

# 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., **Colum.**

Vol. I, No. 7.

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August, 1899

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A pamphlet entitled "How to Conserve Vitality in Sleeping Hours" will be distributed free to those subscribers who send a 1 cent stamp for mail. To others, 25.—It is regretted that unavoidable circumstances delayed last month's pamphlet. Those who applied for it will receive it soon.

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Entered at the Oaklyn, N.J., P.O. as Second Class Mail Matter

Terms: 10c a copy; per annum, 75c if in advance; if not, \$1.00.

No stamps accepted. Published monthly at

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## GREETING

Bound to my labour by dear Duty's chain,  
My human heart breaks through my prison-walls  
And springs to thee, and every power doth strain  
To make thee hear it, as thy name it calls.  
It greets thy Guardian Angel: both regard  
Thy least desire with tender interest;  
They suffer with thee when thy way is hard,  
With thee rejoice, when thou hast done thy best.  
But, while thy Angel labours for thy needs,  
To God it prays thy idols be o'erthrown,  
That evermore thou follow where He leads,  
And thy best self within thy life enthroned.

## SOME PRINCIPLES TO LIVE BY

O *human Fish!* Why swallowest thou hooked Fate  
As oft as Devils *please* to throw thee bait?  
The *Heavenly Sieve* lets through no word (1) *unkind*,  
(2) *Not needed*, or (3) *not true*; thus test thy mind.  
O thou possessed by the *Objecting-Fiend*,  
Object unto *thyself*, and *thyself* mend.  
Look out for 'Those-who-of-the-World-complain:  
'They oft are 'Those-who-give-the-World-most-pain.  
O *human Bowl!* To *please* thy God's eyes keen,  
Thy outside *may*, thy inside *must* be clean.  
*Men* cut their *words*, to fit their own ends best;  
God cuts *results* to fit the words expressed.  
Who would *force silence* on the Voice within  
Let him *debate with it* about some sin.  
Who would have knowledge *need no questions ask*,  
But *look within*, and in *God's knowledge bask*.  
Men's usefulness does not depend on *size*,  
But the *godlikeness* of their heart and eyes.  
There is a *genius* in the *power to stick*;  
Which lacking, *godly* souls are *often sick*.  
What matters it if *long* one live, or not,  
If *while* he live, he live *without a blot*?  
'Thy inner life, oh let *no one disturb*—  
Not *e'en thyself*; so learn *thyself* to curb.



### KEBES' THE PICTURE

The author of *the Picture* was probably the Kebes who was a disciple of Sokrates, and one of the few witnesses of the latter's last words and moments, and who wrote three dialogues, of which this is the only remaining one, the *Phrynichos* and the *Hebdome* being lost. It is also probable that in *the Picture* there are several later interpolations, though these need not seriously impugn the genuineness of the work: for the spirit is Sokratic, and the diction Bærotian.

But it matters not who was its author. It stands or falls on its merits. Whether technically *Stoic* or not, it teaches most powerfully and attractively that no sense-gratification, nor wealth, power, honour, nor any external thing can possibly yield true happiness or contentment. This can only come from *true culture*, that is not necessarily the valuable scientific training, but rather virtue and righteousness—the only happiness worth having.

*The Picture* is an allegory much on the same order as Bunyan's *Pilgrim's Progress*. Two friends, visiting a temple of Saturn, discover a large allegorical painting, which they beg a hoary priest to interpret to them. It represents a large city, surrounded by a wall. It is the city of *Life*. Before the gate stand crowds pressing to enter, while an old man, the *Guardian Spirit*, warns them what to do, and whither to go, after they shall have entered. On a throne within the Gate sits the woman *Enticement*, who induces all to partake of the potion *Ignorance* and *Error* from the cup she offers them. All partake: but some drink more some less. Blinded by this potion, they are unable to find the True Road before Courtesans, standing near by, seize upon them and promise to lead them to Good Fortune and Advantage; their names are *Opinion*, *Desire*, and *Lust*. Among them wanders a blind, deaf, and insane female rolling around on a round stone, named the Goddess of *Luck*, who takes from the ones and gives to the others by chance; those who trust her fall into misfortune. These are the *Thoughtless*; but she has power over external goods only.

Immediately within the external walls is a higher wall. Whoever has received goods from the Goddess of Luck is entered at its gate, is greeted by Courtesans named *Immoderateness*, *Flattery*, *Luxury*, and *Insatiableness*. Those who enter, while still intoxicated, are robbed, and when sobered, enslaved by the Courtesans, who force them to commit sins in punishment of which they are finally handed over to *Pain*, who punishes both by scourge and prison. Near her stand *Mourning*, *Sorrow*, *Agony*, and *Despair*, amidst whom the souls must end their lives unless, by chance, they be met by *Repentance*. The latter gives these unfortunates *New Opinions* and *New Desires*, and leads them to *True Culture*; on the way however they pass *False Culture*. Whoever stays with her is once more misled by *False Opinion*; and many are they, mistaking her for *True Culture*. Among them are poets, rhetoricians, dialecticians, musicians, mathematicians, astronomers, hedonists, peripatetics, critics, and their like. They are the same who once dwelt with *Immoderateness*, who drank of Enticement, and in them yet works Ignorance, Prejudice, Foolishness, and Error.

But where is *True Culture*? On a desert mountain, outside of the City of *Evil*, the Gate above being reached by a narrow Path, steep, with abysses on each side. Two women, *Self-control* and *Endurance*, reach down to help the pilgrims up. On the summit is a Grove, within which stands a Temple, the abode of the Blessed, of Virtues, and Happiness. On a square stone stands *Culture*, and near her her daughters *Truth* and *Conviction*. There the pilgrim is purified and admitted to true *Knowledge* and all the *Virtues* who lead him to their own mother *Blessedness*, and crown him *Victor* in the most difficult Battle, who sets his hope and blessedness not on others, but on himself. When crowned he is led to see how others who are in the darkness suffer, and the reason of their sufferings is explained. But *Culture* receives not all. These must return downwards without a crown, led by *Sadness*, *Discouragement*, *Shame*, and *Unconsciousness*. And when they have returned among the sinful, they tell evil tales of *Culture*. But the Good Opinions,

is soon is not less true of the present, than of the past, teaching and learning, is not better. For the Christian Church has varied the programs especially against the Churches of Rome, that they might have things in the winning power of Christ. For it is always them it was from First Christ the advantage of languages and sciences which are indeed not necessary, but highly useful as arguments against materialism. Being still caught in the meshes of error, materialism, is still, least its advantage over other men, while the true learning that is least misused than any & that results in which they cease to look into new and important things, which ignorant people might do. And as far as external goods go, they are only good as long as they are used well; in this sense they are not evil. Which were best to live in leisure or in the government; better the latter; better a man will prefer to live in poverty rather than in the riches that are under the control of the Lock-Guardians. External things are, in the last analysis, neither good nor evil; only Wisdom is a good, and Folly is an evil.

such is the Picture of Liberty in which no one word less is al-  
lowed to name it apply to all ages and nations. A noble work which  
ever is in our hands. Praise, so that he who reads may reach the  
stars for Liberty. Whether or not written by a disciple of Locke,  
it represents the historic stand-point of individuality as against  
social excess. Education is individual, not for the sake of the State.  
This is the very essence of individuality which, together with the  
education of Paine forms the spiritual part of American Patriotism:  
the education of the Mind of Man.



## FOURTH INSTRUCTION

### *The Practice of the Presence of God.*

To be studied yearly between June 22 and July 22

1. *Authority.*—The *Practice of the Presence of God* refers not so much to the *Influence of God*, in which we live, move, and have our being (pantheism, "neutral science", "impersonal law") as to its inseparable corollary and supplement, the divine *Transcendence*, to which we say *Alles, Father (Gott)*. Why must both these aspects be held at the same time? Because in man, the nature, both kinds of consciousness exist (the sympathetic and cerebral system of nerves). It was an old saying that no one could see God and live; yet the Jewish Scriptures are full of poetic descriptions of divine appearances. Abraham at his evening sacrifice, between the smoldering beams of the altar, beheld the unspeakable. In Moses, warned by the burning of the bush, felt the Divine that later led the host of Israel by a cloud in the day-time, and a pillar of fire by night. Elishah opened the eyes of the young man that he also might see the hosts of the Lord standing round about. So at the Transfiguration when the chosen disciples beheld Moses and Elijah, they fell on their faces in terror.

2. *Experience.*—But what is meant by the influence of the recognition of the divine Presence is made most plain by noticing how differently each one of us behaves when in different company. Even the soldier, the strongest character behaves somewhat differently to a superior, to an inferior, to some millionaire whose displeasure may mean the starvation of one's dear ones, or to a beggar or dependent, or friend, or well-dressed woman, or somebody loved, loved, despised. If then these petty human differences are sufficient to effect a change of manner in the warrior, how much

more with the average and therefore weaker character, especially when the Presence is so penetratingly divine.

3. *Theory and Practice.*—It is often objected that there is no need of a special recognition of the divine Presence, since God is omnipresent, even when we do not think of Him. This objection proceeds only from failure to distinguish between the *immanent* and the *transcendent* Presence of God, the former indeed being omnipresent, the latter awaiting the invitation of prayer. So Solomon solemnly invoked the divine Presence on his new Temple, and in the desert the nightly prayer was, *Return, O Lord, unto the hosts of Israel.* This position is not unscriptural therefore.

4. *The Divine Awe.*—What does the *Presence* mean to us? He is the Owner of all earthly wealth; the King of all rulers; the good Genius of sublimest Nature; the Holiest of our holy ideals; the Father and Mother of our parents, relations and enemies; the Good Angel who pursued us when we forgot our best selves; the Beauty we have always worshipped; the most awful Terror that ever took away our breath. In any of these capacities might He not cause us to tremble, and cry out, *Depart from me, for I am a sinful man, O Lord.*

But, for a more vivid realization of the divine Presence, let us consider him merely as the ruler of the country in which we dwell. How we would clean and adorn everything! How we would get some especial room for his abode! How we would clean ourselves! How we would use the best language at our command! How we would put on our best *company* manners! How we would be forgetful of self! How we would put everything in order! How we would be ashamed of our petty sordid vindictiveness? Would we not almost refuse to sit down in the august presence? Nay, would we not do as the deformed Zaccheus did, suddenly overcome by the most unhopd for blessing, who found no words to express his welcome to the Divine other than, *Behold, Lord, if I have taken anything from any man, behold, I restore unto him fourfold.* Verily, that day salvation had come to his house, as it comes to any that is worthy that the Divine should deign to enter into it.



5. *Forgetfulness*.—It is not enough to invite and receive the divine Guest; He must not be *forgotten*, through conversation, business, or sleep. Might not some earthly potentate with good reason be offended if, after deigning to enter the house of some humble and unclean subject, to bless him, the latter should straightway forget and ignore, Him? Would not this be an insult? Would not He, under existing circumstances, be justified for departing and never returning?

6. *Timeliness*.—Strangest of all, it is usual with human beings to expect God to attend them at whatever time they may suddenly choose to repent or desire the divine Presence. Usually an audience with the King can be obtained only after an appointment made months ahead of the date set; and should we treat the great King of Kings with less courtesy, not to say reverence? *In a time in which He may be found*. Not all times, therefore. It is not He, indeed, who should be expected to dance attendance on our whims and chance desires. It is we who should beforehand prepare our conditions and await the divine Coming. Surely God should be treated not with less consideration than the greatest Being on earth but with infinitely, inexpressibly more.

7. *Loneliness & Fear*.—While much has been given above as to how to attain the divine Presence, little has been said about how to recognize it. But little *can* be said. It must be *felt*; and most persons have first to develop the *sense* by which it is felt, which love to God alone will do. But there are two unmistakeable signs or proofs of its absence.

1. *Fear* of man, devil, or darkness *cannot exist* in the presence of God. If you are at any time, anywhere, the *least bit* frightened, timid, nervous, shaky, apprehensive, foreboding, you *entirely* lack the Presence. Do not flatter yourself, but see you attain *It*.

2. *Loneliness*, home-sickness, yearning for any person, time, or place or thing, *cannot exist* in the divine Presence. Would it not be an *insult*, to a human guest even, to say you were lonely while with him? And how much more to the all-loving Divine?

## EXPERIMENTS

I. Remember the *Divine Companion* at all times and places, as sharer in every conversation, as guest at every meal. When alone, speak to Him aloud. Do not laugh, nor curse while making this experiment, which should not be for less than three months.

Do not stop until you can *feel* the Presence *going and coming*.

II. Set apart some room, rented, if not in your own house, and about which nobody should know anything if possible, as a *Sanctuary*. Give it without reserve; never, while yours, to be alienated to secular purposes. Proceed to purify your own body. Cleanse your heart, and adorn yourself soberly; be your best self. Appoint a specified time at least 24 hours ahead for the ceremony of consecration. This hour having arrived, and being *physically* safe from interruptions, aloud invoke the *Divine Presence*, and invite *It* to assume entire charge, until you receive the response. Persist for hours and days, *if necessary*. *Never*, not even for *good purposes*, *invite any Presence than that of the HIGHEST GOD* — no Master, Angel or Spirit. The room is no more yours: let God attend to the inviting. Behave with as much scrupulous external formality as if in presence of the most reverence- or fear-inspiring person you know of. *Stand*: do not presume to loll in *such* a Presence, before which angels veil their faces. Never enter or leave without prayer. In it do no business; no work; no loud noise, no sudden motion, laugh, or shout. Consider yourself the *priest* on duty all the time, leaving it only for whatever time is absolutely necessary, even if it be 23 hours out of the 24. Flowers, incense, a new mirror, a small organ are admissible, though *nothing is necessary*. No pictures. Hang up on the walls any personal documents you may have, bearing on the spiritual life. Clean the sanctuary yourself. Let no other person but yourself enter, unless for needed worship. The sanctuary is not for the reformation of *others*, but of *oneself*.

Persevere in this course until you are, on entering, almost *struck down* by the Presence, and till you feel while in it an almost unbearable heat in palms of hands and feet.



## CHAPTER X

1 The Blessed Mary relates 4, her first incarnation, 16, & its value, 27, & her merited rest. 31. Rejoicing of the Cherubim.

1 And it came to pass that when Mary the mother of James and Josés had returned, and had sat down with the other Maries among the fragrant lilies, 2 That for a short space of time all were silent, 3 And so deep was the stillness that we could hear plainly the harmony of the stars, and the song of the moon which her angel sings when she has waxed full.

4 And the Blessed Mary said, 5 Dear brethren, to comfort and stablish your hearts I will now tell you what I remember of my past lives on this beautiful earth. 6 The earliest thing I recall is that my brother Abel and I who was then called Adah, twin-born from the venerable Mother Eve, 7 Ever tended the sheep and goats of our Father Adam, together. 8 And there were no other men on the face of the earth in those days; so much so that we were nearer and dearer unto each other than men and women are in these latter days. 9 And Abel and I loved each other beyond the manner of brother and sister, 10 So that in the first bloom of womanhood my father Adam gave me unto my brother Abel to wife. 11 And before all of us who were alive in those days 12 He lifted up his hands to bless us both, and Eve fell upon my neck and kissed me tenderly. 13 And behold, the first day after this great joy it came to pass that Cain waxed envious of Abel, for that we loved each other so devotedly; 14, and having made a pretext, he slew him in the field, and fled from before the face of Father Adam. 15 The great grief of Abel's death bore me down to the ground, and when my spirit returned, I was dumb, and could speak no word for the space of ten journeys of the sun, until what time as I passed away.



16 For when I was Adah, my soul was still unformed; it was lustful, and hateful, and envious, and gluttonous, and proud, and stupid, and lazy; 17 But I loved Abel tenderly, and in that I loved him, I was saved. 18 For when the hour to die came this dear Gabriel who is now standing by me here 19 Came to me and told me not to fear the darkness which was sinking in over me, 20 Warning me that *death* was only the soul's passing away out of the house of flesh, and that she should travel as a pilgrim to another house of flesh, in God's own good time; 21 And that I should not be separated from Abel forever, in that I loved him still. 22 And I was weeping, thinking that I had wasted my life, in that I had lost my Abel so early; 23 But dear Gabriel told me that instead of having an incarnation wasted, it had been a successful life, 24 Inasmuch as the sorrow at the death of my virgin twin brother and bridegroom had chastened my heart 25 And had washed out from it the ugly foulness of lust with which I had come out of the womb of Eve, 26 So that instead of seven deadly sins that had been mine at birth, I now had only six left.

27 And this dear Gabriel then told me that if I only would be faithful, I should soon be cleansed from all of them, as Providence would so arrange my destiny that I might leave them all behind, 28 And that only then, when I should be free from them all, I might hope to be reunited for ever to my dear Abel. 29 And then my soul threw its arms around Gabriel's neck, and he bore me away 30 Into a haven of rest, where I fell on sleep for a time.

31 And behold, as soon as the Blessed Mary had done speaking the whole host of Cherubim rose flying into the air like to a great army innumerable of birds, out of sheer delight, 32 Darkening the light of the moon as they flew hither and thither, 33 Singing and praising God, and saying, Blessed be the Father of Heaven who sends childish souls into the school of life 34 That they may leave behind them the clinging lusts of the flesh, 35 That their eyes may become sufficiently pure to behold while yet in the land of the living the ineffable beatific vision of God face to face.

## CHAPTER XI

1, The Blessed Mary's incarnations as 6, Yonah, 13, Avenath, 31, Margosh, 43, a Hivite, 48, Parshandathah, 58, Yasodharah, 65, Eunike, & 76, her rest.

1 And it came to pass that as soon as the angels had ceased their songs of delight, that they returned to their former places on the house-tops around us, 2 And the deep stillness of the night sank down upon us once more, save the fitful droning of the Levites in the Temple, 3 Singing the twenty-four-letter psalm, that hath no ending. 4 Then the Blessed Mary smiled gently, and said, 5 In a few words will I end my story.

6 After a rest of nine hundred and seventy years, I was re-born in the land of Shinar, and was known by the name of Yonah. 7 But the men of the land were wicked, neither feared they God, nor regarded they man, 8 Except the man Noah, who went about doing good and preaching repentance, and coming judgment; and I found favour in his eyes, and became his wife, and bore him three sons, Shem, Ham, and Japheth. 9 And when the wickedness of the time was full, God sent a flood on all the earth, and every living creature was drowned except we who abode in the ark. 10 And after the flood I grew compassionate in pity of the death of so many living creatures, whereas before I had been full of hatred of all who would not yield to me. 11 So it was that in this incarnation I left behind me hatred, having now only envy, gluttony, pride, ignorance, and laziness to work out. 12 I loved Noah tenderly, patient and kind man that he was, and when this dear Gabriel took me away from him, he promised me I should meet Noah once more beyond.

13 Now after a peaceful slumber of fifty years my restless soul sought out a little female body in the land of Mizraim, by the banks of the great Yeor. 14 And while with my parents I tilled the soil, I waxed passing envious of the rich. 15 Then the king of Mizraim made war upon the king of No, and of the captives my father bought as a slave a youth named Khufu, 16 Who served in the fields; but when he dared to kiss my feet, with a whip I struck

him over the face, and had him chained. 17 But in my sixteenth year it came to pass that the river rose not, 18 So that our harvest failed and we and all we had were sold to pay the king's taxes, 19 And saw no more each others' faces from that day. 20 And my spirit was broken within me, and I ceased to envy the rich, and became humble in heart. 21 Now it chanced that Khufu was found to be the son of the king of No, who again made war on the king of Mizraim, and prevailed against him and all the princes of the land. 22 And when he died Khufu reigned in his stead. 23 And as Khufu the Pharaoh took dinner one day in the house of one of his mighty men of valour, 24 He recognized me, who was one of the waiting maids. 25 And he bought me straightway, and made me his queen, and I served him as wife and sister all the days of his life, lovingly and truly. 26 And Khufu built a great pyramid of stone in the land of the Naphtuhim 27 To teach men righteousness and the worship of the God of heaven. 28 And when his days were fulfilled and he fell on sleep, I, Asenath, his queen, tended him, and closed his eyes. 29 Then Gabriel soon came for me also, promising I should meet him once more beyond, having left envy behind me, for ever. 30 Now this incarnation had had many sorrows, and I was very weary, and remained in the haven of rest, beyond, a long while, yea, even seven hundred and four years.

31 And it came to pass that Gabriel came to me to wake me from my slumber, announcing to me that if I desired to rid myself of gluttony a favourable opportunity was open to me in the land of the Emims and Zamzummims. 32 And I followed his advice, and I took the body of a babe named Margoah. 33 And it was so that the Emims and Zamzummims feasted on flesh and wine every day. 34 And one day when I was about twelve years old I ate so much garlic that my heart within me grew bitter whensoever I ate, 35 So much so that I lost flesh till I could tell all my bones, but still could not eat. 36 And there lived a physician of great renown in Shalim, on the river Jordan, 37 And my mother took me to him there, but I ever grew worse. 38 And the King of the city was



## SOLAR-PLEXUS-PERSONS (Ag22—S22).

### I. OUTLINE.

Solar-plexus persons (I.) are (a) discriminating, (b) discerning clearly, (c) judicial, (d) taking in the sense rather than the printed word, (e) yet being good proof-readers, (f) artistic in color and form, (g) orderly, but peculiar.

(II.) They are above all things dietetic, (a) very exacting about food as children, (b) and fanciful about it, (c) demanding that it shall be tasty and good-looking. (d) But disharmony makes it impossible for them either to take or (e) assimilate it.

(III.) They feel kin to Nature; being (a) hygienic, inclined to (b) natural sciences, and (c) personal contact with nature, and (d) inclined to biology, (e) following the natural method of trusting to progress, instead of planning ahead.

(IV.) They are strong willed, (b) endowed with great endurance, (c) application to work or study, (d) and have great power of rallying from defeat or sickness. They (e) however have much self-will, (f) selfishness, (g) overbearing, (h) fond of secrets, (i) meddling with others, (j) being busybodies, (k) match-makers, (l) and often arguing against their own beliefs to entrap others.

(V.) They are ecclesiastical; (a) loving ritual, civil as well as religious; (b) reverencing authority, (religious, civil, medical, and philosophical,) and wealth and position, (c) rarely thinking beyond it, or in fact, on abstract principles.

(VI.) They are generous whence indeed their meddlesomeness. (a) Not ungenerous, but (b) easily discouraged.

(VII.) Diseases are (a) dyspepsia, (b) gout, and (c) stoutness.

### II. FAULTS.

(1) Inability to think abstract thoughts: to analyze everything to its principles, whereby they remain subject to religious, philosophical, medical, social, financial authority of all kinds. Personalities instead of principles guide them, and form their conversation. (2) Critical faculties misused to look for the evil in persons, instead of looking for beauty, truth and justice everywhere, they can make themselves much disliked by continual objections to everything. (3) Generosity and criticism together forming meddlesomeness.

### III. GOOD QUALITIES.

(1) Critical powers. (2) Strength of will. (3) Love of nature. (4) Generosity.

#### IV. GOOD QUALITIES TO BE ATTAINED.

From (B) persons they might learn harmoniousness, mental and spiritual development. From (N) persons concentrative mental telepathic gifts. From (S) persons mechanical expediency, as opposed to crossing bridges.

From (C) persons careful economy, and practical saving habits in small things, and careful thought, irrespective of all authorities, except the truth, for the truth's sake. From (H) persons, long-suffering, and disinclination to create the least disharmony, by criticism or objections. From (R) persons intuitional powers, and scientific curiosity. From (G) persons, studiousness and receptiveness of knowledge before criticising. From (T) persons true prophetic insight, and faithfulness. From (K) persons, power of organizing, and realizing social ideals. From (A) persons, mental pliability, the necessary preliminary of understanding anything, as (G) persons do, before (P) criticising. From (F) persons, self-depreciativeness, modesty, honor, devotion, and intellectuality.

#### V. WRONG ENCOURAGEMENT.

(B) Capriciousness may encourage captious criticising. From (G) and (A) persons, blind obedience of authority or society. (C) sarcasm might awake fault-finding. (T) prophetic powers might encourage crossing bridges, and then (T) rashness might encourage captious criticism, as also (K) bossiness.

#### VI. DISEASES.

A little rest and plainness of diet will restore them naturally through recuperative power, without medicines of any kind, in general ailments. It were well they were homeopaths so that the medicines and drugging they are so fond of through reverence for authority may at least not harm them.

#### VII. HOW TO DEAL WITH OTHER CHARACTERS.

If (P) persons would criticise themselves as effectually as they criticise others, they would soon cease this. "Judge not, that ye be not judged." Merciless, undelaying judgments are the rule, though intentionally justice is aimed at, but hardly ever secured. They should remember that usually the most charitable judgment turns out to be the most correct one. Generous to a fault (P) persons can make themselves the most thoroughly disliked persons in a community. Their meddlingness is often resented in conservative bodies. This should be impressed on (P) persons as the first rule in dealing with any and all persons.

With (B) persons, they should remember that objections or criticism destroys their mental power, and goads them into temper. The (B) essential is harmony, something which (P) persons should learn from them. (B) persons want to do some of the leading—and capricious leading—themselves; so that either (P) or (B) persons will have to give way to secure harmony.

With (N) persons, who are stiff-necked, (P) meddling strength of will goads to the full resistance of the nature. (N) can be led through sympathy, which criticising is not likely to induce. (P) generosity may, however, help out other deficiencies in securing this.

With (S) persons criticism will rouse suspicion and the imagination of evil. However they will respect each other's working powers.

With (C) persons, criticism will arouse all the carefulness and economy. Rather than despise (C) penuriousness and



meanness of dress, they had better try to learn from them to think points out accurately. Gentleness with (C) persons will draw out their whole being, from parental love. It pays to woo.

With (H) persons, (P) persons must remember that they are absolutely powerless, for rather than be meddled with, or be dealt with in such a high-handed way, (H) persons will go to all extremes of self-destroying meanness. When (P) persons see that others silently avoid them or keep at a distance it should make them realize that this is the kindest possible way of rebuking (P) critical meddlesomeness. (P) generosity will spoil (H) children, but drive them into themselves: exactly the worst thing that can happen to the (H) child, which needs firmness, but absolute confidence of love.

With (R) persons, (P) persons should remember that they can lead (R) persons entirely if only respect is paid to their intuitiveness, and sometimes self-will.

With exterior criticism which often leads to forced retraction, and interior generosity, (P) persons are victims to the politic, steady, utilitarian, bureaucratic (G) persons. (P) persons had better learn from (G) persons, who are in some senses exact contraries. Self-control is the first step towards control of others. He who ruleth himself is greater than he who ruleth a city.

The rashness of (T) persons will certainly have passage at arms with critical meddlesomeness; but the generosity of both will draw close together.

(K) persons desire to rule, but unlike (G) persons who are wise enough to sacrifice the appearance of ruling if they can do so in reality, must boss openly; wherefore they have little sympathy for open resistance of critical meddlesomeness, and thus lose the actual service of the (P) person. (P) persons will have to guide themselves accordingly.

(A) persons will be terrified by this critical meddlesome strength of will, and will be on their kindest, best behaviour with them, but will not be in reality used by (P) persons, unless they can not help themselves. Yet the generosity of both will supply a small common standing-ground. (A) diagnosticism will penetrate (P) purposes; but (A) incoherence of thought makes them feel themselves at a disadvantage against the powerful, steady (P) will.

(F) persons will not lose their independence, though their self-depreciative intellectuality may come to a clash with captious criticism. Their modesty and devotion will, however, at times appeal to (P) generosity.

#### VIII. METHODS OF MENTAL DEVELOPMENT.

For Mental Education:—Criticism should be reserved for the time when knowledge has been digested. Often criticism will keep the mind from ever getting any knowledge.

For Consecration to God: Laying down of all desires, which will be hard for the strong will; though no strength is lost in exercising it in conformity with, instead of in opposition to the Divine Will. Generous meddlesomeness produces the "crossing of the bridges," which interferes with resigning the future entirely to the Divine Wisdom and Providence.

For Conservation of Energy: The strong will, once set on the right path, carries everything before it, when Consecration has produced evenness of mind, and separation from earthly disturbances.

For Spiritual Attainment: Careful self-observation, and meditation on principles, not personalities.



## IX. CHILDREN-HOW DEALT WITH.

The one thought that must be impressed on their minds is never to criticise or interfere with anybody else or anything; "to paddle their own canoe;" to criticise themselves, if they must criticise.

They may ruin their education by refusing admittance to their minds of knowledge by criticising it before they have any. It were well—as there is no danger their critical faculty will perish—that they were told not to criticise any knowledge until they were, say 20 years old.

It is a mistaken notion they have that they "must" have tasty food. One eats to live; and food should be nourishing; for them, it will not matter if in early years the food is not highly spiced or appetizing. They should be trained to eat anything nourishing.

Also, they should remember that the only nobility is that of work, of desert; not of money, society, wealth, position. To think of truth, justice, righteousness, and honor them in the meanest and lowest, and not to be ashamed of being the meanest and lowest, is their crying need.

## X. TEMPTATIONS.

Criticising others, and interfering. Vanity, and "institutionalism" as opposed to reason.

## XI. WEAKNESSES BY WHICH THEY CAN BE MANAGED.

Consulting them, and making them think they are directing everything. They demand absolute surrender.

## XII. HOW THEY CAN BE EDUCATED MORALLY.

There is little that can be done for them until their headstrong course has brought them to absolute collapse. Then their generous rightness will appreciate spiritual help. But they rally again, and the same comedy goes on, unless they learn even-minded gentleness, wherein they can be approached from time to time, and kept from ruinous extremes.

## XIII. FRIENDSHIP.

They are friends with persons of their own nature, and all in intention; but it will depend on individual circumstances.

## XIV. FAMOUS EXAMPLES.

Soldiers: Wallenstein, Turenne.

Literary: Goethe, the critic and poet. S. Johnson, the meddlesome brute, and king-worshipper. A. D. Warner. Trench.

Women: Queen Elizabeth.

Administrators: Louis XI, Richelieu, Diaz, Abdul Hamid II, the great assassin.

Scientists: Humboldt, Locke, Hegel, Leldy.

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## ADVICE FOR PLEXUS-WOMEN.

"God's will is my will."

The carnal mind separates; the spiritual mind unites. To gain consciousness of unity with God, which is another way of expressing consecration, Plexus persons should turn their exceptional discriminating powers toward seeking in all persons, religious, philosophies, sciences, etc., points of harmony rather than points of difference, and thus withdraw their thoughts from dwelling upon the external and shadowy side of life and humanity and fix them upon the real, the higher Self present in all,—and upon that perfection or unity, running like a golden thread throughout all manifestation, in which we are to perceive the unalterable purpose of the Supreme Intelligence, Creator of all.

The Truth tells us that humanity is one great family, having one common source or origin, namely God. From this point of view we see that the true attitude of mind and heart expresses recognition of universal equality. God being the Father—Mother of all, then all men and women are my brothers and sisters, and the loving impulses of my true heart outflows to meet and supply the needs of any and every one. In this kingdom of the heart there is no respect to persons, rich or poor, bond or free alike receive its loving ministry. The fruitage of consecration is God-likeness, for we become like that with which our minds and hearts are identified. God is Love, and Love sends blessings (rain) alike upon the just and the unjust and is kind even to the unthankful and to the evil. Read Matt. V, 43-48.

The will of God is the will of Love, and is used to bring to pass that which is for the highest good of all. And so must our mortal wills, by contact with the consuming fire of God's love, be transmuted into, become one with the will of Love and made to serve for the good of all rather than, as formerly to serve personal and selfish interests. Not until the individual will is used in the direction of those events or conditions of life having in view the good of the many rather than the good of the one, can the pure Voice be heard by the inner ear, listen we never so intently.

Pride, selfishness, arrogance and arbitrary measures are far from Godliness, but the misdirected energy represented by these and like qualities may be redeemed by constantly bearing about in the thoughts these words: "I consecrate my life to God;" "I consecrate my will to God;" "God's will is my will," or any other form of words expressing the desire for atonement with the Holy Will and purpose of God, and the manifestation in the daily human life of the divine attributes of Love and Wisdom.

The spontaneous love nature of Plexus women may be made a blessing to the world, beyond compare, by recognizing in God the one true object of all desire, and that all longing for human love and recognition and companionship in reality is the expression of the soul's deep longing and seeking the unchanging love of God—the only love that never burns to bitter ashes in the heart,—that in reality the higher Self of the soul is saying to the higher Self in other souls, "I am at one with you and together we are at one with the Father." This is the oneness realized by Jesus.

To recognize that all love going forth from the heart is in recognition of the divine quality in the person or thing loved, will quickly bring to the mind a realization of the omnipresence of God or Good.



Any subscriber to "The Prophet" who is endeavoring to lead the regenerate life, and who sends to the Editor his or her exact birthdate and hour, will be given in these columns advice suitable to his or her spiritual needs, by Sister Anastasia. Address her, care of the Editor.

D. M. F. Swansea, Wales. Earth, H; Moon, A.

Yours is a nature in which the feminine element predominates. Should cultivate the positive or masculine qualities. Your nature is refined, and sensitive to a painful degree, and your ideals correspond. You have an orderly mind and clear interior perception of truth but your doubts often cause you to traverse the same ground repeatedly. This and your regard for public opinion are elements of weakness in your character, needing correction.

The night losses are due to your not having entirely disconnected your sympathies from the worldly plane, and at night the body comes under the influence of the world's ruling desire. A half hour every night just before retiring devoted to charging your soul consciousness with the thought of awaking the physical consciousness when there is danger of losses, will be a great aid in acquiring the desired control. Periods of danger are when the moon is in (A), (C) or (H).

To practice deep breathing exercises would be very beneficial, also exercises that cultivate the abdominal muscles. Should also develop the interior will.

#### THE PARABLE OF THE BICYCLE INSTRUCTOR.

On a quiet side street, paved with asphalt, by night, the bicycle learner went up and down, swaying from side to side, now falling off, now just avoiding the catastrophe. The instructor ran by his side, one hand on the handlebars, the other beneath the seat. And so it went on, up and down the street, until both grew tired.

A parable of human destiny. The bicycle is the human body, the learner is the soul, trying to ride the body in a straight line, but swaying around intoxicated by its powerlessness. The instructor is the Guardian Angel, who seeks to hold the learning soul in balance, and off the side-walk, where it must fall off in defeat by the body. It is not the angel's fault the body is struck down by obstacles; if the soul would only listen to the Still Small Voice of the Angel, all should be well. But nothing can be done until the soul has succeeded in learning to ride the body; it may take the whole life, and still remain unlearned.

O, ye Heavenly Powers! Steady us, as we sway from side to side on our body. Teach us to balance! Teach us to go ahead, nothing doubting, that we may remain upright! Teach us that to stand still means to fall. When we most sway, hold on hardest, lest we get our deserts of falling. Through the darkness run by our side silently, and do not leave us. Speak to us, from time to time, and give us courage to continue. Let us see your efforts, that we be shamed into making some ourselves. When we fall, hold the body, lest it break to pieces in the catastrophe; then help us again into the saddle. You may praise us for learning, but we shall give you eternal gratitude for your help, without which we had attained nothing. And may we cherish as noblest ideal to become, on our own account, Guardian Angels, to teach others to ride their bodies to the New Jerusalem.

Help us, ye Heavenly Powers! Without you, we cannot even call on you to help. Help us, O, ye who have learned our lessons long ago! Succor us, that we too may become Gods!



## REVIEWS.

The Wherewithal, or New Discoveries In Cause and Effect, by "Townsend."

Human Immortality, Two Supposed Objections to the Doctrine. Ingersoll Lecture, by Prof. Wm. James.

Psychism, by Dr. Paul Gibler. "Analysis of Things Existing."

The Rising of the Waters, by Geo. W. McCalla.

Hereafter, by Henry S. Hubbard.

The Sermon on the Mount, and other portions of the New Testament, translated, by James M. Pryse. 28 cents.

"Townsend's" "new discoveries" amount to the art of dividing up a subject logically. It was probably "new" to "Townsend." Dr. Gibler's book is Frenchy, snappy, scrappy, and full of good intentions. He has known Pasteur and Koch personally. He has experimented with "spiritism." He has read modern books on psychical research. He is eloquent. Result: A book, interesting to read, in parts. He has had the courage of his convictions, under trying circumstances, and deserves respect. Mr. McCalla's book is both a "spiritual interpretation" of Ezekiel XLVII: 1-12; which amounts to a "reading into" the text of Mr. McCalla's spirituality, which is deep, tender, and peaceful. But this can be read into anything, by a little ingenious symbolising. We regret this method; but have no words strong enough to express our appreciation of Mr. McCalla's spirituality.

Mr. Hubbard's book deserves the utmost appreciation. Visions come to many; their authenticity depends on the value of the revelation. And Mr. Hubbard's theory, if you will, of what happens to souls after death, is deeply moral, and beautiful. If it be not true, it is well invented. A short, well-written, interesting work, it may strengthen the struggling, and comfort the sorrowing.

Dr. James on Immortality: You can imagine what it is. Scholarly, full of "esprit," "fragmentary, and negative," yet, truly, it gives "the belief in immortality a freer wing," in showing that it is at least not inconsistent with physical research and basis. Always candid, kind, with desire for the truth...."o si sic omnes!"

Mr. James Pryse's translations of the New Testament show how much mysticism can be read into it. Some of the renderings are unforgettable, and most strikingly accurate. "Christians" should read this translation "carefully," and understand the book they reverence. Still, higher criticism must first decide whether the origin of the books warrants such a mystical interpretation. Attractively printed; very reasonable; all is here except the application and brains that must be furnished by the reader.

The RELIGIO-PHILOSOPHICAL JOURNAL, of 1429 Market St., San Francisco, Cal., that most "spiritual" of Spiritualistic magazines, which always has on the front page some interesting and important psychical experience, offers one year's subscription together with a copy of a recent translation of the first part of the writings of the mediæval magician Cornelius Agrippa for \$3.50, though the advertised price of the latter alone is \$5.00. For whoever desires the book, this is the chance of a life-time. The best thing in it is the Appendix, giving modern directions for making a magic mirror. It is unusually spiritual for "magic".

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