

SCIENCE PHILOSOPHY RELIGION

ELTKA

A MAGAZINE

EDITED FOR THOUGHTFUL PEOPLE

Psychology and
Psychic Phenomena

Physical,
Mental, and
Soul
Culture



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ELTKA

Devoted to a Realization of the Ideal.

Vol. VIII

MARCH, 1904

No. 39

The Brotherhood Of Wisdom.

BY KARL H. VON WIEGAND.

FELLOW OF THE ILLUMINATI.

Traditions, legends and myths entwined in the folklore and religions of nearly all lands and peoples speak of the existence in remote antiquity of men like unto Gods in their attributes of knowledge, wisdom and power. Whose activities were not bounded by the confines of this plane, who had access to higher spheres and were not subject to the limitations of mankind in general.

The Sacred Books of all races and nations teem with reference to a Priesthood, an Order or a Brotherhood of Divine origin that existed from the Beginning and was composed of those whom we are led to infer had attained the goal of perfection.

A body of men spoken of as the Sons of Wisdom and Sons of God, gifted with the profoundest knowledge, the sublimest spiritual wisdom and endowed with the most marvelous supernatural powers.

In some ages an organization whose ramifications extended throughout the world and swayed the destiny of nations, in other ages only a few individuals stand forth like stars of the

first magnitude, spoken of as High Priests of this great Brotherhood. Again, all traces of the organization are lost only to reappear in other times, in other lands amidst another people and race and under new names, yet apparently ever the same invisible directing power and supreme intelligence and working toward one goal.

In some ages lost in the chaos of darkness, only one appearing here and there amongst a race and nation engulfed in the quagmire of ignorance and superstition, like the gleam of an incandescent lamp on an invisible circuit; again, to blossom forth in a mighty and powerful visible physical organization and hierarchy. Fanciful and distorted as many of these accounts have come to us, however much they may differ, according to the land and people, they agree in bearing testimony to the existence of such men in all lands and ages, who possessed knowledge and wisdom not of man, were endowed with such miraculous powers that even the forces of nature were their obedient servants and that these godlike attributes were ever exercised in the alleviation of suffering and the enlightenment and betterment of the human race.

All the different accounts speak of these Sons of Wisdom as the Elder Brothers and early teachers of the human race, once veritable Gods in the Golden Age and after the "Fall." Some again attained their former state and became the Elect to teach mankind the Fatherhood of God, the Brotherhood of Man and the unity of all things existent and to point out the way to that goal which they themselves had already reached.

We are told that they made themselves Masters of the Sacred Mysteries of Life and Death, of God, Man and Nature, their connection and relation to each other.

Varying as these traditions do, according to the age and race from whence the tradition comes, the similarity in a gener

way is so pronounced that they indicate a common source of origin. The Brothers of Wisdom were not confined to any one country, age or race and the Initiate can read the universal mystic symbolical language of the Ancient Brotherhood on the temples, monuments and ruins scattered through the valley of the Nile, in the jungles of India, on the heights of the Himalayas, in the excavated cities of Persia, Arabia, Babylonia and Syria, on the ruins of ancient Greece and Rome, in the Druidical Groves of England and Wales, on the walls of the Cliff Dwellings in the Southwestern part of our own country, the ruins of Mexico and in the wilds of Yucatan where have been found chiseled in imperishable stone accounts of the great cataclysm that engulfed Atlantis. The crystal waters of wisdom are traceable from the jungles and Himalayas of India to the parched deserts and dead cities of Egypt, Persia, Palestine, Greece, through Europe to the western slopes of the Andes and the same golden thread runs through the religion of the Buddhist, Brahman, Sufi, Parsee, Jew, Mahommedan, Christian, Druid, Fireworshipper and that of the Incas and Sunworshippers of Ecuador, however much they one and all may have perverted it from its pristine purity.

Vary as the Books, traditions and legends may, their striking similarity is not mere coincidence and they unanimously agree not only that the appearance of the Brotherhood as a physical organization amongst a people was always associated with peace, prosperity, moral and spiritual enlightenment and rapid advancement along all lines of activity, but, that the persecution of the Brothers of Wisdom and their withdrawal was invariably followed by the decline, decay and destruction of that nation and the degeneration of its people.

Thus the Sacred Books and traditions agree upon four principal points; first, that such wise men lived in all ages; second,

that they were Masters and Custodians of the Sacred Mysteries, and endowed with the Divine Power and Wisdom; third, that their object was the doing of good, the alleviation of suffering, the dispelling of darkness, ignorance, and evil, the enlightenment and betterment of mankind and the uplifting of the human race. In short, they were the Torch bearers of Truth, Justice, Peace, Love and Wisdom.

Fourth, that this Priesthood, Order or Brotherhood would after many ages again be restored on earth in the fulness of all its majesty, power and glory.

Prophecies of a new dispensation, a new order of things or rather, the restoration on earth of the Divine and the coming of the Great Master of Wisdom to gather about him the faithful, abound in the books and traditions of all lands and tongues. That these refer to the future destiny of mankind on this earth and are pregnant with a depth of meaning little understood, few will deny.

From remotest antiquity to comparatively modern times have prophecies to this effect been made by Wise men. Plato the great philosopher believed that the time would come when man will again develop entirely the intellectual, transcendental and spiritual principles that the great Initiates of old cultivated, for he says, "The Gods will really dwell in the Temples (bodies) of mankind." This is confirmed in various parts of the Bible. "I will dwell in them and walk in them, For, behold the Tabernacle of God is with men and He will dwell with them and they shall be His people and God Himself will be with them," saith the Angel to St. John.

On one of the scrolls on the ancient Egyptian Supreme Charter of the Great Councils of the *Three*, *Five* and *Seven*, said to have been restored in its ancient symbolism and hieroglyphics when the foundation for the twelfth and last restoration

of the sublime Central Order of the Brotherhood was begun some years ago, are the words: "And there shall descend from the Upper Heavens, the Elect, and their seed shall be scattered amongst the Children of Earth."

What is evidently the same prophecy and which indicates something of its antiquity and refers to the time when the Eternal Brotherhood of Wisdom would again manifest in the flesh, is taken from the ancient Book of Enoch which reads: "In those days the Elect and the Holy Race descend from the Upper Heavens and their seed shall be with the Sons of Men."

From the Tablets of Enoch has also been taken the following: "I will restore again my Sanctuary and will renew my Priesthood, behold those that have perfected themselves, those that have been chosen by Me, those whom My Love has anticipated and whom My Spirit has illuminated. Through Knowledge I have made them contemporaries of all ages, in placing in their hands the off-spring of all traditions, the Key which opens all Sanctuaries; I have initiated them into the secrets of nature.

"The Bibles of all nations, the Sacred Books of all Temples are legible in their sight. Their thought is in communion with the Universal Thought of Humanity. Upon their forehead beams the synthesis of all the sciences which enrich the genius of man, from the night of time until the present day.

"Hieroglyphics, Symbols, Figures, and Parables, are no more secrets for them; the Sphinx has spoken, the Veils of Isis have fallen, Nature is unveiled and the Creation exhibits itself to their gaze that which it really is, verily, a Divine Poem, whose language, rhythm, cadence and harmony, they well know.

"Theurgy, White Magic, Psychurgy, Liturgy, Alchemy, Astrology, all the Occult Sciences, have become rational and experimental to them. They have again recognized Jacob's

Ladder, upon which they ascend and gradually descend; the secret analogies of Heaven with Earth, of the Invisible with the Visible, are perceived by their piercing vision. The profound fancies of the Orient, the ardent aspirations of the Occident, all the hopes of Humanity will through them be realized upon Earth.

(To be continued.)

Rays Of Light

FROM THE
ILLUMINATI.

When we turn toward the light we shall see nothing but good. The perplexing problem of good and evil will never give us any trouble if we stay our minds upon truth. The person who can see deeply is the real artist; whose insight into life is so great that he sees the center inside the circumference, God in man, and in the meanest flower that grows, thoughts that lie too deep for tears. How often we suddenly become aware of some beautiful trait in a person's character that we have never seen before, and we feel as though that person had unaccountably changed. Ah, it is only the awakening of love in our own hearts that has revealed to us the person in his true light. The greater insight into Truth we have the greater is the revelation of love.—*Frances Allen Ross.*

— [Be Cheerful.] —

The mind must direct itself to the real source of power and by concentrating itself upon that, realize that one of the direct rays are more powerful than all the earth's reflections; thus it will become a channel of light and strength. In reality we are at one

with the universe. We are part of its infinite power and freedom. Why then should we be crushed by the things and conditions around us?—*Frank Newland Doud.*

—[Be Courageous.]—

Thought and noble ideals are ever young and tend to make the organism through which they manifest correspond in expression, if given simple, wholesome treatment. Among the new race now taking possession of the continent, youthful centenarians will be too common to attract attention. Your school of unreasoners and actors, being out of harmony with natural law, will pass out and its record of wooden ideals of happiness, success and pleasure, be turned with curious interest by a vril inspired race. It will speak with charity and sympathy of how much its ancestors missed of development of the nobler, more enduring elements of character.—*Mary Eupha Crawford.*

—[Be Practical.]—

The Life of Principle, the life that gladly gives its full measure of return, is possible to all. The Life of Integrity of thought and action is at the command of each. It is all a matter of wisdom, all a question of a consciousness of the truth. For the truth luminously demonstrates that the happiness all are seeking is bound up in the understanding of principle and in the thoughts and actions that serve to express and manifest them. No great learning is necessary; no highly developed intellectual faculties. No; the higher the truths the more simple they are and the easier are they to follow after one has vitally absorbed their significance. It is the confused or ignorant who are mysterious, and it is the lack of wisdom or knowledge that is reflected in clouded and obscured expressions of the truth. The who lives the Spiritual Life is a man of character. He holds

his head erect in his Godhood, whatever others may say or do. He recognizes God and love in all life and all of life's manifestations. He cheerfully gives full compensation for what he receives. He faces the world fearlessly. He senses the spiritual and material as One, and infuses into the physical a consciousness of the spirit that inherently pervades it. Such a one is living a Life of Integrity. And this is the Spiritual Life.

—*Eugene Del Mar.*

—[Keep Busy.]—

Truths are consistent; they arrange themselves in one system, and under that system the State moves forward as God would have it. Thus it is, that if you give time enough, and a fair opportunity to each and all, in the long run you have a right to say with reverence, and the confidence bred of reverence, that "The voice of the people is the voice of God!" This means that there is no success for any one if he try to live for himself and by himself. He must live in the common life, or he dies. He must enjoy with the joy of others; he must sorrow in their sorrows. If he is a student, he must, so far as he can, teach them. In all true literature and science, there are no secret medicines or private paths. Everything is really patent. *Noblesse oblige*, and what a man discovers, he *dis*-covers. He opens it for the universal good.—*Edward Everett Hale.*

Gold And Spirituality.

F. W. SOUTHWORTH, M. D.
FELLOW OF THE ILLUMINATI.

One of the most glittering inducements held out to the seeker after truth by the apostles of the New Thought movement is *success*. Material success—financial success. Promises

of attainment—the power to overcome Poverty, Sickness, and Death, and the ushering in of the Golden Age of universal opulence, health, and immortality. Most of our leading mental and spiritual journals have their “Success Clubs” which they exploit through their pages. That a *Mental Science Journal* or teacher should do this is perfectly consistent, since these things are along mental lines, but for a *spiritual* magazine or teacher to so teach financial success is in direct opposition to the masters and philosophers and metaphysicians of all ages.

Mental science has to do with the material side of life generally and may or may not consider the spiritual aspect whatever, while spiritual science almost wholly considers the things which are eternal or spiritual. The spiritual plane so far transcends the material, that it almost ignores it and the mental, since it looks upon them as temporal, subject to change and decay,—and as so much dross from which the soul must free herself in order to develop and unfold.

Jesus, than whom no greater teacher of spiritual, or life science, ever lived, ceaselessly warned and taught his disciples to avoid the deceit of riches, going so far as to say it was “impossible for a rich man to enter the kingdom of heaven.” The rich man was always held up as an object lesson that they should avoid his state. All the great teachers of ancient and modern times have decried riches. Why? Because mankind does not seem able to resist their seductive power, and once within their grasp a slavery worse than death too often results. With all his millions, a rich man in bondage to wealth—and most of them are—is a pitiable object. For such an one there is no peace, no rest and the wells of kindness and tender mercy soon dry up and a ruthless wolfishness supervenes and spiritual things are forgotten or ignored. Witness the recent disclosures in *Everybody's Magazine* on Frenzied Finance. Nations as

well as individuals have gone down under the curse of gold, money in no way contributes to spiritual or soul growth. In fact they are as wide apart as darkness and daylight. Among the spiritual gifts which Jesus taught we should covet, money, nor what it produces, are mentioned. How many men of your acquaintance have been made better morally through the acquisition of wealth? See how a few paltry dollars acquired by a man exalts him in his own estimation above his fellows. "Be not in haste to get rich, for they that would be rich fall into divers temptations and snares which lead men to destruction and perdition." How many good men of your acquaintance have been ruined through the acquisition of money? Listen to the voice of your own soul—profit by your own observation and heed the seers of all ages when they speak in tones of authority and conviction.

"A man who greedily seeks wealth is like a child who eats honey with a sharp knife—scarcely has he tasted the sweetness when he finds he has cut his tongue. (*Buddha.*)

"A man's true wealth is the good he does in the world." (*Mahomet.*)

"A covetous man does not possess his wealth, his wealth possesses him.

"If a man make money at the expense of his virtue or honor, he dishonors his own soul. He sells honor for gold. "All the gold on earth is of no value compared with virtue." (*Grecian.*)

"A good name is rather to be chosen than great riches and lowly favor rather than silver and gold." (*Solomon.*)

"If riches increase, set not your heart upon them. (*David.*)

"Beware of covetousness for a man's life consisteth not in the abundance of things which he possesseth."

"Seek first the kingdom of heaven and all these things (needful things) shall be added unto you." (*Jesus.*)

“Do your work as well as you can and be kind” is the simple philosophy of Elbert Hubbard and contains a great spiritual truth.

We all think should we be “blessed” with wealth we could do so much more good—it would enable us to broaden our usefulness. Would we be proof against its blandishments—*would* we do more good if we possessed it? Few do comparatively, but seek their own selfish ends in increasing it, since its possession almost always creates an insatiable appetite for more. Is it not so? Rather let us say with King David, “Give me neither poverty nor riches.” The middle ground is always the safest. He who would know the higher spiritual life must abjure riches, for “it is impossible to serve God and mammon.”

As King David said “If riches come, set not your heart upon them.”

It is then the *attitude of mind*, but the deceptive power of riches is so seductive that ere one is aware of it, he has become enslaved, hence the admonitions and injunctions from the seers and sages of all time to avoid them.

A HIGHER IDEAL OF THE UNITY.

We are in receipt of a kind and appreciative letter from one of our members in Washington, D. C., who in speaking of a recent article which appeared in Eltka, says:

In your ideas of living for self you strike, to my mind, a higher key than do those who preach the “living for others” doctrine,—a higher ideal of the unity. I have some note books where I jot down ideas as they come or are suggested by my

reading. To me the following is related to your theory of "living for self."

Vedanta explains the basis of ethics. Why should we be moral? Not because it is written in a certain chapter but because of the spiritual oneness of the universe. (*If I injure another I injure myself.*) It also explains through this spiritual oneness why we should love our neighbor as ourselves.

This appeals to the self at last! That we are one in spirit we believe, but only a highly developed person can realize it, and we want a basis of ethics for those not highly developed. What we can realize is the differences, not the oneness—we realize characteristics that are antagonistic to us, traits that naturally excite our dislike and contempt, habits and personalities that "rub us the wrong way," conduct that is unjust or discourteous, and only the very highly developed will not be wrought upon by these things. Is there nothing for them? How can love in them be kept alive? A more appreciable motive would seem to reside in the law of the share each has in lightening or increasing the burden that rests upon the world, every act of forgiveness and loving-kindness being a sharing in the divine act of redeeming humanity. The tiniest child is happy in "helping." (In other words whatever we do is done for *the whole.*) To me the two ideas are as different as day and night.

It gives me the greatest pleasure to contribute in any possible way to make our magazine the best loved of all by those who think and aspire.

S. L. LEE, *Washington, D. C.*

The man who does things, who brings about results, who feels within himself the power of achievement, and is determined to make himself known in the world, never waits to see

what the crowd is going to do. He does not complain because obstacles appear in his path; and when he comes to them, he goes through them not over or around them. He never whines or grumbles; he simply keeps to his task, and works in a vigorous manly way. He goes about every thing he undertakes with a determination that insures victory.—*Ex.*

The Triumph of Reforms.

WALLACE D. MCGILL.

FELLOW OF THE ILLUMINATI

(Concluded from No. 38.)

The interior side of life is spiritual. We must grasp the fact that the concrete phenomena of life represent the intertwin- ing of several distinct lines of evolution. Externally we have the evolution of bodies or races; while internally, we have the evolution of spiritual individuals. The hereditary force of the world as expressed in physical bodies, or groups of bodies that we call races, is a mighty university; and the different races are different definite courses that have been mapped out or different colleges maintained on the one campus. The same spiritual ego returns time and time again to this university, and this is what we mean by reincarnation. The egos in coming into the flesh do not come at random or haphazard, and there is a spiritual law known as Karma that determines to what body and in what heredities a given ego will incarnate, and this gives us our key. If we desire beautiful children, or noble citizens, we must so act as to produce refined bodies, bodies which represent the conditions that these beautiful or noble egos deserve and they shall surely come and be our people dwelling in our land; but if the bodies that we offer for their vehicles of manifestations are

diseased, ugly, pessimistic, ignorant, depraved, the noble egos will not come, except a few of the highest who come occasionally as christs to uplift humanity and direct it in critical periods like the present; and where the conditions are unfavorable, the mass of spirits that will come to be our people, will be of a class that deserve nothing better than the conditions that we offer.

When we educate a child, we do two things, first, we develop, refine, strengthen and increase the hereditary force represented in his physical body, and secondly, we assist in developing and unfolding the powers of the spiritual individual or ego that is using the body as its vehicle. If the heredity of the body is low, the ego will not succeed in manifesting much of its gathered powers at this time; for hereditary force is so conservative that it rarely yields to educational effort in a body which it has already builded. But this brings us once more to our secret. Educational efforts bear their fruit in succeeding generations and succeeding incarnations. The ego profits in his next incarnation which may not come within a thousand years or even more, but this time is not lost for him; but he then profits, because at that time he will be drawn by Karma into a refined body commensurate with his increased development. The children of educated parents profit by all educational efforts spent upon the parents and thus it is that a more refined class of bodies are produced, and a higher and a higher class of egos are drawn into our environment. Educational influence while not capable of overcoming hereditary force already working to build the body that we are educating, yet is fully competent to prevent its lower heredity from fixing itself upon the next generation, and the bodies of the children bear the full and definite impress of the educational effort, and not the old heredity. It is true that we cannot do so much to educate citizens, as to educate the parents and grandparents of citizens. The fruits of educational

influences cannot become mature in one or even two or three generations. Thus it is that any educated individual stands for a most valuable hereditary force for the uplifting of the Race, which is entirely lost if he does not become the parent of children. It would seem to be his duty to do so. It is here interesting to consider who are the spiritual individuals that incarnate in our families as children, and whom we claim as ours. They are egos that have been cultured up to this point in ages past and incarnate with us seeking further growth. They come into the flesh as our children because through our educational efforts we have produced desirable bodies for them. Thus it is that when the race advances, as we say, it is that a higher class of egos is coming in. The egos that are now going out will not return to the flesh again for many centuries, but they will ultimately return and then profit by the hereditary forces they assisted in creating. We produce children for the benefit of others than ourselves, and the production of offspring may be correctly regarded as strictly an unselfish action. A man of low heredity may cheerfully give his material assistance to encourage those of more favorable conditions of heredity, to propagate their kind, for by so doing he assists in building up a more refined race of vehicles, and when he comes into the flesh once more, he will find one of those refined bodies prepared for him. If he refuses this loving labor for the uplifting of the Race, and insists in producing bodies of a low order, having undesirable characteristics, he shall surely be born into such when he next returns. This is Karma, this is justice.

The ether is filled with egos eagerly watching and waiting for a chance to secure fit bodies into which to incarnate. They have advanced to a point of spirituality where an incarnation into depraved conditions or unrefined bodies will not help them, so it is they are waiting until we produce something worthy of

them. Thus it is that there is in the present day a demand for a new race; or new races having spiritual or hereditary constitutions harmonious with the highest ideals that we have conceived. Through this new race our reform movements are to triumph.

In the foregoing pages the essential principles of the new race movement have been briefly outlined, but where so much is included, and so much is involved concerning which so little is commonly known by the general reader, it is not possible in a single essay to make all points clear. In the following paragraphs we will attempt to recapitulate some of the main features or principles with a hope of leaving at least a few practical thoughts as a basis for action.

All race movements progress slowly, and are strictly products of growth. And all growth is under the direct governorship of the mighty spiritual Hierarchy of nature. It is our high privilege and sacred duty to harmonize our wills with this hierarchy, and co-operate with it in so far as we can discern any part of the outline of its lofty purposes. And this is true because it exists for our good, and ultimately, when we have grown to our full spiritual stature, we will belong to it, and be one with it. The Masters must work through human individuals and human heredity to advance humanity. So long as we remain ignorant of their existence or purposes, so long as we set our wills against the true methods of progress, they must watch and wait, merely encouraging us as best they can by what resources are at their disposal, to grasp the secret of evolution that may help us. It is not for us, arbitrarily to set to work and force a new race into being with a spiritual constitution arbitrarily drawn up by our objective intellects, but we must proceed intuitively, reverently and hopefully to grasp the interior truth and bring it forth into manifestation. It is not for our calculating intellects to say that that ideal shall either be

included or excluded from the spiritual constitution of the the new race, but we must proceed religiously by purity, love and a worship of the divinity that dwells in us, and through the sacred processes of marriage, we must husband and propagate the highest and most refined to be found on earth in our day. The spiritual ego polarizes with its own qualities every molecule of the body in which it functions; and where the ego is lofty and beautiful, the hereditary force thus generated by it and which must be harmonious with it, is a most valuable force for civilization, and should be carefully protected and propagated in children. Through heredity we produce the physical body, but the quality of the body selects the ego that will inhabit it. Those of deep spirituality, those of profound philosophy and truth, those of sweet charity, love and benevolence; in fact all those of high ideals and right habits of thinking, feeling and acting, should be regarded as the fit progenitors of the new race. Its spiritual constitution will be manifested from the interior if we thus do our duty. We will thus attain to a realization of universal brotherhood among men; universal peace among nations. There will be more love, more goodness and purity, more wisdom, more happiness; and there will be less strife, less poverty and suffering, less ignorance, less sin. Not all can be attained by a single new race. Evolution will yet have to run on for thousands and tens of thousands of years e'er humanity attains all that is in store for it. Each age must have its own problems, and each age will have mighty souls incarnate to deal with them. May we be faithful in our own day and generation!

It is a great mistake for adults, and especially for those who work their brains much, to give up sports and games. The

maxim on which I have acted and the maxim which I have often commended to my friends, is: Be a boy as long as you can.—Her best Spencer.

LOVE

SUSIE M. BEST
FELLOW OF THE ILLUMINATI.

Fame is an empty bauble,
Gold has the taste of dust,
Love is the only essence
Impervious to rust.

The Meaning of Ideals.

HORATIO W. DRESSER
FELLOW OF THE ILLUMINATI,
IN THE
Common Sense Advocate.

One of the most inspiring facts in human life is the power of ideals. Amidst the most adverse circumstances, where all things external point away from the life that is called ideal, the renewing belief in a better and a best ever and again makes itself known. In an age where there is more or less decay of faith in spiritual things, it is especially impressive to find a little company of people assembled to refresh their consciousness of the everlasting realities of religion.

This idealizing power shows the tremendous hold upon man which the spiritual consciousness possesses. It is by this constant renewing process that we at last mount to the skies and conquer the well-nigh invincible. Even if our words be again and again the same, there is an added power each time we look upwards: for it is the spirit in which we renew the ideal, not the symbol in which we clothe it, which gives it power.

These occasional moments wherein we have glimpses of the

ineffable suggest that there is far more in man than our ordinary consciousness implies. The ideal which we would be shows by contrast more truly what we are. We ought then to take account of these highest moments in estimating the reality and worth of life.

Man has been mystified by the contrast and struggle between what he has called good and evil. Thus he has been perplexed by dualism; conflict. He has emphasized the fact of struggle, sin, conflict. He has condemned God for making such a universe, condemned humanity, underestimated himself.

But when he begins to see that it is not the way life is constituted, but *the way he takes it*, that is consequential, he learns that the prime fault lay in his own misunderstanding. He mistook himself for a being of flesh and blood when he was and is a living soul, an immortal spirit, pure being. He saw conflict where there was in reality profound adjustment of means to ends. In deepest truth there is unity. Lower and higher are simply diverse phases of expression of one Life. There is nothing inherently or incurably evil in man. God has not planted anything vile in human nature. All parts of man's being are good, in proper relation and proportion. The trouble has been that there was excess, defect. Man must be *beautiful*, must see the artistic relation of all that is in him, in order truly to understand.

It is the beautiful relation of all things in their unity, seen in the light of the whole, which reveals the true worth of life. We must not only refrain from judging by the appearance; we should not judge by the temporary or partial. We do not yet know our full selves. We should remember the idealizing power and its full significance. Everything that we pass through on the lower rounds has significance for the higher. We must then learn to take this mountain-top vision.

Many times when we are weighed down by discouragement, we are judging by something that is so close to us that we do not behold it in true perspective. Oftentimes it is physical sensation which discolors our mood. Again it is the disagreeable frictions of growth by which we are so absorbed for the time that we forget the beauty and virtue that are coming of that process. We condemn ourselves a thousand times when it is not the real self at all that we are condemning. The real self is hidden for the time and we have forgotten what manner of being we are. It is a great discovery, this sublime fact that the ideal expresses the truer self.

Whence springs this ever renewing life? Is it from man alone? Those who believe that the immanent Life is the source of all change and growth, tell us that it is the perennial manifestation of the Spirit. It is the Spirit, not man, that is doing it all. We are not living to ourselves alone. Life is in the profoundest sense a unit because all things are means to ends in the divine order. All spring from one source; there is no other source of power; there is no evil power. There is a constant going forth of the creative life, ever mounting the scale of evolution. There is a divine pulse-beat, a progressive influx. This is the origin of these impressive renewals of the religious consciousness. That influx makes for good, health, harmony, joy, beauty, individuality, service, love. Everything in man is contributory, there is nothing that can defeat the divine tendency towards perfection. The ideal is a divine intimation of what God would have us be. To-morrow we shall see the same ideal more clearly, and thus ever on and up.

The progressive influx has an immediate relation to each soul. There is a rhythm for each, a wise pace which the soul may learn to take. All else may be discarded except this divine leading; all anxiety, all care, all merely personal sense of

ownership or responsibility. As we are not living to ourselves alone, we are living for humanity, for God. We may well take the pace of the life that flows from God towards the ideal.

NOTES AND COMMENTS.

We take pleasure in announcing that in the next, or succeeding, number of ELTKA, we shall be able to give our readers an excellent article upon the religion of India. Through the kindness of our fellow member, Emily Palmer Cape, of New York, we are in receipt of a report of an address recently given at the Carnegie Lyceum under the auspices of the Vedanta Society, by the Swami Abhedananda. We have hitherto refrained from publishing much upon this subject, chiefly because the majority of reports which came to us were totally unreliable. In fact, a great part of the matter which has been published in this country, when referred to those who know, has been wholly rejected by them as not being in keeping with their Teachings. We appreciate the value of the Vedanta Philosophy, and are ready at all times to bring its (or any other's) Truths before our readers. We believe Max Muller fully understood his subject when he said: "If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask my-

self from what literature here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans and one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.”

THE RATIONALE OF TELEPATHY AND CLAIRVOYANCE, by Geo. W. Wright, Ps. D., is the title of a new brochure just issued by the Illuminati. The name is self-explanatory, and we believe our readers will find it one of the best treatises upon these subjects which has yet appeared. Free copies will be mailed as early as possible to all fellow members of the Institution. Should you not receive one in due time, notify us and we will be glad to send same.

THE ETHICAL RECORD, we regret to announce, ceased publication with its December number. This was one of our most valued exchanges and we shall miss it greatly. The editor, in his farewell, says: “The Ethical Record was initiated with the hope that it might nurse into power, out of the favoring soil of the Ethical Movement, a vehicle of competent and sturdy ethical criticism, to which those of independent mind might turn with a sense of confidence and a hope of help.” We agree with him, that it has made encouraging strides towards its ideals. “The cloud of commercialism darkens our press and our periodicals. It is well-nigh impossible to get from our great commercialized newspapers and magazines, under such heavy hostages to financial fortune, sincere judgments, or even reliable accounts, of any matters which seem to jeopardize vested inter-

ests or to antagonize partisan policies." This being true, The Ethical Record felt that it had a "place to fill," and we trust that at some future time it shall resume its duty.

Those who are receiving ELTKA for the first time should not infer from the *date* that it is a back number. We trust that before long the date and time of issue shall agree.

Strong and attractive as was the December "ARENA," the January number eclipses it in many particulars. We think Mr. Flower is succeeding in a surprising manner in making each issue superior to its predecessor in general interest and attractiveness; while in the hands of so true an artist and master of the craft as Albert Brandt, "The ARENA" has become one of the handsomest magazines published in the New World and by far the most artistic of the great original reviews of opinion. The January issue opens with the important series entitled "Forty Years in the Wilderness; or The Masters and Rulers of 'The Freemen' of Pannsylvania," which has been prepared for this magazine by Rudolf Blankenburg of Philadelphia. There will be at least seven papers in the series. The opening contribution deals with "The birth of corruption" and is a graphic picture of the period when Simon Cameron was the leading and most baleful figure in the life of the Keystone State. The article is bold, strong and as interesting as a romance. Its attractiveness is enhanced by the presence of portraits of leading political characters of the age,—such men, for example, as Governor Curtin, Simon Cameron, Col. A. K. McClure, Thaddeus Stevens and J. Donald Cameron. The high standing of Mr. Blankenburg in the business world, in social life and as the greatest civic leader of recent years in the warfare against corrupt conditions

in Pennsylvania, gives special interest to these powerful and authoritative contributions which will be read with deep interest by tens of thousands of our people.

Among other papers which, though not quite so sensational and startling in character, are of equal importance, may be mentioned: "The Postal Savings-Bank of Great Britain and How the Government of Great Britian Fosters Saving Among the Poor," by the Hon. J. Henniker Heaton, M.P., of London. This is, in our opinion, one of the best and most useful articles that has appeared in the ARENA.

The New Thought Convention recently held in St. Louis, elected the following Officers of the New Thought Federation:—Henry Harrison Brown, Pres., Rev. D. L. Sullivan, Vice Pres.; Rev. John D. Perrin, Secretary; Chas. E. Prather, Ass't Secretary; Dr. J. W. Winkley, Treas., Carl Gleeser, Auditor. Board of Directors:—Chas. F. Fillmore, A. P. Barton, Vivia H. Leeman, Della Whitney Norton, Paul Tyner, Prof. S. A. Weltmer, M. E. Cramer.

The success that attended Charles Wagner's lecture tour in America was an evidence of how welcome the philosophy of his writings is to the American people. It was also an evidence of the American public's admiration for a manly man. There was none of the frivolousness and hysteria in his reception, or the pink tea faddism that characterizes the usual incursion of a foreign musician or writer. The big men in this country wanted to grasp his hand, from President Roosevelt down.

Henry Wallace Phillips, the creator of the inimitable cow-boy, "Red Saunders," also had his hand out for the pastor. "Is Charles Wagner still in the United States?" he writes. "I wonder if he would not come down to Staten Island? I will give him life as simple as he wants it. He can trot around clothed in thought and feed on grass if he wishes. I should very much like to see him. He writes like a man."

Home Study Library.



The Library of the Illuminati is intended for the full and free use of its members, and that it may remain permanent the following system has been adopted. This is to make allowance for the natural wear and tear in the use of books and to replace worn out copies by new ones. It is also intended to cover the actual office expense of this department, and has been found in practice to be entirely satisfactory to all concerned.

Requests for books should be made upon the regular "Home Study Application Blanks." This will greatly facilitate the office work and avoid many vexatious errors and delays. Give title, author's name, publisher's address, and enclose the publisher's price for same which is to remain on deposit with the Institution until book is returned. Upon receipt of your order we will send the book selected and you are privileged to hold it for four weeks which will give ample time for a thorough reading. If it is not returned at the end of four weeks, or a request made for an extension of time, we reserve the right to decline to receive it. Also if books are damaged except through ordinary wear we cannot take them back. These stipulations are made in order that members will be prompt in making returns and careful in the handling of books.

For example, "Psychical Development" is listed at \$1.00. Should this book be selected you would send us \$1.00. After having read the book and returned it to us we will send back the \$1.00 less ten cents (ten per cent of price of book) and whatever we have paid for postage. The postage on different books will vary averaging about seven cents each way on a \$1.00 book.

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