

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., Culac.

Vol. I, No. 6.

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July, 1899.

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A 16 page pamphlet entitled "How to Conserve Vitality in Waking Hours" will be issued in two weeks as a free supplement to those subscribers who send a 1 cent stamp for mail. To others, 25 cents.

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- (8). Have I written down to-day any helpful thoughts?
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- (11). What one new fact, or poem have I learnt to-day?
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SOME PRINCIPLES TO LIVE BY

Sleep, lust, intoxication, waste, and hates,
Procrastination, talk — these are *Hell's Gates*.

Canst thou no time for prayer to God afford?
'Thou'lt have t' afford to pay for every sin incurr'd.

Would'st hear the Voices that all Heavens do fill?
Cease hushing *others*, and *thyself* keep still.

The chain is weak as is its weakest link;
Thy small *chief weakness* still shall make thee sink.

What *drown'd*, if given *at once*, will make to grow,
If giv'n daily, with *judicious flow*.

O thou, possessed by *Devil-of-much-Work*,
Scrub thou *thy soul*, where many spirits lurk.

O thou who would'st towards Heaven upwards creep,
Fast not in *food*, but fast in heavy *sleep*.

Know thou, who dost in earthly weakness drown,
'Tis lack of *love to God* that keeps thee down.

God does no *magic incantation* heed:
He is invoked alone by *righteous word and deed*.

In Love-that-everybody-cannot-share,
There is within a *hideous Worm* somewhere.

Thou'lt not live *rightly* in this hour soon past
Until thou use it *as it were thy last*.

Praise not, nor blame the words that I do speak:
Apply them in thy life — that's what I seek.

The *holiest Love-that-can-be-turned-to-hate*,
Is merely *passion in refined estate*.

Ask not, *Who speaks?* or, *When spoke he?* or, *Why?*
But quick the truth of it go *verify*.

If what thou say'st *cannot translation bear*,
Be not deceived: *it has no sense to spare*.

Suspect some danger, when men *speak thee fair*:
Wry is the face of those who lose their share.

Be not *distressed* when men thy wits despise:
Men's *scorn* is *safest freedom* for the *wise*.

Don't *fear* that God will always with thee *strive*:
When he will cast thee off, He'll let thee *free*.

Only a *fool* the ugly truth *resents*:
Wise who is *grateful* for it, and *repents*.

SHELLEY'S *PROMETHEUS UNBOUND*.

Interpretations of this drama have been sufficiently differing to permit us free treatment. Of course, from Shelley's own Introduction, two things are clear: that Prometheus is the type of ideal Man, *the highest perfection of moral and intellectual nature, impelled by the purest and truest motives to the best and noblest ends*, and that it was Shelley's purpose *to familiarize the highly refined imagination of the more select classes of poetical readers with beautiful idealisms of moral excellence* as a means of carrying out his *passion for reforming the world*. In this constructive attitude, Shelley had progressed beyond Byron, who had not the strength to attain to it.

The plot is but simple. Prometheus is discovered bound to the Caucasian precipice, Panthea and Ione sitting at his feet. Dawn is breaking. Prometheus groans in his pain: but it has not been useless. *I speak in grief, not exultation, for I hate no more as then ere misery made me wise*. He has learnt the constructive attitude, and would recall the curse he had launched against Jupiter when first bound to the rock. He commands the spirits of the dead to repeat that curse, because if any of the living spirits repeated it, Jupiter might hear and afflict the Earth more grievously. The curse is recited by the phantasm of Jupiter, and Prometheus retracts it, *I wish no living thing to suffer pain*. The three Furies arrive to torture him but are held back by Mercury who brings a last proposition from Jupiter that is rejected like all the others. The Furies are let loose upon him, but he stands firm. Panthea, peeping from her veil sees *a woeful sight: a youth with patient looks nailed to a crucifix*. This appears as a final torture, to prove to Prometheus that in spite of all his efforts men will always be unjust. But the Spirits of the Mind of Man come to comfort him, telling of the good men will have done, and he says, *I fain would be what it is my destiny to be, the Saviour and the Strength of suffering Man*.

The second act opens in a lovely vale in the Indian Caucasus. Asia, the beloved of Prometheus, is discovered greeting the advent of Spring. Panthea comes to lead her to Prometheus, and a Dream

leads them over hill and vale. They pass through a forest intermingled with rocks and caverns. Two young Fauns listen to the Chorus of Spirits, and tell each other about their nature. Asia and Panthea reach a pinnacle of rock whence they are led by Spirits to the depths of the Earth, the cave of Demogorgon, a *tremendous gloom*. Asia asks him about the Creator and Sustainer of the world. Demogorgon answers laconically. God made the world and all beautiful things. To the question, who made the Evil, he answers *He reigns*. Is Jove too only a slave? *All Spirits are enslaved which serve things evil: thou knowest if Jupiter be such, or no*. Eternal Love alone is not subject to Fate, Time, Occasion, Change. The Spirit of the Destined Hour is ready to start. They follow him. The Car pauses within a Cloud on the top of a mountain. As they ride upward, Asia is transfigured — *love makes the reptile equal to the God*. After listening to a Voice in the air, Panthea utters the closing hymn of Humanity, which has now blossomed into a *diviner day*.

The third act opens in Olympus. Jupiter at last thinks himself the Supreme Spirit when the Spirit of the Hour arrives, and Demogorgon throws Jupiter down into the abyss. Apollo tells all about this event to Ocean, who departs when he hears the *unpastured sea hungering for calm*. In the Caucasus Hercules unbinds Prometheus, saying *Most glorious among Spirits! Thus doth Strength to Wisdom, Courage, and long-suffering Love, and Thee, the form they animate, minister like a slave*. Prometheus plans the kind of life he will lead, with Asia near him, in a cave, where shall also be *Painting, Sculpture and rapt Poesy, and Arts, though unimagined yet to be...swift shapes and sounds which grow more fair as man grows wise and kind*. He rewards the Spirit of the Hour with a shell. In the forest is seen the opening of their cave, Ione and Panthea describing their joy, while the Spirit of the Earth embraces Asia. Then arrives the Spirit of the Hour telling of the revolution that has taken place on earth in consequence of the fall of Jupiter. Tyranny, Custom, Passion, Superstition are past away and *The Man remains, sceptreless, free, uncircumscribed, but Man; e-*

qual, unclassed, tribeless, and nationless, exempt from awe, worship, degree, the king over himself, just, gentle, wise, but Man.

The last act is an indescribably beautiful dramatic lyric describing the rejoicing of the Spirits, Hours, Earth, Moon. Finally, Demogorgon addresses in turn every form of living being, ending with what might be called the Creed of the new order of things.

*Gentleness, Virtue, Wisdom and Endurance;
To suffer woes which hope thinks infinite;
To forgive wrongs darker than death or night;
To defy power which seems omnipotent;
Neither to change, nor falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free,
This is alone Life, Joy, Empire and Victory!*

Jupiter represents the traditional God of superstition, dogma, and priest-craft, in whose Name lies were told, blood shed, and the poor oppressed. Demogorgon, as the name implies, represents the fear which the people inspire when they rise up in their might against religious enslavement; morality is impossible without freedom. Ione and Panthea, who watch over the struggle-development of human character, represent respectively Greek and universal life and culture. Prometheus, in the first act, represents Man, as a moral being, learning the lesson of pain: forgiveness—i.e., conformity to the will of God. Why avenge? Two wrongs do not make one right. The ideal is to be kind even when injured. Asia (the cradle of civilization) represents the human intellect searching for the truth and in the course of this effort going down to the very bottom of Hell to learn the truths of life. Only when the chastened soul and the educated mind are united will the perfect state occur. Not until the representative individual man has found himself, is perfected, can the amelioration in society take place, as it forms itself around individuals. Then Tyranny, Custom, Superstition and Passion are to give way to Equality, Reason, lustless Love and all the Virtues.

AISCHULOS' *PROMETHEUS BOUND*

The argument of Aischulos' masterpiece is simple. Prometheus has, by his attention to the wants of men in supplying them with all arts through the gift of fire, provoked the anger of Zeus, and is consequently bound down in a cleft of the rock in a distant desert of Scythia, by Hephaistos, with *Strength* and *Force*. To the sympathetic Chorus he relates his evil plight, and advises Oceanos not to carry out his intention of endeavouring to persuade Zeus to free him, lest Zeus become angry with Oceanos also. When Io arrives he prophesies to her both her past and future sufferings and wanderings, explaining to her that it shall be through the thirteenth descendant of herself, Herakles, that Zeus shall be destroyed in the same manner as he destroyed Kronos. Through Hermes Zeus insists on knowing just how this shall occur; but Prometheus, who is to be saved by keeping just this secret, refuses, and is swept into the abyss amidst terrific hurricane and earth-quake.

What is the *spiritual* gist of this drama?

Buckley says that it is "the sublimest drama of antiquity. The Titan majesty of mankind had been infringed by the new Gods of Olympus, and Prometheus appeared as their protector, the assertor of their rights. Opposed to a new aristocracy, he was still the supreme power of the old one. In the true spirit of the old aristocracy he laboured for the benefit of his weaker dependants. The Olympian Gods, like the *parvenus* of Aristotle, are everywhere represented as oppressing mankind, and each other. Moreover Prometheus represents the intellectual ascendancy of mankind over the creation, the power of moral progress in opposition to physical strength and conventional resources. The imprudence of Jove is hereafter to destroy that power, in the haughtiness of which he had thought fit to spurn the god of wisdom from him. Much as I am disinclined to allegorical interpreters and interpretation still it can not but seem a magnificent impersonification of mind struggling against circumstances, intellect against force, providence against fate. And the very fatalism of the play is pleasing. His very philanthro-

py, his inability to do further good, force from him the groan of the hero, but, as the good man meets death so does he meet pain, conscious that there is something yet to come."

Yet Buckley does not seem to have grasped the full significance and power of the play. The point is not so much struggle against fate as the relation between fate, intelligent foresight, and materialistic passion. The problem is not defined sharply, for with it is the Greek ideal of *to kalon*, i.e., *social success*, which blames Prometheus for offending against the powers that be, against ruling authority, for being so proud as not to reverence *Adrasteia*—or, to put it plainly, for lack of *social subservience*, for a Greek was by nature a fawning animal. This mars indeed the moral problem, if indeed Aischulos have not intended to utter in this play the first protest against the Greek standard of social success, and the first cry of individuality, of conscience, taken up again by Sokrates and Aristotle. And indeed one of the lessons of the play is intelligent foresight and guidance, or the assertion of rationality as against blind fatalistic passion. This of course is the meaning of Plato's *Republic* though this reverses Sokrates' individualism; the end of the individual being to form part of a state, instead of its being the state's to produce perfect individual. Assuming then that Aischulos meant the Chorus's moral standard of social subservience merely as a foil to the heroic individualism of Prometheus, the drama voiced both the rationalism of Plato with the individualism of Sokrates. *The first lesson of the drama is then Individuality vs. Social Success.*

Individuality, however, necessarily implies intelligence, as contrasted with the sub-rational nature of the affections, passions, and sensations (Plato's rationalism). Here we see Hephaistos chaining Prometheus, through fear of Zeus, though with tears in his eyes, for *relationship and intimacy are of great power*. This is mind vs. the affections. Next we see Prometheus despising whatever pains can be inflicted: *Wherefore let the doubly-pointed wreath of his fire be hurled at me, and either be torn piecemeal by thunder, and spasm of savage blasts, and fling my body back into Tartarus, with a whirl into the stern eddies of Necessity.* The secret of this stern defiance

is that *yet by no possible means shall he visit me with death*. If Zeus rules, it is only for a *span of time*. He himself will endure. There is an eternal part of him, the mind, that will remain in spite of the utmost physical torments. He is more than his body. He can survive it all. He is Mind, the Mind is him. This is mind vs. sensation. Next we see Zeus who is to fall through a self-indulgent marriage. Here is mind vs. passion. *The second lesson of the drama is then stoicism, assertion of the rational over the sub-rational nature of affections, sensations, passions.*

But the assertion of the rational nature implies intelligence, thro' which it is possible to foresee future conditions and to guide the present ones so as to conform to them. The drama speaks in strong terms of Fate. Art is less powerful than Necessity. Is even Zeus less powerful than these, *the triform Fates, and the remembering Furies*? Most certainly he cannot at any rate escape his doom. Fate is above even Zeus. When he dispossessed the Titans it was only by decree of Fate, *how it was destined that not by main force, nor by the strong hand, but by craft should the victors prevail*. So is Zeus fated to be dispossessed *by his own senseless counsels*. But every one of these dooms contains this that not by force but by intelligent foresight and calculation the victor should prevail. That is the point of Prometheus' refusal to tell how the catastrophe was to occur. Had Jove known this, he would probably have averted the event by intelligent action. In the earlier struggle the Titans had represented *force* as against Prometheus' *wise* advice to Jove. But now this lacked, and Jove himself was to become guilty of the unpardonable sin of stupidity. So Prometheus fears not his foes' enmity, to whom comes no evil unforeseen. Hence he can avoid and master it. This same argument robs Hermes' threats of their power. Besides, the curse (an intelligible entity) of Kronos, or justice, is to *avenge* itself. Even Hermes understands the value of foresight when he warns the Chorus that will not depart from Prometheus' side that by *casting themselves into foreseen calamities they shall be caught in the impervious snares and net of Ate*, making the third lesson of the drama *the avoidance of doom by foresight of rational reflection and calculation*.

•

If then Fate can be avoided by wisdom, then is Fate the doom of the sub-rational creation and nature. To be freed demands only mental development and education. So Prometheus, *Human Mind* in Shelley's apposite words, gives men by means of fire all arts and science. Yet for men who are not intelligent enough to avert fate it is better not to foresee doom—so Prometheus blesses them also with *false hopes*. He hesitates to tell Io of her future for *it is better not to learn the limits of suffering* unless one be strong enough to avert it. It is therefore by mental individuality, by the ability to remember and foresee and to refrain from uttering knowledge, that a human being can defy the Gods collectively, and afford to suffer for generations, since none can rob him of his individuality and eternity unless he himself reveal the secret. The fourth lesson of the drama is then *the possibility for man of defying unrighteousness were it even clothed with divine power*.

The drama represents the struggle of rationalization or moralization in the human being and race, and points out how man may attain divinity by mastering Fate and conforming to his Destiny.

SHOULDER-PERSONS (My20—Je20).

I. OUTLINE.

Shoulder-persons are (I.) characteristically dual, in mind and soul. (1) Duality means that (2) they desire all sorts of opposites at the same time; (3) are unsatisfied, (4) seeking something unknown, (5) anxious, (6) imagining evil, (7) distrustful, (8) continually active, (9) lacking continuity, (10) in danger of all extremes. (11) First some of them say, I cannot, then, I both can and will. (12) They are verbally combative, (13) and interested in all novelties.

(II.) They are mechanical, being (1) unable to plan any work, (2) guided by expediency, (3) rule of thumb, (4) so that explanations and arguments are wasted on them. (7) They need and desire to be told how to do any task, (8) Though dependent about how to do work, yet they want due credit for what they have done, (9) and are domestic, as servants or housekeepers, (10) They are sometimes musical.

(III.) They are affectionate, as a rule, (1) proud of family, (2) never keeping money, (3) generous, (4) religious in disposition, and, (5) have pleasing manners.

(IV.) The disorders to which they are most subject, nervous (2) of the throat, and (3) the lungs.

II. FAULTS.

(1) Duality: which means, liability to go to extremes, inconsistency, regrets, waste of energy by effusiveness, (2) Mechanical: in that they are unable at times to plan out their task, to be independent in analytic power, and to grasp and follow a single comprehensive aim. (3) Liability to take ritualism for religion. Inordinate love of approval.

III. VIRTUES.

(1) They are led by expediency, never throwing away the meat for the shadow. (2) They are courteous, serviceable, ready to be advised, and kind.

IV. GOOD QUALITIES TO BE ATTAINED.

They should learn from (B) persons a proper amount of leadership, artistic harmony, discernment of the trouble of others. From (N) persons, power of abstract thought. From (C) persons, Pennywiseness, being sufficiently pound-foolish themselves. Also some indefatigableness. From (H) persons, ingeniousness, but above all readiness to generalize. From (P) persons, discrimination, love of nature, and strong will in rallying swiftly from failure or disease. From (B) persons, powers of intuition, and scientific curiosity. From (G) persons, magneticalness, comprehension of the proper methods of natural authority, and studiousness.

From (T) persons, enthusiasm for ideals, prophetic powers, faithfulness. From (K) persons, power to organize and enlist the service of others without domineering them. Also, utilitarianism. From (A) persons, mental pliability, and diagnostic power. From (F) persons, modesty and honor.

V. WRONG ENLIGHTENMENT

(N) persons should not be encouraged to think of (N) as thinking things — at by the wrong idea of the power of those (N) persons whose egotism is more than (N) their lack of unity. The egotism and the power of (N) persons will encourage and assist the formation of a hierarchy of (N) persons, unless the latter take care to make (N) persons should not be encouraged in dependence by the mistaken leadership of (N) persons, or tempted by their egotism. (N) persons are personally generous, but they should not be considered a confirmation, but a warning against the generosity of (N) persons. Conceit and egotism should not be copied, by desire for due credit and quality. Dependence should not follow (N) cowardliness and weakness. (N) persons will not think beyond an ecclesiastical creed, and (N) persons look on religion as embodied in artistic splendor and ritualism. Two dangerous and kindred faults, which are the clearest recognition and most determined effort will cure (N) persons should not learn, from (N) persons, unreason, demonstrativeness, dependence, melancholy misalliance. From (N) persons passion. (N) persons will inevitably be used by (N) persons unless they develop the (N) power of abstract thought. Let not (N) quality be tempted by (N) rashness, nor by (N) egotism, and mental incoherence, nor by (N) realism, and materialism.

VI. DISEASES

The characteristic trouble of (N) persons are nervous difficulties, brought about by their duality, desiring opposites, reacting from one extreme to the other, continually desiring the opposite of what they have. All this proceeds from lack of mental unifying grasp. (N) abstract thought, together with (N) philosophical generalizing. When their life is clearly organized, and they have a clear, remorseless purpose, restlessness in its attainment will entirely cure nervousness. Also throat and lung troubles.

VII. HOW TO DEAL WITH OTHER CHARACTERS

(N) persons will naturally accept from (N) persons plan and rule by which to work. But when (N) persons are trying to learn individuality and self-direction by keeping silence when the (N) inclination to dictate is in evidence, they will have to repress their duality and nervousness, not to mar the harmony necessary to (N) persons, and not to goad their capriciousness into temper.

With (N) persons, the (N) affectionate generosity will be the only means of leading the determined, far-seeing passionate (N) persons.

With (N) persons, they should if possible never enter into business relations, as (N) persons are in business Shylocks, but as friends inexhaustible in generosity.

With (N) persons, who are unyielding, cowardly and mean, at times, the healthy generosity of (N) persons will be disgusted. Let let them look for the hidden gold.

It is best for (N) persons themselves to develop their own judgment and individuality hence for their development they had better isolate themselves from (N) (N) (N) and (N) persons, although when with them, (N) persons will naturally obey and serve them, which is the best to do when circumstances force intimacy. Yet the restlessness of (N) persons will while they are obeying them, annoy and irritate these persons.

With (H) persons, who are unstable, (S) persons had better, to avoid nervousness, repress their own duality. (S) persons will have little respect for the unstudiousness and dependence of (H) persons, and will naturally tyrannize over them. Forewarned is forearmed.

(F) persons being rash and bold will conflict with the duality of (S) persons. Otherwise they may get along nicely together.

With (A) persons, (S) persons will be able to deal to their own advantage, but should beware of the (A) basilisk-likeness which defends their interests.

In order to please (F) persons (S) persons will have to acquire sufficient intellectuality to furnish reasons for whatever they may do.

VIII. METHODS OF MENTAL DEVELOPMENT.

The instinct for expediency, for immediate utility, of (S) persons, will insure safety in mental and spiritual development, in that they will not throw away the meat for the shadow; although, in spiritual temptation, this may become also a source of danger.

For Consecration to God.—It will be very difficult, but absolutely necessary, to repress entirely, duality, all longing for the opposite, all regrets, all vain desires. This will of itself cure nervousness, and yield perfect peace; but this tendency will probably remain a subtle temptation against consecration. To do God's Will, entirely, and never to regret, dare, or go to extremes. Confucius says: How is the path of the Mean untraveled?

For Regeneration.—There will be need of knowledge, of the body, and of the universe, some scientific development, and ability to see further than the nose.

For Spiritual attainments. Perhaps through love of God (H) persons may be wooed to muse and meditate on God, and the things of God. Ideality, and poetical, artistic intuition will all be of use. The power of imagination will be necessary.

IX. CHILDREN—HOW DEALT WITH

(H) children need absolute harmony around them, calm and peace, because they need to learn this. They are liable to fits, hysteria, and all such unreasonableness. They should early be taught to recognize and believe that the one thing they need is quiet, peace, and calmness. In order to learn control, the best thing to do is first to cultivate slowness of speech, action, and thought, and feeling. Thus they will be able to recognize and charge every one of them with accuracy. And peace will bring faith in God's love, protection and power, which will avoid all continual expectation of evil and error. They must early be taught mental development, whereby to attain mental grasp, and abstract thought, and the pleasures of knowledge. Mechanical work and assiduousness without mental grasp result in the pitiable curse of incoherent obscurity. Lucidity of thought must be inculcated in. Emerson wrote manifest essays without attempt at a logical philosophical system, showing his true (H) nature. This "verbal" platonism, while most attractive, needs thorough systematization. No complaints. No murmuring. No repining.

X. TEMPTATIONS

For Women. Ritualism. Idleness. Society. Acting. Slavery to domestic duties.

For Men. Lack of poetic vision. Self-deceit, by desiring knowledge, but having an incoherent way of getting it. Love of approval, and being impatient of its slow acquirement.

XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Earthly advantages, and social well-being. Opportunity to be of service. Flattery.

XII. HOW THEY CAN BE EDUCATED MORALLY.

By leading them to spiritual things through their affections, and by giving them work to do in the training of others, whereby they will have to learn themselves.

XIII. FRIENDSHIP.

Perhaps (S) and (A) persons will best like each other, but only because their weaknesses are the same. (S) persons had best make friends of persons of whom they can learn what they need, perhaps best from (N) and (H) persons.

* Emerson wrote manifold essays without attempt at a logical philosophical system, showing his true (S) nature. This "orphan" platonism, while most attractive, needs thorough systematization.

XIV. FAMOUS EXAMPLES.

Religious: Spurgeon, Kingsley, Edmund Law, F. W. Evans, Mrs. E. G. Fry.

Soldiers: Marat, Pim, McMahon, Oxenstierna.

Literary Men: Edwin Arnold, Thomas Arnold, J. J. Rousseau, Julia Ward Howe, H. Beecher Stowe.

Essayists: (more or less "scrappy" and practical) Addison, Emerson, Whitman. Also Pope, Gerald Massey, Austin, Bulwer, Lytton, Lyt.

Musicians: Pleyel, Paer, Schumann, Wagner, Gounod.

Administrators: Vanderbilt, Girard, Jay Gould, Fargo, Peter the Great, the Shipbuilder, Queen Victoria.

Fashion: Beau Brummell.

Scientists: G. S. Mill, Hamilton, Agassiz, Playfair, Romanes, Mesmer.

THE PARABLE OF THE HEARTLESS SON.

There were two old farmers, brothers, by the name of Roberts, who had, each, one only son, named John and Howard respectively. When these had grown to young manhood, the night after graduating from the local grammar school, they had a conversation about the question, What could they do for their parents, whose only support they were. John said that he intended to leave his father and mother, go to the city, fight his way to a medical education, and be able to support his parents in luxury. But Howard asked, What will become of your parents in the meanwhile? John answered, "Who am I that I should put myself in the place of Providence? God, who has taken care of them heretofore, will take care of them while I am away; and I will send them, from time to time, all the money I can." Howard was so incensed at such heartlessness that he turned away from John, and would no more speak with him, but returned to his home and spent his young vitality, brains, and powers, in making fifty cents a day when the season was good, supporting his parents to the best of his ability, which was never very great, until by the hard labour his mind was brutalized, and after twenty years grew unable ever to earn any more, but nevertheless did his best. His parents were just kept above the level of actual need, and died as they had lived, fighting the wolf from the door.

In the meanwhile the heartless John went to the city, fought his way to an education, made himself a practice, and eight years after leaving home earned one thousand dollars a year, and in a few years five or six times this amount. He had sent home while he was away at school the few cents he saved from his food, although often his parents almost starved. Yet as soon as he was independent, he made a home for them, and supported them in luxury to their dying day.

The question is not, What do you think of the heartlessness of John, or the kindness of Howard, but, Which of the two actually supported his parents best?

The question is not, is it selfish for a young woman to spend her whole spare time in prayer and hard study, rather than "entertain" her callers with conversation which neither she nor they remember one hour afterwards, but, Did this girl, by growing in the spiritual life actually raise the spiritual and mental standard of her home and her circle when she was soon able to give powerful spiritual consolation and advice to her friends and relatives?

Let accusations of selfishness be dropped by persons who have not carefully thought over the question whether their supposed kindness ever did good to anybody, and was not kindness to themselves. Let accusations of selfishness be dropped against persons who resign all that they have in order to devote themselves to self-discipline and self-education for the actual good of humanity. When a man has resigned all that he has in this world accusations of selfishness should be dropped. Let his accusers try how it feels to resign everything, and then they can resume their charges if they please. Let no man put himself in the place of Providence to others, and imagine that God is not abundantly able to take care of others without him, if he himself resigns all that he has.

Which of the two, John or Howard, did his parents most good?

BROTHERHOOD CALENDAR

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

I. Meditation-meeting, March 22, and First Month, *B, The Practice of Meditation.*

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

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

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

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

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

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

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

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

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

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

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

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

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