (G) persons, who are strong in deed, though tactful in demeanor, (N) persons, who are strong in appearance, but most yielding in reality, are, like most other persons, at a great disadvantage. (N) persons must insist on making their own decisions, and know where to use their determinedness. Their epicureanism and the passionateness of (G) persons may clash, or tempt each other.

With (T) persons who are likewise bold in appearance, but led through kindness, (N) persons through the steadiness of their determinedness will be able to do what they please, if they restrain their own zeal and stiff-neckedness when the rashness of the latter is in the act of flaring up. The latter's zeal may also influence the (N) decisions.

Either the (N) determination or the (K) bossiness will have genius of (K) persons will teach a lesson to the abstract thought to yield, according to circumstances. The organizing, practical of (N) persons, utilizing their knowledge and power. Hence (N) persons should be careful to use their knowledge for themselves, and not be led to serve the practical purposes of (K) persons, though, in certain circumstances these may be good. The (K) influence is exerted through the susceptibility of the (N) person.

If (N) persons will limit their determination at any rate as far as appearances go, their persistence can do anything it pleases with (A) persons. Nevertheless the social gregariousness of (A) persons may mislead the susceptibility. If, however, the zealous determination is allowed to appear, the (A) basilisk-likeness will come into full play, in spite of (A) incoherence.

(F) Independence must be allowed full play, and (F) intellectuality will guide the decisions of (N) persons; and materialism may tempt epicureanism; but otherwise the determination of (N) persons will make good use of the laboriousness of the (F) persons.

VIII. Methods to Attain Success.

(1) For Consecration to God. Repression of blind and zealous determination. Partiality to friends, and adherence to whims and fancies, which includes sexuality.

For Conservation of Energy. Epicureanism will have to be cured by Stoicism; a hard and bitter lesson. Moreover, in order to brave the world great care will have to be exercised so that the concentrativeness may become a strength rather than a weakness. Their power of abstract thought will be a great help. Physical self-nunishment might be of avail with (N) persons. Plainness of Diet of course.

For Spiritual Attainments. The whole zeal should be turned on spiritual things, and extreme care should be taken never to be misled by sympathy, but to let reason have her sway in all decisions. Blind hate must be entirely eradicated and silence learned.

IX. Children; How Dealt With.

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IX. Children, How Dealt With.

The handle by which they, like most kind of persons, can be

moved is love. They can be led right as well as wrong through their sympathies. But there is great need of this handle, for they are imitators, given to overeating and all sensual indulgence, which may later in life end in ruin. Blind hate, violent anger, together with the tremendous power that comes from their abstract thought, regardless of the feelings and rights of other persons and animals. They may use their abstract thought to overreach others in lying or stealing. As they are very unreasoning, but sensual, a judicious mixture of kindness, and physical chastisement will control them. Especially important is the example of those around them. Their power of abstract thought should be early taken advantage of for an education, and if it is busy with good and useful things, it will not be devoted to inventing wickedness. A frugal, vegetarian diet should be early practised and inculcated. They should be early impressed with the realization that it is not well for them to have their way. Sweet reasonableness, tender gentleness should be taught by precept and example, and sympathetic touch.

Silence should be taught, but secret vices avoided. This can be gained by seeing the child's mind never lacks for study, although it should learn the peace that comes in solitude.

X. Temptations.

For women. Luxury, Jealousy. Misled through sympathy, Exacting.

For Men. Stimulants and condiments. Anger, and cruelty.

XI. Weakness by Which They Can Be Managed.

Inability to make up their minds independently. Sympathy.

XII. How They Can Be Educated Morally.

By silence, calmness, letting their passions die of themselves. Early training is absolutely necessary in control of body.

XIII. Friendship.

Sometimes (N) and (K) persons can associate harmoniously.

XIV. Noted Examples.

With their most noticeable characteristic. Saints: Louis IX., of France, wooed by the Pope into the fatal crusade. John Keble: extensive writing.

Soldiers: Cromwell, Duke of Wellington, invincible in war, failures as a prime minister and administrator, where independent judgment was required.

Literary Men: Rob. Browning, Gibbon, D. Hume, Kant, Leonardo da Vinci: preternatural grasp of facts, analysis, investigation. Rob. Browning also held on to the good things of natural life.

Women: Maria Theresa, Maria de' Medici. Great executive intelligence, though with the latter misused for her passions.

ADVICE FOR BRAIN-WOMEN.

"The Kingdom of Heaven is within you."

Theory, or a purely intellectual comprehension of a law or active principle is good as a representation of an ideal to be brought into manifestation, but without a realization of the active operation of the law or principle in manifestation, theories are like husks. To have an intellectual grasp on the truth of Being is not enough, although it is a beginning. The true comprehension comes from within, as if at the central pivot of our being there stands a light and where its radiations reach and permeate the brain we know; theory vanishes into realization. Brain persons are largely dominated by the reasoning faculties. They require reasons for everything, and their method of arriving at conclusions is through intellectual processes, viewing the question from an external point of view. Externalists are materialists. In attaining consecration the first thing for brain women to realize is that reason is not a sure guide to the truth of Being. It is possible to premise a starting-point and reason in logical sequence to a conclusion that is utterly false and untrue. This fact shows us the importance of consecrating the reasoning faculties, and placing them under the guidance of the Holy Spirit. "The Kingdom of Heaven is within you." Deeper than external perceptions, deeper than reason, behind that which gives form to thought, "To the Kingdom of Heaven is within you."

Brain persons are very much self-absorbed. They should cultivate thinking of others first, and consecrate this peculiar form of selfishness, seeking to bring into manifestation their ideal of themselves as pure, holy, *selfless* children of God, which in the real self they surely are. They should also take up the thought activity of consecrating their will to God, and holding themselves receptive to whatever the Spirit of Truth may reveal to them regarding their own special weaknesses.

ADVICE FOR NECK-WOMEN.

"Of Myself I Can Do Nothing."

Neck persons possess an innate sense of their own power and efficiency to go forward and to accomplish. This externalizes in great determination and an unreasoning zeal. On the other hand, though their sympathetic nature, their minds are susceptible to the influence of other minds with which they may be in sympathy, and an interior perception of this weakness causes them to appear stubborn and set on having their own way. In a way they are very open to the spirit, possessing psychic perceptions and inspiration qualities of mind, but because of the dominations of the sense nature of the higher possibilities of these qualities are for the most part unknown and unconsidered. There are many Neck persons among the mediums who are content to remain in the phenomena of spiritualism, seeking nothing higher than communication with departed earth friends, their mental susceptibility to control, and sympathetic nature, placing them at the mercy of elemental forces, and intelligence of low orders of soul development.

In attaining consecration Neck women should take up the thought "Of myself I can do nothing—The Father in me doeth all the works," and consecrate their zeal, their consciousness of power, their sympathies, their tenacity to whims and ideas, and their love of sense-indulgence to the author of Being—God. It will be necessary to give the self—the lower self—to God—to Good—over and over again, for over and over again Neck persons will find that in their impetuous haste, their heedlessness of results, their love of self, they have overstepped the line between self-indulgence and the true service of the Good—or God. Conquer impatience and take up the work again, more carefully, more earnestly—with greater self-abnegation and your reward is certain.

VICTOR HUGO'S "DIEU."

One of the most significant of modern utterances is Hugo's "God," a poem which he wrote while in exile in Jersey. It is a symbolic poem which seeks to answer the question, "What think ye of God?" What is the Truth? What is the result of so much science and speculation? Can the Truth be known? Are all religions, or only some of them true? What is the heart of it all?

The machinery of the Poem is simple. The Book is divided into three parts, entitled respectively: I., Ascension through the Darkness; II., God, and III., Daylight.

I. Ascension through the Darkness. It is divided into two portions: (1) The Mind of the Human, and (2) The Voices.

(1) The Mind of the Human. "And I saw afar above me a black point. As one sees a fly moving upon the ceiling, this point came, went, and the darkness was sublime. And, as man, when he thinks, is winged, and as the abyss attracted me more and more into its gloom, I felt myself already flying towards it, when I was stopped by the words. Stay. A hand was stretched out. And I saw a strange figure appear, a being covered with mouths, wings, eyes, living, almost desolate, almost radiant. Vast though it was, it flew * * * nightmare of the flesh or vision of the apostle, as he showed one or another face now beast, now spirit, leaving behind him a track of darkness now, and now a ray of light. What is thy name? It answered. For thee, who, far from the cause-world, driestest, blind to but one side of things at a time, I am the Human Spirit, the Mind of the Human. My name is Legion, now brutal instinct, now divine impulse." It is the Mind of Humanity, the representative Man, the Grand Man of the Earth, if not of the Heavens in Swedenborgian Dialect. "What seekest thou, for I can tell thee all things? No miracle is too great for me?" "I seek HIM." It disappeared, in loud laughter. Once more the poet cries for light and knowledge of HIM. A second laugh. Then the "enormous resultant of the Earth, the Reason," reappeared and from it detached themselves forms which spoke as follows:

(2) The Voices. The First Voice asks, Do you expect to find that which the great men of all time have not found? The Second, Why will you not learn the unenduring calm of nature, which alone abides? The Third, after recounting the various beliefs of the philosophers of all times, Is there anything of which man is sure? The Fourth, Will you not take example by the great thinkers, who all have begun with courage and ended in bowed despair? The Fifth, Concerning which of the many Gods is it that you desire the truth? "I long for the Name of the True God, that I may repeat it to the suffering Earth." Are you a poet? And yet the poets can do more than all others, though even they cannot name God, cries the Sixth. The Seventh, Is not the Name of the multiform God simply all that exists? "The infinite mouth can alone utter the infinite Name." The Eighth, Why seek that which to seek may risk annihilation for thyself? The Ninth, How dost thou dare to seek God, who art only a grain of dust? The Tenth, Will not the Atom alone satisfactorily account for the whole Universe, without any further God? Is it the enigma of God that troubles thee? Piece together if you please all existing theologies, and you will be no further than you are to-day, says ironically the Eleventh.

Lost, I cried, It is impossible that the end of all be Nought. "It cannot be! Great Unknown, evil or good! Great Invisible One! I tell it thee to thy Face, O Being, It cannot be!" A third laughter. All is gloom.

II. God. Victor Hugo now enumerates symbolically some of the forms of religion so far accepted. The Bat, Atheism, with motto "Nihil," is the first Being the poet meets, when flying upwards to what seemed a black point. "God does not exist, God does not exist, O Despair!" All is gloom. "And I saw far above me a black point." It turns out to be an immense Owl, Scepticism, with motto, "Quid?" In sublime language Hugo describes the agonies of Doubt. "I grapple myself to God, in the darkness, without one single stable spot to hold on to." "And I was alone. * * * And I saw afar above me a black point." It was a tremendous Crow, Manichaeism, with motto, "Duplex." They are two fighters * * and the fight constitutes the world." "The jaguar for ever devours the gazelle." Chaos is their plaything, and if Ormuzd but for a moment should sleep, "the extinguished star will seek a vanished world." "And I saw afar above me a black point." It was a huge Vulture, Paganism, with motto, "Multiplex." And yet behind the Greek Gods is Matter. Man is the toy of monsters; he commits the crime the evil which the Gods gave birth to. It was not worth while living and carrying on the moral struggle. Prometheus, who sought freedom, was destroyed. Yet, if man will not let the torch be put out, he shall still attain power and beauty. "And I saw afar above me a black point." It was a glorious Eagle, Mosaicism. "Unus." The day begins to break. Behold, "Afar above me I saw a black

point." It was the Winged Lion, Christianity, "Triplex." Its word is "Pardon." Whosoever thou mayest be, O Boat, turn thy prow Godwards. * * O, Eagle, the holiness of the human soul is such that in the depths of the highest heaven, where brightness smiles, where Father and Son are mingled with the Spirit, the azure of the sky equalizes and commingles, Jesus the soul of man, and God, the soul of the world. The Eagle could only say, I have seen God, Holy, holy, holy. "And I saw above me afar a black point." It was an Archangel, Rationalism, "Homo," Man. God is truth. Neither vengeful nor element, but just. No eternal Hell. What, God worse than Shylock? Never. None punished for the sins of others. "With heavy blows of science, with strong blows of ax, the living are right, in their darkness, to sketch, and plan out, to rough-hew the immense statue of Truth. Man is the sculptor, mystery is the marble. Proceed." Beauty is thy right. Aeschylus and Shakespeare "are in the right, O, Earth, in covering the ceiling of thy prison with stars." Struggle, spirit of Man! The Angel now sang, now prayed. One wing stretched to the light, one towards the darkness. Sorrow? It is only the preparation for the joy. What waitest thou, O Man? Go, proceed to the very bottom of the mystery God! Hasten!" Investigate! "The spark of God, the soul is in everything. The world is an *ensemble* where nothing is alone. Each body masks a spirit; each flesh is a shroud; would'st thou see the soul? Lift the face-cloth." All that creeps expiates a fall from heaven. The stone is a cellar where dreams a criminal. Take care, spirit! Act not so that thou beest hidden from God, for whom thy conscience wakes within thee! See to it that God be the object of thy love and desire. There is no pariah in the Universe. Even Cain may greet thee as an archangel! Be witness, O sky, the Helot and Slave is the brother of the Sun! We seek not forgiveness, but Justice, which is beyond all eternity. "And I saw far above me a black point. It was a light, with two white wings, and which seemed to me, when I saw it from far, dark, so glorious was the sky above it. It was "The Light," that which as yet no name, but whose motto is "Deus." Matter exists not as such; spirit alone can live. God has but one forehead, and it is light; He has but one name, and it is Love. "I trembled * * * I was overcome as if by a holy kiss. The light gleamed, and I asked, Light, is this all of it? But it answered, Silence. The Eternal Prodigy eternally proceeds from mystery. Blind man who thinkest thou rearest; insane who thinkest thou knowest! "And I saw afar above me a black point."

III. Day-light. And it took the form of a face-cloth. The Being spoke. All that thou hast heard till now were theories. Wilt thou dare to enter the infinite, whatever be its gate? Yea! "Then, lifting an arm and with a cloth covering all terrestrial objects, with his Finger he touched my forehead. And I died."

Who would lift the veil of the Statue of Saïs must die. None can see God and live.

Would a man actually come face to face with God and behold the Beatific Vision? He must die to the world, and live to God only.

THE PARABLE OF THE COAL AND THE COMPASS.

A Father had three sons and promised to make that son the heir of all that he had who should succeed in fetching a certain treasure from a distant island. Now it happened that there were three steamships in the harbor; but on investigation it turned out that the one only had enough coal aboard to make the trip, while one other only had a compass, the third ship having neither coal nor compass. As it would take at least a month to procure either or both coal and compass two of the sons impatiently started on their voyage, the one with coal, but no compass; the other with a compass and no coal, minded to do the best they could. The third son, in the meanwhile laboured hard until he had made a compass and had got enough coal together, and then started on his journey, which he accomplished safely in three days. When he delivered the treasure to his Father the latter inquired of him if he had not seen any traces of his brothers, and he said that as he returned he saw the wreck of the ship that had coal, but no compass, lodged high upon a rock in the middle ocean, and that as he returned he saw, just outside of the home harbor, the ship of the son who had a compass but no coal, that had not succeeded in getting any farther, although the compass enabled the second son to keep his coalless ship off the rocks, drifting upon the tides, dependent on chance winds and currents, making no headway. The Father commended the wise son, and gave him the Kingdom.

The search for the treasure is the human life; the two things necessary to use the steamship of the physical body rightly and successfully are coal of vital energy, and the compass of consecration to and guidance by God. Without the compass human passions wreck the body only half-way over; without coal of vital energy, the compass of mere devotional life simply keeps the ship from the rocks without ever getting anywhere. He is successful, and immediately so, who has and produces and stores away his vital energy, but uses it only according to the guidance of the compass of consecration. To him comes success, and when he returns he shall be endowed with the Kingdom.

This parable shows that there are three steps in the spiritual life: the coal of conservation, the compass of consecration, and the kingdom of illumination. But of these the first step is the compass of consecration; the second, the coal of conservation of vital energy, and thirdly, as natural result thereof, in God's own good time, the inheritance of royal illumination to him that succeeds in bringing back the treasure from the desert island.

May we then humbly knock at the first Gate of Heaven, Consecration to God. There will be then no danger in passing through the second—Gate of Conservation; and finally the road will, of itself, lead to the long-desired Gate of divine Illumination, to which may we all come, soon, in this life; Amen.

The Secretary of the
BROTHERHOOD OF THE ETERNAL COVENANT,
P. O. Box 9, Medford, Mass.,

will be glad to hear from any who are seeking to know and do God's will, and to attain immortality. There are no fees of any kind connected with the Order, but stamp should be enclosed for answer.

All active members of the E. B. C., working in the First Degree, will have to examine themselves and mark themselves daily about the following questions, sending the monthly average to the Secretary on the 22d of the month.

(1). Have I from within the assurance that I am accepted of God?

(2). Have I to-day felt the Divine Presence around me?

(3). What message has to-day been given me from within?

(4). Have I to-day prayed to be enlightened if in anything I have been unconsciously hypocritical?

(5). Have I to-day consulted the Divine Guidance in any decisions I may have had to make?

(6). Have I to-day had a season of prayer or meditation, and if so, how long?

(7). Have I to-day lived up to my highest standard?

(8). Have I written down to-day any helpful thoughts?

(9). Have I to-day been accurate in all I said and wrote and did?

(10). Has my demeanor been to-day according to my highest ideal?

(11). What one new fact, or poem have I learnt to-day?

(12). Have I to-day clearly heard the Still Small Voice?

In marking, there will be twelve possible marks a day; the monthly average will be found by adding the daily marks together and dividing by the number of days.

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(6). When you have done your utmost in any or all of these ways, by praying for it.

(7). **BUT ABOVE ALL BY LIVING ACCORDING TO YOUR OWN CONSCIENCE, IN WHICH YOU WILL HEAR THE STILL SMALL VOICE IF YOU LISTEN FOR IT PREVAILENTLY;** and if the Still Small Voice advises compliance with advice given in "The Prophet," then see that you live what it taught you. **ONE PERSON CONSECRATED AND REGENERATED HELPS THE CAUSE MORE THAN 100 SUBSCRIPTIONS.** If you cannot consecrate to God the lives of others, you can at least dispose of yourself.

It is proposed to complete the "Devotional Meditations" begun in the February number in the next, May number, by sending subscribers as a supplement a complete copy of that work, although an older edition than the one now sold. It is hoped to begin in the next number instalments of "Regeneration Applied," or means and methods, how to succeed in conserving one's vitality.

AUTHORS' BUREAU

In the Interest of the good authors might do, "The Prophet" will insert here for its subscribers free notice of any book of theirs, if it be approved of.

Ruth Clement, M. D., Songs and Stories, \$1.00.

Brother Paul, The Road to Immortality, 50c.

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Ideal Suggestion, \$1.25.

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Miss Kate Cameron, (Mass.), The Higher Life.

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Mr. F. E. Kavanaugh, (N. Y.), Psychology, and Pedagogy.

THE MESSAGE OF THE MASTER.

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EXCHANGES

Immortality, published by J. C. F. Gumbine, in Chicago, a Quarterly, is a handsome magazine, the last number being wholly devoted to Reincarnation, including much of the best poetry on the subject that has been written by classical authors, with essays by Messrs. Anderson, Colville, Goode, and C. L. V. Richmond. A useful little treatise on the subject is thus formed. It is very original and most useful.

Omega, New York, Drs. Tyrell and Holbrook, Editors. Full of the most recent and scientific hygienic information. The motto, "Wash and be clean," speaks for itself. It is a blessing to everybody, regardless of creed, race, and age. Magazines such as this are the secret of the superiority of the Anglo-Saxon race. God speed.

The World's Advanced Thought, Portland, Ore., suggests that on the 27th of each month all peace-loving people, of all creeds, races, and age, from 3 to 3.30 P. M. E. T., unite in prayer for peace for the world. Let all right-minded persons join in this.

Received, Food, Home & Garden, Progressive Thought, Unity, Ideal Life, Boston Ideas, Manifesto, Literary World, Woman's Tribune.

BOOKS.

To be ordered through "Prophet" Publishing House.

On the Outer Rim: Studies in Wider Evolution. 46 pp. By George E. Wright. No price given. Contents: I. Dawn, Development of the Soul. II. Wider Evolution. No Survival of the Fittest. From Man to Mineral. Vibration of Atoms. III. Growth of Human Kind: Prehistoric Man. Geologists without Dates. Submerged Continents. Evidence of Skulls. IV. Circle of Eternity: Day, Year, Age, Process of Evolution. Hindu and Chaldean Chronology. Symbol of the Serpent. V. Origin of Religions: The Rivers of Life. Finiteness of the Mind. Concep-

tion of the Deity, Religion and Climate. The book is scientific, giving a readable account of the upshot of modern evolutionary studies. A good book.

Suggestion; by Dr. C. Pitzer. 80pp. \$1.00. A practical account of a physician's methods and results in healing disease and correcting bad habits through suggestion. For those who cannot personally witness the use of suggestion this book is the next best thing, in order to learn how to use it oneself. It only gives Dr. Pitzer's own experience, which, however, is of the most satisfactory kind. This book may teach many the glad Gospel of the freedom of the soul, from the most materialistic standpoint even. Nowadays to consider the soul entirely dependent on the body and physical therapeutics is only to display ignorance.

The Philosophy of Life and Health, P. C. Hammond. Ten Lesson Pamphlets, \$1.00. Singly 10c. Subjects: Knowledge of Self. Source of Being. Knowledge of Good and Evil. Thought Process. Desire and Belief. Contagion. Way, Truth, Life. Power of Words. The Will. Oneness of Being. These are helpful meditations on a higher and better life. May they do much good.

Where is Truth? And Where Can it Be Found? Vivia A. Leeman. 16 pp. 15c. \$1.40 a dozen. Truth is Within, and is found by living from within out. Truth brings plenty and health. A helpful meditation is this pamphlet.

Those who may feel led to do so are invited to send contributions toward the enforced enlargement of the Rectory of Trinity Church, Mansfield, La. \$100 is needed very soon. The parishioners have done their utmost. Address, Rev. Mr. Thorpe, Box 54, Mansfield, La.

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