

without a drop of bloodshed, within a decade of the fall of Pretoria.

But in order to perceive the rights and wrongs of all such matters, independence of mind is just as necessary as clearness of vision. When the man can be influenced by considerations of his own welfare, when hope and fear find any place in his mind, he is no longer to be trusted. The only man who can fulfil this condition is the prophet. (It must be remembered that the functions of poet and prophet were originally identical. The distinction between them is the artificial one of form. The states of mind are identical.) A true prophet lives only by virtue of his inner vision. He is responsible to what he calls God, and to nothing and nobody else. Such men are rare, as are all other types of genius. And it is the innate perception of this fact that causes the people to look for prophets always, but most especially in times of crisis. For this reason also false prophets abound. It is only natural that the valuable should be counterfeited. But the test of the true prophet is a very simple one. It is the independence of his mind. False prophets are venal, time-servers, flatterers. They make it a rule to say what other people wish to hear. They have no grasp of fundamentals, of essentials, of the spiritual truths that lie beneath the accidental and temporary phenomena which obsess other minds. They are also characterized by simplicity. There is no sophistication in their intellect. When they add up two and two it always makes four.

Even when you have your true prophet, however, it is commonly found that there are difficulties in