

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,

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Vol. II, No. 3.

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How Chest-persons Attain Prophetic Inspiration.

Instructions How to Use the Monthly Danger-Chart.

Reviews, Spiritual Advice to Subscribers.

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OAKLYN, N.J.

CALENDAR OF THE MOON

Conservators cannot succeed without accurate knowledge of the positions of the moon from day to day. How to use this calendar is explained in "Regeneration Applied".

Moon enters Dd K (Knee)	HP	x,	♄,	April 19, 12 p.m.
_____ A (Ankle)		xi,	♅,	— 22, 6 a.m.
_____ F (Feet)		xii.	♄,	— 24, 9 a.m.
_____ B (Brain)		i,	♄,	— 26, 10 a.m.
_____ N (Neck)		ii,	♄,	— 28, 10 a.m.
_____ S (Shoulders)		iii,	☐,	— 30, 1 p.m.
_____ C (Chest)		iv,	♅,	May 2, 5 p.m.
_____ H (Heart)		v,	♄,	— 5, 2 a.m.
_____ P (Solar Plexus)		vi,	♄,	— 7, 1 p.m.
_____ R (Reins)		vii,	♅,	— 10, 2 a.m.
_____ G (Secrets)		viii, or	♄,	— 12, 2 p.m.
_____ T (Thigh)		ix,	♄,	— 14, 11 p.m.
_____ K		x,	♄,	— 17, 6 a.m.
_____ A		xi,	♅,	— 19, 11 a.m.
_____ F		xii,	♄,	— 21, 3 p.m.

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THE SONG OF THE SILENCE

In the silence will I listen to the Voice that speaks so still,
I will keep my heart from beating lest it hush God's silent Will,
I will keep my tears from falling lest their comfort be too great,
I will keep my lips from speaking lest this close the silence-gate.
In the silence of the night-time while the stars are passing by,
In the silence of the noon-day while the sun sings loud on high,
In the silence will I listen if perhaps I catch a word
Of some message sweet and holy that might pass me by unheard.
I will listen oh so humbly for the sacred Still Small Voice,
Till the Lord, in very pity, speak to me, and I rejoice.
I will listen with attention and will hasten to obey,
I will listen with affection undisturbed by time of day.
In the silence I will I listen, while the angel-hosts rejoice;
I will listen till I hear It, till I hear my Father's Voice.
In the silence will I seek Him till He make my weakness whole,
Till He speak, so clear and tender in the silence of my soul.

The True Resurrection.

In memory of my Father, died at Siena, Italy, 1871.

I

O Soul beloved, where lingerest thou now?
And canst thou hear my call into the dark,
Or canst thou see this silent written vow,
Or grasp the love wherewith thy name I mark?

Or bidest thou near Mother, who was thine
In days gone by, to cherish and to guide?
Remainest thou near her in her decline,
Or stand'st thou also by thy orphans' side?

Thou shalt not feel forgotten: every day
A tear-winged prayer for thee to heav'n shall rise;
And though we find no inter-stellar way,
Yet daily shall we meet and sympathize.

And if thou seest, thou, beyond the Veil
How I might best employ this day of grace,
O teach me, that at last, I may not fail
While still in flesh to see God's Face.

II

I listened to the voices of the day
From morn till noon, from dawn till starry night;
Still, still I listened, till, at last, away
My spirit fled to realms of other light.

If then to me awake no answer came,
Might not some message visit me in sleep?
My dreams were but a memory-weaving game
While time was lost in torpor dull and deep.

Startled, I wakened at the midnight stroke,
Mysterious instant when life's currents change;
Then through those three weird hours I did invoke
Some sign; but nothing known occurred, nor strange.

Vainly I waited, till the stars were drowned
Within the swelling tide of dawning light;
Until the night in last attempt had frowned
And fled—no vision flashed across my sight.

O Soul beloved, what has become of thee
Beyond the gloom? If thou dost not reply
Is it thou canst, or wilt not speak to me?
Farewell! Upon myself will I rely.

IV

This truth does any being dare deny?

I challenge ye! With me in judgment rise!

In order due your reasons signify,

That I may stand unanswered, just, and wise.

I fear ye not, ye sacred Powers of Air,

Ye Archangelic Hosts, whose knowledge deep

Is second but to God's, whose cosmic Stair

Of living Thrones towers upwards e'er more steep.

Ye Winds of God; ye Fire and scorching Heat;

Ye Dews and Frosts, ye Wells, ye Floods, ye Seas;

Ye Mountains and all Hills, ye Maize and Wheat,

Ye Birds, ye Whales; O Grass, O Flowers, O Trees

Speak forth, if aught unknown ye can reveal!

The Truth, though sad, exceeds the false Delight!

Unto divinest Truth do I appeal:

If right, protect, if wrong, inform my Light!

To Judgment, Heaven and Earth, I summon ye!

That when the Truth shall have been proved and
shown

Like eagle to the sun, so swift and free,

My soul may fly to God's sublimest Throne

V

THE END MUST COME, THOUGH IT BE FAR AWAY.

Who dares deny? Behold, from out the Past
Th' Athenian *Dionysian* Mystery
With solemn ritual, and with following vast

Proclaims the One who dared defy the End
And though he died, yet strove, and rose again.
Like *Herakles* the Strong, who dared to send
Death, conquered, back to Hades, mad with pain.

But look to southward: there another host
In pictured glory on through Egypt winds:
Osiris' body cut to pieces, lost,
Yet gathered, lives, and life eternal finds.

Look once again: a numberless array
Of kings, of warriors, and of white-robed priests
From Egypt, Greece, and Rome, and far Cathay
Have weathered Death, and grace immortal feasts.

Rejoice, and sing! ye great ones of the earth:
Though beasts and slaves and women all must die,
The *ancient world* to those who show their worth
By murder, lust or fraud, *decrees* the sky!

The Gods of Egypt and of Greece are long since dead:
Their temples ruins, and their priesthood dust,
Their miracles unmasked, their visions fled,
Their creeds, poetic flights, their swords all rust.

They can wake love, but can inspire no fear:
No social pressure will avenge a slight,
No cohorts punish mockery or sneer,
No curse will strike the honest search for light.

The loving heart o'erweighed the half-trained head:
When some distressing accident occurred,
Refusing to believe the loved one dead,
The childish human dreamed his dreams absurd.

And then a dogma uttered, temples built,
A priest-hood founded, social prestige won,—
The reverent souls oppressed with care and guilt
In truth beheld the dead fly to the Sun.

And so do marvels flourish most where least
The light of careful scrutiny holds sway;
Whereas 'tis known, where science has increase
THE END HAS COME, THOUGH IT WAS FAR AWAY.

ON IMPROVING OUR LIVES.

Improvement Chances Rare.

There are times and periods in all things; in human life as in nature. Only rarely are the souls willing, circumstances favorable, and opportunities open. Hence this day of grace that is called now is one of the few precious chances for self-amendment. You will be responsible for the use you have made of it. There is so much machinery, drugery, sleep, that life that is intelligent and responsible is only lived in moments—and improvement-chances are rare among even these, so that they should be treasured as jewels.

Punishment for Failure.

If failure in any endeavor meant simply the loss of so much success, it would be bad enough; but experience in external life as well as in the internal life shows that unless success be reasonably rapid, one loses the desire, the information, the power even how to continue trying. The boy who fails at school leaves it sooner or later. Rare are the souls who have such herculean persistence as to remain true to what they fail in. Hence improvement of life is not only an opportunity, but a necessity; otherwise even the knowledge that life can be improved will fade away out of the mind.

Ostrichism.

Many who are wearied of trying to overcome themselves give the effort up, and take refuge in doctrines, orthodox or vague metaphysics. A mistake, for they remain the same, in spite of deceiving themselves with theories; their lives do not change. Struggle as valuable even as such, even when unsuccessful; as long as the spark of sacred fire is lit, there is yet hope. Ostriches hide their heads in the sand; but their enemies are not injured thereby. Only they themselves suffer for it in the end. It is sheer idiocy, and always ends in failure.

The Divinity of Resolutions.

It is customary to make fun of the resolutions of drunkards and other criminals. It is a mistake. Though Hell be paved with good intentions, so is Heaven. They are the divinest efflorescence of a man's life, and the thing to do is not make light of them, but to encourage and nurse them as the tendrils of a creeping vine. Yea, to encourage them so carefully that fruits may appear thereon, to insist on a religion of results, however, by which alone intentions should be judged. At any rate we should encourage good resolutions seeing the Holy Spirit does, inasmuch as He is continually striving with us, even in details, if by any chance we may grow thereby. Therefore, not less but more resolutions are wanted, sufficient to transform the life.

Causes of Failure.

Nevertheless, it is only too well known that resolutions are but fragile supports, when they are alone; that the greatest sinners are those whose resolutions are the best, at times. Why? Because God and man look at different points of time. God wants righteousness to be accomplished "now," while man always puts off righteousness till just "to-morrow." So it is that when God promises spiritual rewards men are ready enough to believe this, but in the meanwhile live just as seems to be easiest, expecting that, by magic, by hocus-pocus, some morning they will wake up with that added spiritual growth. On the contrary, God only promised that reward as what man might have had the possibility to earn, to deserve for himself by that time. And so let us contrast the wild youth's dream of what we hoped to attain of holiness, and the actual holiness we did attain; and the difference is that we see that in our lives every one deed grew out of every other as a natural step; there was no magic in any of it, although the time and opportunities we wasted were sufficient to have, by natural steps, brought us to the very gates of the eternal city. The whole causes of failure, therefore, were that at every single moment we failed to avail ourselves of the opportunity that then was "now," hoping always to make up for it some time—and this, naturally, since we always put it off till the next time, never came. The cause of failure is patent.

Causes of Success.

If procrastination was the cause of failure in the past, it is evident that if we desire to succeed in the future the method is simple enough; every to-morrow cannot make up for to-day, but depends on it. To-morrow will be what you have made of to-day. Every effect has a cause, and if you want to grow holy, all that you need is to think a little what the causes of the effects you want are, and then to proceed to effect those causes to-day, and the result will come naturally, in fact, you need not even think of the result, it will come by itself. If you want peas for to-morrow, you must plant peas to-day. The saying is true: "Luck is a Fool, Over the Door of Success is Written the Word: Now." The future is always indefinite: it is always the result of how we use to-day. Think of the fateful college friendships, that make or mar a man's career! The present is the kernel of to-morrow; the child is the father of the man.

Worry is Insanity.

Besides the above great Heresy of procrastination, there is a great Insanity—it would be more correct to say Idiocy—which mars almost all lives. Worry. Why insanity? Because you can demonstrate mathematically that to worry about the future is folly, seeing we never have but the present moment to deal with, and, even if we wanted to, we could never deal with any but the present moment. Let us then cut our lives according to the facts. Exclude the future wholly, and with it all thoughts of result. Your one only business is to do your duty perfectly in the present moment, which is wholly in your power, whatever the future may be. Live as if you should die to-morrow; live high, not a truce, but a challenge to the Gods. Not only is the present in your power wholly, but you are indeed responsible for it; the great law of Necessity makes a slave of you in past and future, but the present moment is ever-wholly free, therefore you are wholly responsible for it, and for that alone, and to neglect it for the future which is not in your power is consequently whatever is worse than idiocy, dropping the real for the shadow. In this sense we are to-day, actually, Gods, Creators, Masters of Destiny. Our life is thus exactly what we make of it, and, living by the present moment, we are free agents entirely.

Saviours of the World.

But not only are we free to improve ourselves, but we can make Saviours of ourselves. The course of the world would be changed were only ten men to change their lives. Sodom and Gomorrah might have been saved, had there been only a few righteous in it. The history of Gautama, of Jesus, of Muhammad, shows that the course of the world has repeatedly been changed by the divine influence of a single man. And in the future, likewise. Do you be that man for the present world, and unnumbered generations will be better for your life. I did not say a famous, a great, a successful career; but a career such as that of Jesus, one that ends on the gallows, in fact, scorned and persecuted by the world, but one of absolute holiness. That you can do; it costs no money, is limited by no social advantages, it is in your hand as well as mine, to-day. Be that one man

The Call of the Spirit for Saviours.

Heaven is calling for Saviours at the moment these words are uttered and read. Who will answer that call? Who will lead the forlorn hope, like those men of the Civil War who pinned their names on their breasts so that their bodies might be recognized after the fatal charge! Saviours of the World: who become such by first overcoming themselves, and thus in God's good providence affecting the World. God is both able and willing to see to it that your life shall have influence—leave that to Him: your one business, however, is to see to it that you deserve this, and this you alone can decide. Whosoever will, let him drink of the waters of life freely, Whosoever WILL!

KSCHEMISVARA, THE WRATH OF KAUSIKA.

The legend of Haritschandra is old, and has attracted universal attention. In one form it appears in the *Altareya Brahmana* (VII: 13-18). In a form closer to that of Kschemisvara's drama it appears in the *Markandeya Purana*, vii. and viii. Also modern Indian dramatists have been attracted to it; for K. Chattopadhyaya and Shridar have constructed new forms of it. But just as Goethe wrote the classical form of the *Faust Legend*, so did Kschemisvara write that of *Haritschandra*. In his hands it attains a Soteriological form, and deserves the most appreciative study. So marked was this that the modern writers, following another somewhat older version translated by Roberts, have seen in it a parallel to the book of Job.

Here it is related that once the Gods and the pious mendicants were met together in Indra's heaven, and debated whether there existed in the world a perfectly virtuous prince. Vasishta insisted that his pupil Haritschandra was such an one. Siva, however, who was present in the form of Viswamitra, contended that the latter's virtue would not be able to stand serious trials, and he himself would tempt him, if the Gods would permit it. The proposal was accepted; and Haritschandra suffered grievously but victoriously. In Robert's form the story differs from that of Kschemisvara, and is here not accepted as the classical form of the story both because it is recent, evidently borrowed from the Babylonian Job-legend, and inferior from a dramatic standpoint. But the very fact that such an introduction was written testifies to a recognition of the soteriological significance of Kschemisvara's drama.

The story is this: The house-priest of King Haritschandra has commanded him to keep awake during the nights. His wife supposes he is unfaithful to her, but when the house-priest sends a penitent to bless them both, she begs for forgiveness. The King, for recreation, goes hunting. Ganesa, the God of Obstacles, in order to keep Viswamitra, a noted ascetic, from conquering heaven by his penitence, assumes the form of a boar. Haritschandra, hunting him, is led to the place where Viswamitra is sacrificing. By the power of his sacrifice he has attracted the Magic Powers which lament in piteous fashion that they are to be made subject to Viswamitra. Haritschandra, hearing their complaints from far, interrupts Viswamitra. The latter is angered at the interruption, and through his anger loses the whole virtue of the sacrifice. He is about to curse Haritschandra for this when the latter be-

seeks forgiveness, which is granted to him on condition that he give Viswamitra (1) all his wealth; (2) the earth, and (3) 100,000 pieces of gold besides, which must not come from the Earth, that he has already given away. Haritschandra then and there resigns his kingdom (the earth) and his wealth, and demands one month's time to secure the money. Viswamitra grants it, but determines to insist on the payment in order to keep Haritschandra in the path of truth. The latter had planned to get the money from Vanasari, the city of Siva, but is disappointed. At the expiration of the term Viswamitra becomes angry once more and is on the point of uttering the curse. Haritschandra decides to sell himself as a slave, but nobody will buy him at the price. The Queen Saibhya insists that she and her little son have a right to be sold first. A teacher and his son come to buy her, but Haritschandra will not accept the money, 50,000 pieces of gold, and offers himself instead of her. Saibhya, however, beseeches the Teacher not to pass her by, but to insist on taking her as a slave. The Teacher, saying that it was not fitting that he should look on at the sadness of the parting of the King and Queen, leaves behind his pupil Kaundinya. After some delay the latter angrily commands Saibhya to follow him, and when her little son seeks to hold her back Kaundinya angrily throws him to the ground. The latter asks Haritschandra why his mother should be led away; Haritschandra turns away in tears. Kausika appears and demands his money, refusing the half. As he speaks, the Gods are heard expressing their disgust at his hardness. He curses them to re-birth—which actually takes place, as the five Pandavas, the heroes of the Mahabharata. No hope is left, and since Kausika once more refuses half the money, Haritschandra offers himself for sale. The God Dharma (Righteousness, Law) in the form of an undertaker, belonging to the Pariahs, offers to buy him, and after Haritschandra's vainly offering to sell himself to Kausika, he consummates the bargain, and offers the whole to Kausika. He says: "Now I owe the Brahmin nothing more, am free from the curse, and did not forsake the truth of what I said." The God Dharma with joy cries out to himself, "No such deed was ever known or heard of." As slave, and guardian of the dead-house, Haritschandra defends it from the birds, and when Dharma, dressed as a Brahmin, comes to him and asks him to see that he be not disturbed at a sacrifice which he was about to offer, Haritschandra agrees to do so, but only as far as his duty will permit him to do so. The Magic Powers then arrive and declare that now they are in his power; but Haritschandra orders them to go to Viswamitra-Kausika, in order to make up for his loss. Dharma returns and offers Haritschandra a reward, but the latter declares he cannot, as a slave, receive it; even though it be sufficient to free him and his wife. Yet he will receive the treasure on the part of his master. Dharma exclaiming to himself, "How is he constant! What nobility of character! Mountains may tremble when, at the end of an earth-age the wind uproots them; but never, not even in distress, wavers the changeless mind of determined men!" As he is about to depart, the King says: "Remember me when it is a question of misfortune." Dharma answers, "The Gods will be mindful of thee." It is his duty to refuse burial to those who do not pay a fee; when his wife comes to bury her little son, who has died from bad treatment, his sense of duty forces him to refuse him burial, though his wife pleads with him,

and recognizes him. At the extreme moment a rain of flowers falls, and the God Dharma appears, justifies his actions, and confers the Eternal Worships on Haritschandra, making him a coadjutor of Brahma, restoring to life Rohisatva, his son. Haritschandra ascends in the heavenly chariot and sees how Kausika, rejoiced at the receipt of the Magical Powers, has returned the Kingdom to Haritschandra's ministers. Dharma says: "What Kausika did, took place as a trial of thy love of truth; not because he sought thy kingdom." Rohisatva is anointed "World-ruler." Haritschandra's former subjects are desperate at the thought of losing him forever, and Haritschandra prays Dharma to grant that all the merit of his own good works may be given his subjects that they may attain the heaven destined for himself. Dharma answers that by giving away the merit of his good works he has doubled them, and both his subjects and he himself shall attain Brahma's heaven. He asks if Haritschandra has any other favor to ask. The latter replies that all he could desire is his; and as he ascends heavenwards he prays that
"May life bring many joys to good men;
"May earth be rich with fruits, and the King be victorious,
"And whatever may be laudable in the works of a poet,
"Even if it be but a grain, may it be appreciated in a friendly spirit by those who shall hear the poet."

This drama, written with power and consummate skill, shares with Cudraka's *Mricchakatika* the honor of the first rank among Hindu dramas. But it is also a noble incentive to the loftiest moral life.

(1) The first lesson is truth, not only as veracity, but as faithfulness in fulfilling an oath or promise.

(2) In the second place, it insists that duty shall be fulfilled honestly in spite of the dearest feelings of the heart.

(3) In the third place, it enforces magnanimity in generosity and self-sacrifice. Verily, Haritschandra needs not the reward of admission to Brahma's heaven; as the Pariah-slave he has achieved divinity.

Famous Neck-Persons.

(April 19—May 19 of any year)

Religious, 6.

Louis IX of France, Keble, J Freeman, Monod, Moehler, Ezra Abbot.

Philanthropists, 1.

Lady Burdett-Coutts.

Humanists, 2.

Von Hutten, Scaliger.

Reformers, 5.

Sir John Eliot, R D Owen, Lilly, Edw Digby, Alex Albert.

Soldiers, 12.

Wellington, Cromwell, Robespierre, Rudolf I, Ziethen, Murat, Kossuth, Ellsworth, Boulanger, Davout, Grant, G. Auson.

Actors, 2

John Brougham, Ada Rehan.

Literary Persons, 31.

R. Browning, Gibbon, Froude, Mignet, da Vinci, Rueckert, Sallet, Seyes, Novalis, Munchhausen, Kurz, J Sh Knowles, Taine, Uhland, Trollope, J N Page, Martineau, Macchiavelli, Le Sage, Balzac, Bailey, A Carey.

Dowden, Wm. Broome, Ch. Bronte, Addison, Tim. Dwight, Du Pont, J. Angell, Cotton, Daudet.

Famous Women, 3.

Maria Theresa, Maria de' Medici, Mme de Stael.

Musicians, 10.

Rouget de Lisle, Gottschalk, Flotow, Paisiello, Seidl, Sullivan, Tchaikowski. Massenet, Heller, Balfe.

Artists, 4.

Turner, Lear, Lawrence, Flandrin.

Public Persons, 21

Nicholas II. Natalie of Servia. Naser-ed-deen. Napoleon, Justinian. Henry II of Germ. Edward II & IV Engl. M. Aurelius. Wayne McVeagh. August II Poland. Krupp. G Childs, Bonner. Emmett. Dundas. Ch Depew Alex II Russia.

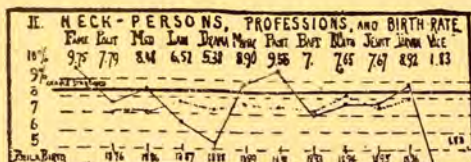
Scientists, 30

Huxley, Lankester. Linnaeus. Kuehner. Tottleben. Monge. Liebig. E Lankester, Fuerst. Forbes. Fahrenheit. Fuchs. Backer. Bancroft. Hell. Jacobi. Jenner. Rosenkranz. Hume. Kant. Aubert. Audubon. Audunin. Azara. Draper. Achard. Dyer. Dinsdale. Dilman. Depping. H Spencer.

Villain: G Barrington, thief and author. Chess-player: Steinitz. Teacher: Froebel.

Total, 128 out of 1161 Famous People, or 31 above average, 97

In What Neck-persons Succeed



Instead of the usual speculations about the aptitudes of the several character-classes for various professions, given in oracular tone we here present strictly scientific results of the investigation of about 23,271 cases, from real life and for the greater part from the standard technical authorities anybody can consult or verify.

To show that the variations for the differences given above for the different professions is greater than that of the birth-rate for the month of May for 20 years, and equalising for any ten observations, it appears that while the total birth-rate variations amount to only 3.50 p.c., that of the professions amounts to 15.15 p.c. or 433 p.c. of the birth-rate, amounting almost to certainty.

It is interesting to note that, comparing the Philadelphia birth-rate average of 7.50 with the actual profession-average 7.45, it would seem that the chances against the success of an N child are 0.05 p.c.; but, what is more nearly accurate, assuming that the average birth-rate is the same, the world over, for every month, evidently the chances for the success of an N child amount to 36 p.c. Even if this assumption were not absolutely correct, though though from the nature of the case it can never be proved or disproved, it will serve as a convenient standard of comparison.

Let us now compare these results for Neck-persons.

They are above the average in achieving distinction because their acute intellect readily forms accurate solutions of problems.

But politics requires also good judgment, the opposite of blind partiality, which reduces below the average the N politicians.

In What Neck-persons Succeed

As physicians they do well, although kept from the success due their high powers probably by the same fault.

As lawyers they are worse than as politicians, for lack of that ability to know their own minds.

Drama is for them the worst field of all. Their mind sees through situations too rapidly to take interest in slow plots.

Music is above the average with them, because of their strong passions and mental grasp.

They do particularly well as painters, probably on account of their love of nature, which makes them such good scientists.

The Baptist Church does not smile to them apparently—perhaps because of its limited intellectuality.

They make better Roman Catholics, however, probably because of their blind partisanship.

As Jesuits they do equally well: the reason must be that their minds are pleased with the sublime organization of the order.

They are about the average in drink—a natural result of inability to know their minds, together with passionateness.

Vice they care little for—their passion might mislead them to a serious crime, but their penetration saves them from petty vice.

Taken as a whole, the career of Neck-persons illustrates the fatality of the lack of wisdom and judgment, without which even the most miraculous insight is sterile. It is therefore false to say that mere knowledge produces holiness. There is the tremendous incubus of passion, with such unreasoning inertia that it is a common experience to see intellectually what should be done, without making the faintest motion to carry it out. This occurs quite frequently, for instance, in the matter of getting out of bed on a cold morning. Now there is need for a strong, wise and alert personality to use both of these elements, not permitting them to run wild, warring one against the other in the night of chance. Besides, this unreasoning lower nature does not appreciate reasoning, and is affected only by sensations, and cannot hope to be conquered except by physical punishment—a rudderless boat.

This kind cometh not out but by prayer and fasting.

HOW TO ATTAIN PROPHETIC INSPIRATION

For Chest-persons (June 21—July 21 of any year)

THE FOURTH GIFT OF THE SPIRIT

The gift of *Discernment* is one of the most universal or manifold gifts, and therefore liable to be misused, demanding the most accurate direction within the spiritual sphere only. Here its result is to seek truth for truth's sake only, to glance through the pretence of spiritual professions or assertions—to prove all things, and hold fast that which is good. Its ideal is to gather, to conserve, to economize spiritual power, to grow and develop, to avoid waste and deception.

Without this gift of Discernment no safe foundation of spiritual attainment can be laid. It is a gift which any one can attain by reminding oneself of it in the calm hour of meditation with intense and prevailing prayer. The Father may be relied on to keep any soul that earnestly seeks to be enlightened from wandering far from the substantial truth.

THE FOURTH SET OF SPIRITUAL BARS

I Bar, *Miserliness*. Ideal, *Treasure in Heaven*. Method, *Confidence in the wisdom, love, and power of the Heavenly Father*.

II Bar, *Spendthriftiness*. Ideal *Intelligent and spiritually-resulting Self-sacrifice*. Method, *Consecration to God*.

This may, at first, seem a strange method of overcoming such a bar; but on reflection it will be remembered that we are not our own to give away. We must ask God's Wisdom to inform us as to what disposition he would have us make of the means of which we are, at best, only stewards. In any case, prayer and meditation cannot injure the decision.

III Bar, *Changeableness*. Ideal, *Even-mindedness like God's*. Method, *Regularity in details*.

It will first be necessary to decide quite clearly what is necessary to begin with, and concentrate all efforts on that.

Having in mind one small, definite, undoubted duty, relentlessly drive yourself to its fulfilment, keeping a strict account over yourself with pen and paper. Prayer is always helpful—but rely on nothing but your own will-power, till successful.

INSTRUCTIONS HOW TO USE THE DANGER-CHART

(Copyrighted)

I. The Chart begins with the 22nd day of the month because that is the approximate date when the Earth passes from sign to sign, some of which affect every person.

II *To use the Chart, I, cancel all the hour-columns except the one for the month you desire to begin with.* These hours will serve up to the 22nd of the next month, on account of the construction of the chart.

III Just above the figure '12', (the one which is p.m., mid-night, in the now only uncanceled hour-column) *II. Draw a heavy line across the chart.* This is that month's Midnight-line, indicating where the days whose dates are printed on the charts begin. The height of this midnight-line naturally varies with each month, but in every case all that part of any day-column which lies above the mid-night line belongs to the previous day, the day before the one whose date heads the column. This is true even when the midnight-line is within two hours of the bottom, as occurs in November, the day completing itself in the next column. December is the only month whose day corresponds exactly with the dated columns.

IV Keeping this day-beginning in mind, and from some moon-calendar such as that published in 'the Prophet' *Fill in on the chart the moon's progress* for the month. This can be done by a heavy horizontal stroke of the pen at the right date and hour, followed by the letter or mark of the sign beneath it. This can be done very neatly.

V Every person, according to the hour and date of their birth, has four so-called *vital signs* which during the whole of the life thereafter constitute times of danger to the conservation of vitality, which can be avoided by careful watching. To show when these come monthly is the purpose of this chart. If you do not know which your four vital signs are, enclose a self-addressed postal to Secretary of the B.E.C., Box 9, Medford, Mass., with hour and date of your birth.

Copyrighted Instructions for Danger-Chart

VI With pencil or pen *Shade vertically* (up and down) *all the time* that the moon is in any of the vital signs.

VII Next, *Shade horizontally* (from side to side) *all the time* that the four vital signs are rising, from beginning to end of the month.

VIII While all the shaded portions are, in varying degrees, dangerous, of course the particular hours of danger are where the shadings cross, especially when the vital sign in which the moon happens to be is also rising. The comparative danger of the vital signs is as follows: earth-, moon-, horizon-, and conception-sign. The germ is born when the earth-sign rises while the moon is in it, and matures while the moon-sign for the last time rises while the moon is in it. There is danger the whole month the earth is in any of those signs, the new year's growth beginning while it is in the conception sign.

IX In times of danger take no chances; the protection given at other times is withdrawn, in order to test the character. The more you pray, the severer will be your losses. God wants you to rely on yourself. Eating draws the blood from the head, and induces sleepiness, even if it seems to wake one for a moment. But above all be sure to be moderately active, and be sure to keep the tongue as quiet as possible. Do not compliment anybody sufficiently to dispute with him. Agree with everybody, but go your own way. Stand on your feet if necessary to keep awake. At night work, keep meditation for the day. Go as little as possible in company, and do not try to convert anybody—if you succeed with yourself you are doing well. Read through your *Regeneration the Gate of Heaven*, and your *Regeneration Applied* once a month regularly. There is nothing quite so good as to keep your whole attention on developing your sensitiveness to the continual changes of the rising signs and the moon's progress, till you can feel them clearly and distinctly. Make no engagements at dangerous times. Make conservation the main business of your life, and you will never regret it. Drop anything else that *interests* you.

SPIRITUAL ADVICE FOR SUBSCRIBERS.

G. W. C. Sept. 7, 45.

You seem to have three sides to your nature: the one to be cut out is all that pertains to self in dealing with others. Make it your rule to be humble, gentle, easily entreated, and clear as daylight in all your dealings, and not to suppose your mission is to find faults with other people. On the other hand, encourage your studiousness, your ideal of service, and wisdom, which if applied to conservation will take you far. But the one road heavenwards are your spiritual intuitions, or visions which are the most precious part of your nature, which you should cultivate and obey wisely, and with utter faith in your Heavenly Father.

W.E. T. Boston, Ind. F. 22, 68, 8 P. M.

E-hp., F. C. hp., S. M-hp., C. H-hp., R.

The difficulty you will have in conserving will probably arise from a clear understanding of your own nature, which is very many-sided. You will have to study yourself carefully, to separate out the various impulses of your being, and reflect how far they are helpful or not to conservation. Some rashness, changeableness, penuriousness, love of popularity, and politicalness. In this restless assemblage of qualities the one specific is consecration and inexorable determination to be led by God and God alone. There is no end of good in you; analyze that also, and see which traits you most desire to cultivate for spiritual purposes only.

E. N. H. March 1, 1841, 5 a. m.

E-hp., F. CHp., S. M-hp., S. H-hp., A.

You need to cure your disposition to worry, anxiety, restlessness by absolute confidence in your Heavenly Father's love, power and wisdom. You also need the rule of practice laid down in the Sermon on the Mount, to turn the cheek to the smiter, and to do to others as you would be done by. This will cure hardness, sarcasm, criticism, combativeness. Again, remember to seek the Kingdom of Heaven first, and all other things will be added to you—this to cure any danger of letting your heart rest on anything but on reforming yourself until you are divine. These three things you need before you can begin the work of conservation; they belong to the earlier work of consecration, but without them conservation is out of the question.

J. W. L. Dec. 28, 1850, 10 a. m.

E-hp., K. C-hp., B. M-hp., G. H-hp., A.

It is a favor to a person to tell him his faults—the Voice of God in conscience does not flatter, nor should any true friend. You will not forgive the writer for thus speaking frankly. Your qualities are what is needed to rule the world; but the Kingdom of Heaven is never even found, much less entered, by any except those who are as humble and gentle and teachable as a child. I doubt whether, with your nature, consecration is possible, and yet ultimate conservation will be impossible, however well you succeed for the present. Still, do the best you can, sink everything in that, and try and really love God. Your one great spiritual power will be guidance from within by vision and intuition: cultivate that most carefully, it will bring you to God if anything can.

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SPIRITUAL ADVICE FOR SUBSCRIBERS.

Master —, Jr., Brooklyn, N. Y., Jan. 1, 1877, 1 a. m.
E-hp., K. C-hp., B, M-hp., H, H-hp., R.

To suppose you cannot restrain yourself is simply a mistaken notion, a self-deceit. You can, as well as any one else, though your natural aptitude to push everything before you will not make you take kindly to restraint, and your kindness and zealous good-will will only help you in deceiving yourself, as it will give a shadow of truth to the impression under which you labor that you "mean well." If you could eliminate criticising and love of popularity, you would find your best success by learning your times of danger as given above and in the monthly Prophet Calendar, and try to keep hold of yourself at such times especially. There is hope for you if you will make self-discipline your motto by day, and your dream by night.

A. W. G. Aug. 15, 1852. No hour given.

E-hp., H. C-hp., G, M-hp., H.

Yours is a very beautiful nature, with the most unselfish, communal aspirations. But you are very reserved, the world knows very little really about you. This is a great element of strength, since you are content to remain quiet in utter confidence on your Heavenly Father. But there are certain lessons which probably you need to learn, and which will be very difficult to learn, unless you let the love of God lead you wholly. There is nothing secret which shall not be revealed, and it is foolish to evade, to conceal, to explain away. Dare to be yourself under all circumstances, to mean what you say and say what you mean. Be your best self openly, though the Heavens fall. Courage, dear soul! It may, however, take hard adverse circumstances to reveal all this to yourself. All the same, your conservation will be hindered thereby all the time. Study "Regeneration Applied," and you will employ your teachableness to your salvation.

F. A. C. Feb. 3, 1854. No hour given.

E-hp., A. C-hp., N, M-hp., probably N

Your spiritual needs for conservation are fairly well-defined, but will you have the courage to undertake them? "Consecration" takes it all in, and maybe your love to God may lead you to do all the following: I. Turn your heart from popularity and being among people, towards God Himself only. Make it your ideal to spend days at a time alone with God. II. Your inability to decide clearly at times comes from lack of a distinct place where you may be absolutely alone with God, and where no one else enters. With this your mental grasp will soon find the way. III. Principle, not affection, must sway you in decisions, which should be carried out calmly without rashness. IV. Care nothing for business, for grandeur of home, or the like, but hunger and thirst for righteousness alone. If you do these four things, "all else shall be added unto you."

J. W. S. Jan. 18, 1852, 1 a. m.

E-hp., K, C-hp., B, M-hp., T, H-hp. 1.

You have one very serious bar: your restless, impulsive rashness, unreasoning attractions or repulsions. The very idea of conservation implies calmness, fore-sightedness, mental self-control at critical times, and shrewd economy of vitality at all times, which demands peace and even-minded reliability. Judge yourself how far you are from this: everything spiritual will fail on account of this, in spite of your own steady aspirations toward a pure life, and natural tact. Your business is not to roam the world restlessly, but to stay where you are until distinctly led elsewhere, the mind, in the meantime, "glued" so to speak, on conservation. Then you will attain, before your practical schemes will thus assist you in. May you succeed.

BOOK REVIEWS.

AUTOMATIC OR SPIRIT WRITING, by Sara A. Underwood. T. G. Newman, 1489 Market street, San Francisco, \$1.00. Scepticism being the healthy condition of human mind, the phenomena of Spiritualism, as facts, have to be re-discovered by every person; it is to be desired however that every person were as wise, as reserved, and as sensible as the author. But it would seem a mistake to construct a religion out of them, as souls beyond remain as trivial, as comparatively limited as here. Mrs. U. sees this partially, and therefore her book cannot be too highly recommended to those whose ignorance alone makes it possible for them to be proud of hiding their own heads in the sand of blind denial. Whatever facts are true should be accepted, though they need not be accepted for more than they are really worth.

The last two numbers of "MONIST," the Chicago Quarterly yearly \$2.00, are notable for an article of Dr. Carus on the heathen origin of the Lord's Supper. The facts adduced are quite staggering. Besides the usual French philosophy account, there is an interesting "Two Accounts of Hagar," a specimen of an Historico-theological interpretation of Genesis, that is, the way in which modern scholars treat the Bible. Very well done, Prof. Gunkel!

It is a privilege to direct our readers' attention to spiritual things. If you read French, do not fail to subscribe regularly for "LE SPIRITUALISME MODERNE," 16 Rue Segulier, Paris, \$1.00 a year. It may be Spiritualism, but a very different Spiritualism from the American brand: full of tender spirituality, of hunger and thirst for righteousness, of sweetness and light. When one reads of French life and literature, one wonders that fire from Heaven has not long ago wiped out the Parisian Sodom and Gomorrah; but the reason of God's long-suffering must be the existence, within its midst, of such holy and pure periodicals.

It is nauseating to hear the usual fulsome eulogies of Hudson's Law of Psychic Phenomena, and a dozen other such books, when one is conscious that they are almost all "cribbed" from European works. The first-hand authority for the world of Hypnotism is the "Revue de L'Hypnotisme," 14 Rue Taitbout, Paris. Monthly, \$1.60 a year. The corresponding great periodical is "Journal du Magnetisme," 23 Rue S-Merri, Paris, \$2.00 a year. It is in its 55th year, witnessing to its stability and clientele. The American Magazines are mostly indebted to these two for anything of value.

In contrast with such stability it makes one dizzy to think of the magazines of spiritual import that have failed or changed within even the last year; and yet they come, with their brave Vol. I, No. 1.

But seeing we committed that folly ourselves not more than a year ago, we will be lenient, and help to usher in the "THOUGHT" of San Francisco, the "TRUE WORD" of Seattle, Wash., of Prof. Knox, and the "RADIANT CENTRE" of Washington, D. C., of Mrs. Boehme. Send for Sample Copies. No need to remind anybody of the dear "WORLD'S ADVANCE THOUGHT" of Portland, Oregon, and Unity, of Kansas City, radiant with helpful spirituality. The more business-like "SUGGESTIVE THERAPEUTICS" of Chicago, and "HEALTH CULTURE" of New York, give subscribers much for their money. Each in their field, however, is good. Have you seen the "LAMP," of Toronto? A bright, scholarly theosophical monthly. Who in these days remains an intellectual parasite who has his thinking done for him need blame none but himself. These small spiritual magazines are the hope of the nation.

THE BROTHERHOOD OF THE Eternal Covenant

This Brotherhood offers to all men and women who are strong enough to take, or are willing to try to take, the ETERNAL COVENANT as formulated below as their acknowledged standard of life, the knowledge and encouragement which will promote the safety of the successive attainments necessary for becoming divine. The first attainment is ability to hear consciously and unmistakably the Still Small Voice. Nobody will be permitted to enter further degrees of attainment until satisfactory examination in this attainment has been passed. This is the Gate-covenant:

I hereby devote, consecrate, and sacrifice everything I am, have, and hope to be and have, to Thee, o Divine Father, to be used for Thy purposes, both here and beyond, now and forever. I reserve nothing. I will obey immediately, if the Still Small Voice will guide me. I am weary of myself, and of my human purposes. Do Thy Will in me, that I may be conformed to the eternal purposes. Use me as a hand to do Thy Will; I only ask to remain Thine for evermore.

No fees of any kind will ever be permitted; but stamp for reply should be enclosed when an answer is expected. The General Secretary will appoint local Secretaries as needed, and attends to the management of the Brotherhood.

The General Meeting is held monthly on the 22nd day.

Purpose: To review the life of the past month, and to adopt definite plans to increase the fruitfulness of the next month. Attendance is reckoned by reporting to the General Secretary in person or by mail. Non-attendance at six General Meetings constitutes suspension. Rehabilitation in the hands of the Secretary.

The Regular Meeting is held weekly on Tuesdays, 8 p.m., E.T.

Purpose: To renew the Consecration Vow, meditating on the thought: o THAT I MIGHT KNOW WHAT GOD'S WILL FOR ME NOW IS, THAT I MIGHT DO IT IMMEDIATELY. Members will join in this wherever they may be, at their local time corresponding to 8p.m. Eastern time, in order to secure unity of desire.

All well-meaning people are invited to join in this.

The Daily Devotion-hour is Noon.

The Daily Intercession-hour is at 6a.m.

Blank applications for admission to membership may be had of

THE GENERAL SECRETARY B.E.C.

P.O.Box 9

MEDFORD, MASS., U.S.A.