

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., Calanc.

Vol. I, No. 5.

CONTENTS

June, 1899.

Some Principles to Live By

The Parable of the Colt and the Horse

Women's Department, by Miss Rose Boyd

Character-Study Department: Chest- and Heart-Persons

From Prophetic Art: Byron's Manfred

Notes & Reviews

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THE PRINCIPLES TO LIVE BY

To pass Heaven's Inner Gate, why wast'st thy wit,
Who dost the Outer, Larger one not fit?
Two ways are wrong: others or self to please;
One, right: to feel that God each action sees.
If you we'nt listen to the Voice within,
Pray kick yourself for suffering, shame, and sin.
What matters it if Hebrew, or if Greek?
The thought *I can, & will*, is what I seek.
Who would, like trees, 'midst storms, remain serene,
Must bide by unseen roots to the Unseen.
Would'st know thy faults? Write what thou think'st of me;
Then, *change the name*, and lo, *thyself* thou'lt see.
My heavenly Face shall never fail from thee
So long as thou, obeying, think'st of Me.
While *angst*'s unconquered, there's no victory:
And *leav'st thy home* to try the far-away?
Beware when men don't mention any price:
Thy soul itself is then the sacrifice.
To *do*, or *have*, is not life's main design;
'Tis simply this: to *grow* and *be Divine*.
Be sure, 'tis not the *what* that damns or saves;
It is the *how*, and *when* that dig our graves.
Better *late* than *never*, *some* than *none*;
But far the best were *early*, and *much done*.
No less from me as *stranger* dost deserve:
My kin are they alone whom I can serve.
Fear not to lose by giving thoughts away:
The more thou *giv'st*, the more *will come thy way*.
However *sacred* be your mystic lore,
The saving grace of *obtuseness* is more.
To *seek ideas* is but a foolish task:
Thy daily words give more than thou canst ask.
If thy hand-writing is both round and clear
That which thou say'st I will begin to hear.
Lean will he be who shall break loose from Sin:
The door is *broad* for *those who enter in*.
O *human Ostrich*, hide not thou thy head!
Quick! *See* what chance is left, and *seize that stead!*

THE PARABLE OF THE COLT AND THE HORSE.

A King had two sons who were twins. In order to settle which of them should inherit the Kingdom the Father gave to each an equally fruitful field, and to each an equally powerful colt to cultivate it, telling them both that whoever should, at the end of ten years, have reaped the most fruit should inherit the Kingdom.

The first son made preparations to plow, but found that the colt would not permit himself to be harnessed. So he waited for eight years until the colt had grown old and weak enough to be docile. The the first son began to plow, but with his utmost efforts he only gathered in two harvests.

The second son, however, as soon as he found the colt unmanageable, procured himself a great whip and much cord, and by very cruel usage for ten days so broke the spirit of the colt that he was docile in spite of his young and great vitality. This the son used in cultivating the field, and so raised on it ten harvests.

When the tenth year had passed the first son brought to his Father gold only to the amount of two harvests, while the second son brought gold to the amount of ten harvests. The Father commended the second son, and gave him the Kingdom, appointing the second son, in view of his having brought back the value of two harvests, to the dignity and position of a door-keeper.

The horse of the human physical body is, in youth, unmanageable. Those who proceed to conquer it by permitting it to exhaust itself will only reap fruit in age, and little of it, for the horse is then already decayed with age. Those who proceed to tame it by remorseless asceticism for a sufficient period can make use of its vitality not only in later, but also in earlier, more vigorous life. They who only bring forth two harvests will only be rewarded for two; those who bring forth ten, will be rewarded for ten.

The reward is the same to both, in respect to the fact that it is a reward, and that it expresses the good will of the Father. But oh, how much more beautiful it would be if the reward was ten-fold, instead of two-fold only!

May God grant us courage to tame our bodies so remorselessly that we may reap its vital fruit from this hour forwards.

ADVICE FOR CHEST-WO IEN.

"Love seeketh not her own."

This is the mother-nature of the Zodiac. For these persons to attain consecration without very much sorrow and heartache is inconceivable. Home and family ties and affections take deep root in this nature and occupy first place in all the interests of life. Love of family in a particular sense must be broadened to include the great family of humanity, and the limitation hiding in the thought of "my home and my family" must be uplifted to recognition of God the true Father-Mother of the undying one in all humanity. Men and women are fathers and mothers of the flesh, by God-established law, but God only is the Father-Mother of the immortal soul. The attitude of a consecrated mind is clearly indicated by the words of Jesus when told that his mother and his brethren wished to see him; and these words were: "Whosoever shall do the will of God, the same is my brother, and my sister, and my mother. Mark III, 35.

The magnetic quality these persons possess, which gathers, holds and binds, belongs to the plane of generation and is good there, but in order to enter into a realization of true spiritual qualities, Chest persons must learn to "let go." Study the attributes of Love (God is love), enumerated by Paul in I Cor, XIII, and when you have caught a glimpse of the esoteric meaning of "Love seeketh not her own," you will have reached a point where true consecration, or selfishness, becomes possible.

Chest persons have a very keen appreciation of worldly advantages, of social position, wealth, education, etc. Their treasures are of the earth earthly. The teachings of Jesus exactly meet this state of mind. He tells us to "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," by which teaching he means to tell us to withdraw the mind and affections from worldly gain and pleasure and fix it upon spiritual things. Worldly possessions, social position, even intellectual attainments belong to the things that are continually passing, changing, here to-day and gone when to-morrow becomes to-day. Worldly possessions crumble to dust; social structures totter and fall; the brightest intellect is subject to decay. Only knowledge of God remains a stay and comfort, an actual possession to the soul. Then let us cease to make graven images, to set up idols, and let us open our windows and turn our faces toward Jerusalem, the City of Peace, consider yourself a steward of God, and consecrate every faculty, every possession, every love of your heart to Him and to his service, seeking above all things to know his will, and to do it. Think not over much of self. This tendency to self-sufficiency is of the mortal. It must be made nothing. Again we read the needed lesson in the life of Jesus who "made himself of no reputation." Do not make the mistake of thinking yourself especially favored or selected of God above your fellows because you seem to progress more rapidly in spiritual knowledge. God is no respecter of persons. The mind that seeks only the spiritual riches of the "kingdom not of this world" is not easily influenced by one less consecrated. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee," writes the True One speaking through Isaiah.

others, or of self-assurance. From (A) persons they might learn diagnostic powers; but beware of their mental incoherence. From (F) persons, a proper amount of independence and the feeling of honor and modesty, together with their intellectuality.

V. WRONG ENCOURAGEMENT.

(C) persons should beware of sympathizing with or copying (B) capriciousness, (S) duality, (A) incoherence, (R) unprecise changeableness, and (F) restlessness; all which encourage changeableness.

VI. DISEASES.

The characteristic (C) trouble is with the stomach, and digestive tract, which will be obviated by dieting. Chest-troubles are also serious.

VII. HOW TO DEAL WITH OTHER CHARACTERS.

Chest-persons will do well to bear the following in mind when dealing with other types of characters, if they would stand in their graces. The (C) pennywiseness will be despised by the love of harmony and beauty of (B) persons; especially as it often leads to shabbiness of dress, especially with males. In fact, sometimes the (C) conceit arises as follows. Their parsimoniousness in dress and appearance causes others to despise them, as being uninfluential; and the (C) devotion and humble parental love keeps them from asserting themselves according to their true worth. But, being themselves conscious of the value of the indefatigable study and labor of which none but themselves know, the assurance with which they announce its result seems to others conceit. They should therefore, for worldly purposes, consider money spent in the appearances of life as well invested. This should be remembered in dealing with (A) persons also, who are sometimes over-careful about these appearances. With (N) persons they should remember that their careful parsimoniousness will arouse the most unopposable determination, which can only be led by sympathy, which, however, their magnanimous generosity may at times capture. The (N) power of abstract thought will be baffled only by the utmost parsimoniousness and careful calculation of (C) persons, who will do well to try to gain some of that power of abstract thought. The (C) generosity should be moderated by (S) practicality, which they must always remember in dealing with these people, on whom the (C) argumentativeness is wasted. Let not (C) conceit and (S) desire for credit clash. With (H) persons they should keep their parsimoniousness from being too much in evidence, and beware not to start an argument, which will only drive (H) persons into themselves, who can only be wooed, but need the wisdom of parsimoniousness. With (P) persons (C) persons will find it best to have no dealings of any kind when the former exert their will-power, meddlesomeness, against them. Flight is the defence of the weak. (P) persons sometimes are as vampires to (C) self-sacrificing devotedness. Here also (C) parsimoniousness in dress and appearance will be despised by artistic criticism; whether this scorn is worth noticing depends on whether the person's good will is worth having, that is whether the (C) person is working for internal or external objects, for which careful dress is advisable. With (R) persons (C) persons should either forgive or judiciously correct unpreciseness, restraining their own changeableness. The (C) indefatigableness and carefulness in detail will often be exasperated by waste and thoughtlessness. If he have no authority or con-

trol over the (R) person, the (C) person had better realize both the value of his own careful laboriousness, and agree to stand the irritating wastefulness as patiently as possible.

With (G) persons (C) persons will have much in common, in the way of indefatigable studiousness, and carefulness in society and business. But the mother-nature (C) will despise the passionately selfish (G) nature. Better than despising it, (C) persons had better learn from it, reasonable moderation in self-sacrifice and pound-foolish generosity, measuring this by the standard of utility to humanity, not individuals, limiting also carefully their foolish sensitiveness. Nevertheless (C) vaingloriousness, and talking of self may clash with (G) self-assured egotism.

With (T) persons, (C) persons should let the (T) rashness spend itself in short ebullition, when the faithful and kindly nature of both will sympathize. As (T) persons despise meanness and secrecy, (C) persons will have to learn nobility of character, and constancy to win the good opinion of (T) persons.

(K) persons, with their assured "bossiness" irritate (C) persons. There is only one way to please (K) persons, which is by falling into their schemes, obeying them. This is difficult for people who gather "for themselves," and the (C) changeableness also gives (K) persons the victory over them. Much self-discipline and far-sighted wisdom as to when to bid defiance to (K) persons will be necessary.

As long as (C) miserly pettiness is kept in check, (C) persons will have no difficulty in dealing with the kind-hearted (A) persons, but pettiness will immediately rouse basilisk-like hardness, and for every penny (C) persons thus save, dollars will be forced from them by (A), (K), (G) and (N) persons. Wherefore (C) persons will lose the good-will of the powerful, and thereby be unsuccessful, and rightly consider themselves ill-used. Yet careful economy is good, but in the world ought to be hidden under a mask, that of their natural generosity, moderated.

The innate honor and modesty of (F) persons will utterly abhor (C) pettiness, though both are kindred in laboriousness and closeness, and devotedness.

But (C) persons are at heart poundfoolish, while the (F) persons are at heart close. Thus though despised, (C) persons have less to overcome within. This direct contract existing, (C) persons need only veil their unpolitic miserliness, to be harmonious with (F) persons, though changeableness and restlessness will sometimes clash.

VIII. METHODS OF MENTAL DEVELOPMENT.

For Mental Development (C) persons should make it a rule never to talk of self.

For Conservation to God: eradication of conceit, egotism, and the miserliness of their economical disposition, which in itself is good, being the plainest revelation of the Divine Conservation of Energy.

For Conservation of Energy: Sensitiveness (undue), changeableness, must be utterly overcome, or the utmost detailed plans of their careful economical nature will be poundfoolishly wasted. As (C) persons lose their vitality so easily, even on contact, it will be spent in talking, so that where loquacity exists, it should be cut out entirely.

For Spiritual Gifts: spiritual temptations will not be so much of deceit, as of pennywiseness and poundfoolishness in refusing to take higher steps, or great decisions until the

smaller ones be entirely overcome. The road is infinitely lengthened, though sometimes made safer thereby. Danger of spiritual pride.

IX. CHILDREN-HOW DEALT WITH.

As children especially lose their vitality easily (C) children ought, as a right, to be protected from vampirism of all kinds. They should not be fondled, except as they themselves desire it. They should not be forced to go to school where other children persecute them, or bully them. They should sleep alone, and protected from all intrusions.

At the same time they absolutely must learn in the earliest days quiet and calm and persistence, through meditation, and firm, unwavering guidance. The idea should be impressed on them at all receptive times that their one sin is changeableness and oversensitiveness.

Their pettiness and acquisitiveness should be wisely kept within proper bounds, but encouraged in all good ways, in economical habits. It is proper that they should deny themselves for life insurance, or proper saving. They should be warned of miserliness, and especially its open appearance.

Their conceit, vaingloriousness, as in overdressing of girls, should be absolutely repressed, and acquisitiveness be turned into the channels of knowledge. They should never talk of self, and use as few words as possible. Poundfoolishness should be limited by generous wisdom.

X. TEMPTATIONS.

For Women: Overdressing, Loquacity, Inconstancy, except as parents.

For Men: Miserliness, Sudden Travel, Conceit.

XI. WEAKNESS BY WHICH THEY CAN BE MANAGED.

Subscription or bargain schemes, and the like. Flattery.

XII. HOW THEY CAN BE EDUCATED MORALLY.

By appealing to their argumentative search for truth, and their willingness to give all for the highest purposes.

XIII. FRIENDSHIP.

Perhaps (A) and (F) persons may most appeal to (C) persons, though they feel kin with (H) and (I) persons. Also with (T) persons. Ignoble as they may seem to others they feel there is a kind of divine nobility of unselfishness which few (N), (G) or (K) persons can feel. (C) persons despise those who conduct themselves well in the small things of life, but who readily sacrifice the essentials. So (F) persons are honorable in detail, but close in the great things. (C) persons have such stupendous selfsacrificing mother-love that it is only comparable to God's.

XIV. NOTED EXAMPLES.

Reformers: Calvin, the logician; J. Wesley, the large hearted; Massillon, the orator; Mazzini, Huss, Garibaldi.

Soldiers: Julius Caesar, Maximilian.

Literary: J. J. Rousseau, Leopardi.

Administrators: Frederick the Great, strict, but paternal; Henry the VIII, reforming a church for a personal trifle; Barnum, practical, but dealing in vast schemes

HEART-PERSONS (Jy22—Ag21).

I. OUTLINE.

Heart-persons are I (1) ingenious, (2) observant, (3) inventive, (4) experimental, (5) and sometimes make good cooks.

(II.) They generalize: (1) by intuition jumping at conclusions, (2) so that at times by mistakes they can become prejudiced; (3) they are given to making scientific hypotheses; and (4) on that account are philosophical. They quickly (5) find the gist of anything, and therefore attain (6) originality in thought.

(III.) They are collectivistic; they yearn for collectivistic ownership of all things; hence (2) utopian. (3) Childish day-dreams are common to them; and when perfected, (4) have divine inspirational wisdom.

(IV.) Loving is the word that expresses their nature. (1) they are entirely unselfish, (2) devoted, (3) loving, (4) magnetic, (5) emotional, (6) sensitive to crossness, and (7) whole-souled, and also (8) playful.

(V.) Their entire love, and desire for harmony makes them cowardly; (1) they cannot be forced to fight physically, or (2) to come to an open rupture; hence they are (3) law-abiding, (4) delighting to say "I told you so."

(VI.) But they are mean, justifying any action of theirs by that of anybody else. Hardpressed, they go to extremes on the mental plane, for which they feel degraded. (2) Hence tyrannized over, they do mean, (3) dishonorable, (4) dishonest, (5) and untrue things; they prevaricate. Undecided in actions, (f) they often (g) hesitate to mail letters, (h) yet being proud, and (i) ambitious.

VII. Diseases. (a) heart-failure. (b) palsy. (c) consumption.

II. FAULTS.

(1) Tendency to justify their own actions by those of others. Meanness. Prevarication, mendacity, stealing, and all underhandedness. All this proceeds from their aversion to fight openly, and yet the bitter necessities of life pressing on their loving, unselfish souls. Nevertheless to be open and above board is necessary for all, trouble or no trouble; physical fighting can even then be always avoided. They are conscious of so much unselfishness that they rightly consider themselves wronged; yet two wrongs never make a right. (2) Dependence of action. Love of harmony blinds them. Love is good, but righteousness, good conscience, and good works are more. (3) Self-control. Their love-nature puts them in danger of the flesh.

III. GOOD QUALITIES.

(1) Inventiveness. (2) Philosophicalness. (3) Utter unselfishness.

IV. GOOD QUALITIES TO BE ATTAINED.

From (B) persons: Harmoniousness, discernment, and proper leadership. They must get the courage to do right, trusting God to support them. From (N) persons, Determination, power of abstract thought, concentrativeness. From (S) per-

sons, mechanical execution. From (C) persons, economical wisdom, indefatigableness. From (P) persons, discrimination and criticalness, love of nature, and strength of will, above all other things. From (R) persons, intuitionality—scientific curiosity being already possessed. From (G) persons, proper utilitarianism, and such an one as will lead to conservation of one's own energy. This is most important, together with (P) strength of will. Studiousness is already possessed. From (T) persons, prophetic power, and above all else, hate of secret, underhand things, as well as faithfulness. From (K) persons, proper "bossiness," and sincerity. From (A) persons, diagnosticism, as well as love of novelties. From (F) persons, above all, an innate sense of honor and modesty.

V. WRONG ENCOURAGEMENT.

For the development of independence, it is well they should avoid contact with (N), (P), (G), (K) and perhaps (F) persons, who might want to "use" them and tyrannize over them, thereby driving them into their danger, underhandedness. They will derive wrong encouragement from any injustice or wrong action of any other person.

VI. DISEASES.

The characteristic trouble of (H) persons is heart-difficulty. It often happens to them, when tired, or nervous, or weak, to shake with palsy. Consumption also ensues in weak conditions.

VII. HOW TO DEAL WITH OTHER CHARACTERS.

The great need of (H) persons is to learn independence of action; so that there will be little need to teach them adaptation and yielding to others. It is their first instinct to avoid disharmony, to agree as far as possible; hence they need no instruction how to get the approval of all. But this self-adaptation profits them but little, for they thus lose their own individuality, few heart-persons rising to prominence.

With (B) persons they will sympathize in the matter of love of harmony, and be understood by (B) discernment. They will naturally serve (B) persons, but be in danger by the example of capriciousness, and its physical basis of sensuous enjoyment.

With (N) persons it will be hopeless for (H) persons to try conclusions, except as their deep sympathy will sway the (N) person unconsciously. The (B) epicureanism, that is, sensuality, will be a serious temptation to (H) persons. The problem is: how to lead (N) persons through their sympathies without either countenancing or stimulating their own love-nature. The (H) person had better not try to awake sympathy, but simply stand aside while the determination of the (N) person is in exercise, and let the (N) persons come to them by their own sympathy. In silence and stillness is strength.

With (S) persons the (H) ingeniousness and inventiveness will be of good service, and will lead them, always barring their duality and restlessness which (H) persons should not so much bear with, as get courage to correct.

With (C) persons (H) persons will learn practicality, while learning from them the nature of parental love. They should warn (C) persons of their conceitedness, and preserve them from changeableness, which will not be difficult because of the sympathizing love in both.

With (P) persons (H) persons had better have little to do. The (P) strong will is likely to drive them to prevarication

and worse. Of course (H) persons should learn the courage of their convictions; and though they cannot bear to part company with either persons or church, yet they cannot "have their bread, and eat it too." To be calmly firm, and lovingly unswervingly sincere, remembering that God sees all secret things, is a hard lesson to learn in the face of critical overbearing, dashed with sufficient love to make it all the harder to repulse. Yet such a struggle is a rare opportunity for self-development.

With (R) persons, (H) persons can be their best self, guiding, calming, ordering the intuitional, unprecise, dependent, but just (R) nature. When it is rash it may wound, but the (H) steady love will woo it and bless it, if the (H) person realizes his opportunity.

With (G) persons (H) persons will feel much sympathy, in point of learning, and magnetic power. But (H) persons must not let their love be disappointed if (G) persons forsake them whenever it is to their advantage to do so, nor can they hope to change laborious studiousness into ingenious inventiveness. (G) persons will use them to their heart's content, and then throw them aside; so (H) persons, without being unloving, or despising that utilitarianism should be wise in all their dealings with them, and not let (G) passionateness either awake or subjugate their unselfish love-nature.

With (T) persons (H) persons will have much sympathy, as soon as they have learnt to let the rash fierceness spend itself on the desert air, or rather, correct it, as far as possible through love. The doubtfulness of (H) persons will be the natural corrective of (T) sanguine prophesying, especially as through their love they can appeal and influence the kindly (T) faithfulness. But (H) meanness will be despised by (T) openness.

(K) persons sympathize with (H) persons through their desires for new and better social conditions, but they always seek to make them practical. Nevertheless they will assume the service of (H) persons, which the latter should, in loving manner, refuse, if circumstances permit, for their own sake, that they may learn independence.

(A) persons will be easily reached by (H) love, and their mental and spiritual salvation may depend on which is the stronger: their love for (H) persons, so that they may learn mental coherence and unselfishness, or their gregarious instincts for society. So (H) persons should deal gently with them, and teach them their own mental calmness and philosophical grasp.

(F) persons should not be faulted for lack of unselfishness; but (H) persons should learn from them modesty and honor, the noblest antidote to meanness. (H) persons should not despise (F) materialisticness, but rather use their loving influence to open the (F) mind to spirituality. They might also learn the (F) failing to be continually asking reasons for everything, and thus to let reason rule the emotions, and not the emotions reason. They will thus get an influence over them, salutary for both.

VIII. METHODS OF MENTAL DEVELOPMENT.

For Consecration to God.—Love to God should come about not by diminishing love to man, but by extending the love so intensely to God, that the human loves will gradually pale until they are lost in God. The practice of the presence of

God will assist to keep from all unworthy thoughts or deeds; remembering that two wrongs never make a right, and that it is better to be injured, than to injure. To resign even the desire of life will be found to be hard, but only thus will (H) persons cease to justify themselves, or harm themselves.

For Conservation of Energy. As the Guidance comes readily to (H) people, they must not forget that even their limitless love does not excuse them, in the sight of God, from conservation of energy. Their love-nature needs to be overcome, which is almost impossible unless they learn to obey and express reason above emotion.

For Spiritual Illumination.—It will come of itself.

IX. CHILDREN—HOW DEALT WITH.

The children must without mercy both from earliest childhood be impressed with the thought that unless they live pure lives they will fail in life, physically, mentally, and spiritually, and if necessary all early signs of wrong tendencies must be cut out lovingly, but without remorse in any way possible.

Outside of this they should never be forced to do anything, spied upon, or punished for accidents, or be made to fight physically. They cannot be bull-dozed; their defence is that of the weak, meanness and deceit. The only way to influence these children is by love, by inviting confidences and being so kind that the child will want to confide.

Their laziness and self-indulgence, and day-dreams can only be cured by plenty of congenial, instructive work, exercise, and learning; by wooing the interests of the life till evil is spontaneously left behind.

Their character is very varied, showing the external nature clearly, and lacks individuality; wherefore they should be educated in every way, permitted to exercise their inventive ingeniousness, and taught the dignity that follows and really is true attainment.

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X. TEMPTATIONS.

Rashness. Prejudice. Underhandedness. Sacrificing principle for harmony.

XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Selfishness. Desire for harmony.

XII. HOW THEY CAN BE EDUCATED MORALLY.

Unless taught early, sexual love will ruin them. So only through suffering of their sensitive nature will they consecrate themselves. Spiritual love might save them when once on the downward road.

XIII. FRIENDSHIP.

Perhaps (T) persons will be most congenial; but the external nature will decide of this almost absolutely.

XIV. FAMOUS EXAMPLES.

Religious: Fenelon, the preacher of "disinterested love," acquiescing in the Pope's condemnation, ingenious in his "Telemaque." Wm. Penn, non-resisting Quaker, organizer, but tricky.

Soldiers: Napoleon, O'Higgins.

Literary: Shelley, the poet of Divine love, and nature's beauty, philosophical, mean. Scott, succumbing to his misfortunes. De Quincey, weak. Tennyson.

Inventors: Ericsson.

Detective and thief: Vidocq.

Rulers: Philip Augustus, Buckingham.

BYRON'S *MANFRED*.

Manfred is a great *psychodrama*. But it is more. It is also full of the true tragic element that attaches to the dramatic experiences of human souls. But this will appear more fully further on.

There is little plot. The scene is laid in the Higher Alps, partly in the castle of Manfred. Alone at midnight in its gothic gallery Manfred invokes by magic spells the presence of spirits, seven of whom address him, while a star appears at the darker end of the gallery. He seeks balm for his wounded heart; but they can give him only material gifts, of which he has had enough already. Only one favour does he ask: to behold them. One of them appears as a beautiful female figure which crumbles at his touch. He falls into a swoon, while a Spirit utters an incantation over him, dooming him to be his own hell. The next scene presents Manfred on the summit of the Alps, ready to commit suicide. A chamois hunter rescues him from himself, leads Manfred to his hut, and does not let him go until his mood changes, though even this does not imply comfort. Next, Manfred evokes the Witch of the Alps, but refuses her comfort, which is conditioned on his swearing obedience to her. On the summit of the Jungfrau meet the Three Destinies and Nemesis, hurrying to the Hall of Arimanes, into which Manfred succeeds in introducing himself. He refuses to do reverence to Arimanes, and insists on the latter's evoking the spirit of his dead bride or friend Lady Astarte, to seek some consolation from her. But the Spirit remains silent—only foretelling that at midnight of next day Manfred should find rest—that is, should die. The attending spirits of Arimanes, the ruler of the Earth, admire Manfred, and say, *he had been an awful spirit, had he been one of us*. Manfred, from his castle, beholds the moon and goes out to say farewell to it while Manuel and Herman his servants confer about the strange happenings. The Abbot of S. Maurice, who once already had endeavored to reason with Manfred, forces his way late at night into Manfred's room, to speak one last word of counsel. Manfred tells him it is too late, and advises him to retire. Spirits surround Manfred, desiring to take him away with them, but he withstands them ev-

en to the death. He says that he has attained his power through self-mortification, not through any base agreement with them; and though the hour of death has come, yet it is not with them, or in their power that he shall go beyond. Discomfited, they vanish. He dies in the hands of the Abbot who, good soul, has the grace to say *He's gone, his soul batb ta'en its earthless flight. Whither? I dread to think — but he is gone.*

It would seem that the whole drama is designed to exhibit the desperate struggles of a soul to be individual, to be itself. Doubtless social tyranny is still strong enough today, but in Byron's time of professional tyranny a cry for individual freedom must have seemed nothing less than anarchy, and as such it was relentlessly persecuted. Byron's one ideal of freedom led him to die for it in Greece: *greater love than this batb no man.* Byron, Shelley, and Ibsen have the same purpose at heart: *Freedom: but he who would be free must resign everything he has.* Only, Byron never got beyond the point of suffering the loss of all things, and feeling the consequent sorrow. It was so great that it was the death of him; he craved oblivion, balm, and comfort, and finding none in this world, departed. Shelley was greater in this, that he gladly sacrificed his all, and stepping beyond the destructive stand-point, constructed his *Promethean* ideal of what it were to be a *man*, and a *human race*. Ibsen is greater still. Not only does *Brand* gladly bear the pangs of resignation, not only does he clearly discern his ideal, but he shows how to live them out unflinchingly under modern conditions, attaining to individual spiritual attainment, though only in the moment of death. The greater prophet is still to come, who will show how to accomplish these three steps, and further to live out these divine attainments here on earth before passing beyond.

The stand point of Byron's *Manfred* is then individuality, freedom, moral responsible action, independence. It may be considered from three stand-points.

1. *Manfred* absolutely refuses conformity with everything except his own conscience, his soul. He will be true to himself, at all ha-

zards. So he refuses obedience to (1) society and its traditions. He lives alone, and had both prayed and laboured for the establishment of a newer and better order of society; (2) to the church, in the person of the Abbot of S. Maurice, that harmless sheep of a good old man, who is too stupid to have any inkling of the higher realm of thought and action in which Manfred lives, and who has so poor a conception of morality that he offers Manfred waiving of all punishment hereafter *if he will only profess belief in the church!* (3) to the several spirits: first to the Witch of the Alps, who offers comfort at the price of an oath of obedience to her, then to Arimanes, who expects worship, and finally to the spirits who crowd around him just before he dies. Through no compact with them has he gained his power, but by superior science, skill, penance, daring, and firmness of mind. *I have not been thy dupe, nor am I thy prey, but was my own destroyer, and will be hereafter. Back, ye baffled fiends! The band of Death is on me, but not yours!*

II. By experience Manfred finds that to remain faithful to the search after truth, after the higher life, he must be prepared to resign all things. (1) Human sympathy. The only ones who are near to him are the hunter and the servants, and they are not sufficiently of his *order* to understand him. (2) Physical comfort. He has gladly done long penance, fasting, watching, sleepless meditation. (3) Social position. He lives as plainly as his servants, he who could have his castle full of carousing guests. (4) The escape of Suicide. Gladly he resigns even that gate into his longed-for rest and oblivion. (5) Woman's Love. Lady Astarte had been as noble in mind as he, but her womanly emotions had been too much for her. When he endeavoured to draw her after him, she pined away and died, being unable to rise to his position of self-consecration to the Divine.

Heroically had he borne all. But it had broken him. He dare not take that step into the divine Light which he had earned; he breaks down after all is gone. The memory of Lady Astarte haunts him, so that he becomes desperate, and accuses himself of her mis-

fortune, which she herself was the cause of. Surely, the rationalisation of the whole being kills the heart, if by that is meant reducing it to absolute subjection to the reason. And so the stupid blind Abbot declares his power at an end since *Manfred's heart is dead*. On the contrary, the trouble with Manfred was that his heart had been so great a portion of his life that when it was reduced to discipline he was broken. This is the point of the taunt of the Witch of the Alps, that he cannot forget flesh in contemplation of the Divine. That is why Manfred, perceiving one of the spirits in the form of Astarte, sees again a chance of happiness, but is disappointed. So he is broken. He who once had hoped to be the enlightener of the nations is now willing to give it all up.

He desires oblivion; but why? Because his is that divine discontent that leads Godwards. He has given up further conquest, and now this restlessness torments him. Instead of seeking oblivion, he should have proceeded further, completed the sacrifice, and received the divine reward. This is what Goethe makes Faust do: instead of atoning for Gretchen's death with his own, he atoned for it by a nobler life. Surely that was the nobler part: which Manfred, yet stung in the flesh by the sins of his youth, and their consequent sorrow, is not strong enough to do. Hence merciful Destiny relieves him, crowning him with the crown of those who have not, indeed, wholly conquered the foe, and reaped the reward, but of those who fell on the field of battle, while the battle was still undecided. And as Manfred died thus, so did Byron also on the fields of Greece.

Honour to the fallen hero!