

Look not for the error of it; look for the truth of it.

ELTKA

Devoted to a Realization of the Ideal.

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What is the Higher Life?

BY HORATIO W. DRESSER,

FELLOW OF THE ILLUMINATI.

IN DUBLIN.

THE term "higher" is so often understood to imply an invidious distinction, as if my way were better than yours, that it is necessary at the outset to define the word as here used. To insist that my ways are not your ways, would indeed be to raise a barrier between us. But to maintain that there is a higher point of view than that of physical sensation, and a higher mode of life than the life of the flesh, is to draw the distinction which in all ages has characterized devotees of the Spirit. It by no means follows that our natural life is condemned. Nor need the distinction involve a theory of the supernatural. The appeal is to the soul. Since man is far more than a creature of flesh and blood, it behooves him to live as a spiritual being should. There is a way of living which subordinates the flesh to the spirit. There is another way of thinking which puts matter first. All through the ages there have been those who tried to explain the higher, nobler nature of man by the lower. All through the ages there have been others who have insisted that the darker, external

facts of life are alone explicable in terms of the ideals, the nobler ends and values to be achieved through the struggle from lower to higher. An entire philosophy of the reality and worth of life is implied in each of these attitudes.

Recent devotees of the point of view which regards the course of life from the upper rather than from the under side, have gone one step farther than many of the early partisans of idealism. For they insist that life shall not only be regarded in the light of spiritual ideals, but that each man shall have a practical way of realizing such ideals in all the details of daily conduct, even in sickness and in sorrow. For it is one thing to possess a philosophy which interprets experience in idealistic terms, and another to attain a higher attitude, and thereby show that one believes the philosophy true. Hence, conduct is the supreme test. So to live as to quicken others, because one really possesses the Spirit, is to give the best proof that there is a higher life. To have a resource which is practically fruitful in the moment of need, is to bear witness that there really is a higher power. Hence it is of more import what springs from the dynamic attitude than by what line of argument one supports the point of view.

As here used, the term "higher" therefore refers to a very practical way of taking life in which emphasis is placed first of all on experience of a certain type. We all know what it is to have "moods," and we are well aware that consciousness of physical sensation sometimes masters us. On the other hand, we are equally well acquainted with quickening mental states which exalt the mind above pain, and triumph over our fears and temptations. But we are not able at will to place the mind in a triumphant mood. Ordinarily, we are at the mercy of our shifting feelings and thoughts. "Born to mastery," as we sometimes say, we are for the most part mere observers of this ceaseless interplay. Life

is a succession of contrasts, and, withal, of conflicts. If we could only be true to the best we know, if we could practise what we preach, there would be naught to ask. But we are constrained to confess with Emerson, "Our faith comes in moments, our vice is habitual." This is not our own arrangement. We are eager enough to realize our ideals. The fact that we go to church again and again to hear the same things; that we read over and over the same teachings, shows how deeply in earnest we are. But most of us are forced to confess that we do not know how to break free from this ceaseless round, and rise into the attitude of triumph.

It is a great point in our favor, however, when we are able to classify all our moods, impulses and thoughts as lower or higher. In the one set of mental states we feel that we are not quite ourselves. We are swept along by emotion, by fear or weakening doubt. We stoop to contemptible things, we are guilty of hatred, of bitterness and antagonism—in a word, we are selfish. In the other round of mental states we stand, as it were, erect. Love fills the heart; pity and sympathy prompt us. We are at peace with the world. We are free.

If a man is tending toward the ideal, we must recognize that element in him, think of him chiefly in that connection, call that element out. He who tries to regard all men from the standpoint of what they would be, finds that he has much to overcome. Hence the higher life begins at home.

All this involves the discovery of the resources of the inner world. It has been found by actual experience that to put one's self into the attitude of recognition of the higher order of things is to feel a sense of superior power. Simply to endeavor to regain the higher level, when one has sunk once more into the lower, is to be aware of an increasing consciousness of freedom, as if one were entering another world. Hence it is the belief of devotees

of the higher life, defined in the practical sense now under consideration, that the soul is in actual dynamic relations with a superior order of things. They do not call this "supernatural," for they believe that all natural things exist for the sake of spiritual purposes. Ultimately speaking, it is all one order of existence. It is an error to sunder the natural from the spiritual. It is the illusions of the lower level of consciousness that cut us off from resources of the higher order of things. In his rightful estate, man is a spiritual being. The whole meaning of his long evolution is a full development of a son of God. Hence, there is no condemnation of the lower, nor of the people who deem it the higher. The long evolution is necessary to bring man to consciousness.

To turn from the thought of the process to the thought of its goal is to draw the attention, with its accompanying power, away from the nervous wear and tear of life, and refresh one's soul. Ideals have power, and not alone because they elevate the thought, but because our conduct is affected by them. Man is primarily an active being. Hence, to reform him, you must give him a goal of action. To help him in the most practical way is to show him how he may put himself into an attitude of receptivity to higher power, and how to adjust himself to the regenerative influences of that quickening life.

This the devotees of the higher life claim to do. They believe in the power of the spirit over the flesh, over the mind, and aver all the influences that hold a man on the lower levels of life. Hence, freedom is their watchword. To become free, a man must know who he is. He must stand up in the power of his spiritual might, and enjoy the blessings that are prepared for the sons of God. Those blessings are all about us. We are immortal spirits now. We live in the eternal spiritual world. There is nothing to separate us from the power and love and wisdom of God. God is here. Guidance is for each and all.

Our part is to be receptive, ready, alert, expectant. Everything tends toward this high spiritual end. It is for us to awaken and and move with the current of things.

The Discovery of the Future.

BY H. G. WELLS.

From the discourse delivered by Mr. Wells before the Royal Institution. Reprinted from
REPORT OF THE SMITHSONIAN INSTITUTION.

IT will lead into my subject most conveniently to contrast and separate two divergent types of mind, types which are to be distinguished chiefly by their attitude toward time, and more particularly by the relative importance they attach and the relative amount of thought they give to the future of things.

The first of these two types of mind, and it is, I think, the predominant type, the type of the majority of living people, is that which seems scarcely to think of the future at all, which regards it as a sort of black nonexistence upon which the advancing present will presently write events. The second type, which is, I think, a more modern and much less abundant type of mind, thinks constantly and by preference of things to come, and of present things mainly in relation to the results that must arise from them. The former type of mind, when one gets it in its purity, is retrospective in habit, and it interprets the things of the present, and gives value to this and denies it to that, entirely with relation to the past. The latter type of mind is constructive in habit, it interprets the things of the present and gives value to this or that, entirely in relation to things designed or foreseen. While from that former point of view our life is simply to reap the consequences of the past,

from this our life is to prepare the future. The former type one might speak of as the legal or submissive type of mind, because the business, the practice, and training of a lawyer dispose him toward it; he of all men must most constantly refer to the law made, the right established, the precedent set, and most consistently ignore or condemn the thing that is only seeking to establish itself. The latter type of mind I might for contrast call the legislative, creative, organizing, or masterful type, because it is perpetually attacking and altering the established order of things, perpetually falling away from respect for what the past has given us. It sees the world as one great workshop, and the present is no more than material for the future, for the thing that is yet destined to be.

I believe that it is not sufficiently recognized just how different in their consequences these two methods are, and just where their difference and where the failure to appreciate their difference takes one. This present time is a period of quite extraordinary uncertainty and indecision upon endless questions—moral questions, æsthetic questions, religious and political questions—upon which we should all of us be happier to feel assured and settled, and a very large amount of this floating uncertainty about these important matters is due to the fact that with most of us these two insufficiently distinguished ways of looking at things are not only present together, but in actual conflict in our minds, in unsuspected conflict; we pass from one to the other heedlessly without any clear recognition of the fundamental difference in conclusions that exist between the two, and we do this with disastrous results to our confidence and to our consistency in dealing with all sorts of things. And in several very important groups of human affairs it is possible to show quite clearly just how widely apart the two methods, pursued each in its purity, take those who follow them.

I suppose that three hundred years ago all people who thought at all about moral questions, about questions of right and wrong, deduced their rules of conduct absolutely and unreservedly from the past, from some dogmatic injunction, some finally settled decree. The great mass of people do so to-day. It is written, they say. Thou shalt not steal, for example—that is the sole, complete, and sufficient reason why you should not steal, and even to-day there is a strong aversion to admit that there is any relation between the actual consequences of acts and the imperatives of right and wrong. Our lives are to reap the fruits of determinate things, and it is still a fundamental presumption of the established morality that one must do right though the heavens fall. But there are people coming into this world who would refuse to call it right if it brought the heavens about our heads, however authoritative its sources and sanctions, and this new disposition is, I believe, a growing one.

To-day there are few people who have not more or less clearly discovered the future as a more or less important factor in moral considerations. To-day there is a certain small proportion of people who frankly regard morality as a means to an end, as an overriding of immediate and personal considerations out of regard to something to be attained in the future, and who break away altogether from the idea of a code dogmatically established for ever.

Yet though foresight creeps into our politics and a reference to consequence into our morality, it is still the past that dominates our lives. But why? Why are we so bound to it? It is into the future we go, to-morrow is the eventful thing for us. There lies all that remains to be felt by us and our children and all those that are dear to us.

The reason why the retrospective habit, the legal habit, is so dominant, and always has been so predominant, is of course a

perfectly obvious one. We follow the fundamental human principle and take what we can get. All people believe the past is certain, defined, and knowable, and only a few people believe that it is possible to know anything about the future. Man has acquired the habit of going to the past because it was the line of least resistance for his mind. While a certain variable portion of the past is serviceable matter for knowledge in the case of everyone, the future is, to a mind without an imagination trained in scientific habits of thought, nonexistent. All our minds are made of memories. In our memories each of us has something that without any special training whatever will go back into the past and grip firmly and convincingly all sorts of workable facts, sometimes more convincingly than firmly. But the imagination, unless it is strengthened by a very sound training in the laws of causation, wanders like a lost child in the blackness of things to come and returns empty.

Many people believe, therefore, that there can be no sort of certainty about the future. You can know no more about the future, I was recently assured by a friend, than you can know which way a kitten will jump next. And to all who hold that view, who regard the future as a perpetual source of convulsive surprises, as an impenetrable, incurable, perpetual blackness, it is right and reasonable to derive such values as it is necessary to attach to things from the events that have certainly happened with regard to them. It is our ignorance of the future and our persuasion that that ignorance is absolutely incurable that alone gives the past its enormous predominance in our thoughts. But through the ages, the long unbroken succession of fortune tellers—and they flourish still—witnesses to the perpetually smoldering feeling that after all there may be a better sort of knowledge—a more serviceable sort of knowledge than that we now possess.

It is one of the persuasions that come into one's mind, as one

assimilates the broad conceptions of science, that the adequacy of causation is universal; that in absolute fact, if not in that little bubble of relative fact, which constitutes the individual life, in absolute fact the future is just as fixed and determinate, just as settled and inevitable, just as possible a matter of knowledge as the past. Our personal memory gives us an impression of the superior reality and trustworthiness of things in the past, as of things that have finally committed themselves and said their say, but the more clearly we master the leading conceptions of science the better we understand that this impression is one of the results of the peculiar conditions of our lives, and not an absolute truth. The man of science comes to believe at least that the events of the year A. D. 4000 are as fixed, settled, and unchangeable as the events of the year 1600. Only about the latter he has some material for belief and about the former practically none. And the question arises how far this absolute ignorance of the future is a fixed and necessary condition of human life, and how far some application of intellectual methods may not attenuate even if it does not absolutely set aside the veil between ourselves and things to come. And I am venturing to suggest to you that along certain lines and with certain qualifications and limitations a working knowledge of things in the future is a possible and practicable thing. And in order to support this suggestion I would call your attention to certain facts about our knowledge of the past, and more particularly I would insist upon this, that about the past our range of absolute certainty is very limited indeed. About the past I would suggest we are inclined to overestimate our certainty, just as I think we are inclined to underestimate the certainties of the future. And such a knowledge of the past as we have is not all of the same sort or derived from the same sources. Let us consider just what an educated man of to-day knows of the past. First of all he has the realest of all knowledge—the

knowledge of his own personal experiences, his memory. Uneducated people believe their memories absolutely, and most educated people believe them with a few reservations. Some of us take up a critical attitude even toward our own memories; we know that they not only sometimes drop things out, but that sometimes a sort of dreaming or a strong suggestion will put things in. But for all that, memory remains vivid and real as no other knowledge can be, and to have seen and heard and felt is to be nearest to absolute conviction. Yet our memory of direct impressions is only the smallest part of what we know. Outside that bright area comes knowledge of a different order—the knowledge brought to us by other people. Outside our immediate personal memory there comes this wider area of facts or quasi facts told us by more or less trustworthy people, told us by word of mouth or by the written word of living and of dead writers. This is the past of report, rumor, tradition, and history—the second sort of knowledge of the past. The nearer knowledge of this sort is abundant and clear and detailed, remoter it becomes vaguer, still more remotely in time and space it dies down to brief, imperfect inscriptions and enigmatical traditions, and at last dies away, so far as the records and traditions of humanity go, into a doubt and darkness as black, just as black, as futurity.

But modern science, that is to say the relentless systematic criticism of phenomena, has in the past hundred years absolutely destroyed the conception of a finitely distant beginning of things; has abolished such limits to the past as a dated creation set, and added an enormous vista to that limited sixteenth century outlook. And what I would insist upon is that this further knowledge is a new kind of knowledge, obtained in a new kind of a way. We know to-day, quite as confidently and in many respects more intimately than we know Sargon or Zenobia or Caractacus, the form and the habits of creatures that no living being has ever

met, that no human eye has ever regarded, and the character of scenery that no man has ever seen or can ever possibly see; we picture to ourselves the labyrinthodon raising its clumsy head above the waters of the carboniferous swamps in which he lived, and we figure the pterodactyls, those great bird lizards, flapping their way athwart the forests of the Mesozoic age with exactly the same certainty as that with which we picture the rhinoceros or the vulture. I doubt no more about the facts in this further picture than I do about those in the nearest. I believe in the megatherium which I have never seen as confidently as I believe in the hippopotamus that has engulfed buns from my hand. A vast amount of detail in that further picture is now fixed and finite for all time. And a countless number of investigators are persistently and confidently enlarging, amplifying, correcting, and pushing further and further back the boundaries of this greater past—this prehuman past—that the scientific criticism of existing phenomena has discovered and restored and brought for the first time into the world of human thought.

And this great discovery of the inductive past was got, by the discussion and rediscussion and effective criticism of a number of existing facts, odd-shaped lumps of stone, streaks and bandings in quarries and cliffs, anatomical and developmental details that had always been about in the world, that had been lying at the feet of mankind so long as mankind had existed, but that no one had ever dreamed before could supply any information at all, much more reveal such astounding and enlightening vistas. Looked at in a new way they became sources of dazzling and penetrating light. The remoter past lit up and became a picture. Considered as effects, compared and criticised, they yielded a clairvoyant vision of the history of interminable years.

And now, if it has been possible for men by picking out a number of suggestive and significant looking things in the present,

by comparing them, criticising them, and discussing them, with a perpetual insistence upon why? without any guiding tradition, and indeed in the teeth of established beliefs, to construct this amazing search light of inference into the remoter past, is it really, after all, such an extravagant and hopeless thing to suggest that, by seeking for operating causes instead of for fossils, and by criticising them as persistently and thoroughly as the geological record has been criticised, it may be possible to throw a search light of inference forward instead of backward, and to attain to a knowledge of coming things as clear, as universally convincing, and infinitely more important to mankind than the clear vision of the past that geology has opened to us during the nineteenth century?

To the popular mind of to-day there is something very difficult in such a suggestion, soberly made. But here, in this Institution which has watched for a whole century over the splendid adolescence of science, and where the spirit of science is surely understood, you will know that as a matter of fact prophecy has always been inseparably associated with the idea of scientific research. The popular conception of all discovery is accident. But you will know that the essential thing in the scientific process is not the collection of facts, but the analysis of facts. Facts are the raw material and not the substance of science. It is analysis that has given us all ordered knowledge, and you know that the aim and the test and the justification of the scientific process is not a marketable conjuring trick, but prophecy. The chemist forecasts elements before he meets them—it is very properly his boast—and the splendid manner in which the mind of Clerk Maxwell reached in front of all experiment and foretold those things that Marconi has materialized is familiar to us all.

And if I am right in saying that science aims at prophecy, and if the specialist in each science is in fact doing his best now

to prophesy within the limits of his field, what is there to stand in the way of our building up this growing body of forecast into an ordered picture of the future that will be just as certain, just as strictly science, and perhaps just as detailed as the picture that has been built up within the last hundred years to make the geological past? I must confess that I believe quite firmly that an inductive knowledge of a great number of things in the future is becoming a human possibility. I believe that the time is drawing near when it will be possible to suggest a systematic exploration of the future. And you must not judge the practicability of this enterprise by the failures of the past.



Rays of Light
 FROM THE
 ILLUMINATI



EVERY PERSON has within himself the light of the world; but if he will not put himself in the right attitude, he will discern nothing but darkness. There is an old Italian proverb: "Not all may sit on the veranda, but all may keep in the sun." We may always keep in the radiance of the Truth if we will. It is simply a question of what one prefers to see. When we turn toward the light we shall see nothing but good. To see our life as it really is, is to see no road but that stretches and waits for us and leads to success and honour.—*Frances Allen Ross.*

[Patience.]

There is but one way to deal with the outward, and this by subverting the inward to the good and the perfect. Learn to

train the mind along lines of perfection, and the good will obtain, for the objectionable will be eliminated from thought. This is the only way to rid the world of the disagreeable conditions which confront humanity. Thoughts are bound to become things in our surroundings, or thoughts are bound to become substantial entities in life, and if the mind is unstable, phenomena will become haphazard and intricate in expression. But at all times, things are kindred to thoughts. The seed-thought brings forth after its kind. A supremely good thought may not at once externalize into a thing, for the isolated thought is tributary to and contingent upon the general thoughts which make up the entire mind-caliber of the individual. Every thought is modified by other thoughts, so that environment is a composite expression. But every good thought and perfect tends to elevate the standard of man and to dispossess the negative thought. It is economy to think upon that which is good, perfect, lovely, of good report, that these harmonious ideals may crystallize into acceptable things and elevate the standard of man.—*Francis Edgar Mason.*

[Perseverence.]

The Divinity within each individual, being of the same source, possesses the same potencies but charged with varied missions, therefore there can be no such thing as a clashing of Divine Rights.—*Francis Leander King.*

[Industry.]

The noblest faculties of man are strengthened and perfected by struggle and effort ; it is by unceasing warfare against physical evils and in the midst of difficulty and danger that energy, courage, self-reliance and industry, have become the common qualities of the northern races ; it is by the battle with moral

evil in all its hydra-headed forms that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world.—*Alfred Russel Wallace.*

[Success.]

Try this central law in the education of children: Do not say, "John, if you will learn this verb well, you will be at the head of the class, or you will have a medal for industry, or your father will give you five dollars." But see if the child does not want to be of some use in the world.—*Edward Everett Hale.*

The Brotherhood of Wisdom.

BY KARL H. VON WIEGAND,

FELLOW OF THE ILLUMINATI.

THIRD PAPER.

(Nos. 39 and 40 of ELTKA, containing the first two papers of this series will be furnished free to new subscribers upon request.)

WHILE the training in the temples was rigidly austere and ascetic, the Order always taught that the physical body was the Temple of the Soul while on earth and must be well cared for. The Egyptians never indulged in the fanatical practices of torture, flagellations, starvation and abuse of the body as did the Hindoos, but proceeded on the even unfoldment and development of the physical, mental, moral and spiritual powers and faculties.

Such were some of the rites and ceremonials of the external Priesthood, which was but the fleshy garment and visible organization of the real Order itself, that worked silently and unseen

from its Invisible Centre. To the temples and schools of the Priesthood in Egypt, where was taught Astronomy, Astrology, Medicine, Science, Arts, Philosophy and Religion, came the greatest scholars, sages, philosophers and princes from the four corners of the earth, from every land and tongue, who deemed it the greatest honor if they were permitted to enter even the outer ranks of the Brotherhood in the pursuit of Knowledge, Wisdom and Truth.

The impressive rites and imposing ceremonies of the Sacred Mysteries, whose magnitude, profound loftiness and sublimity cannot be described, as indelibly impressed upon the Neophyte in the path of Initiation, was vividly symbolic and significant of the trials, tribulations, and uncertainties of transitory life on earth; the ever presence of death, the temptations to depart from the Path of rectitude, the dangers, perils, snares, pitfalls ever spread for the unwary feet, the never ending conflict between Good and Evil and at times the seeming triumph of the latter, the whole typifying birth, life, death, the tomb, the judgment, resurrection and the immortality of the Soul and the final glorious triumph and victory of Virtue in overcoming all.

Thus through these sublime rites of allegories and symbolism which were so vivid and intensely real, the Outer Priesthood and the people through it, were taught by the Divine Inner Order, the great truths of Life, Death and Immortality.

This was the parent source from which sprang the Grecian and all other rites, the multiplicity of Orders and Priesthoods that followed and upon which is based the rites of the Masonic Orders as well as not a small part of those in the Jesuitical Order and Catholic Hierarchy.

Mackey says: "The initiations into the Egyptian Mysteries was, of all Mysteries practised by the ancients, the most severe and impressive. The Greeks at Eleusis imitated it to some

extent, but they never reached the magnitude of forms nor the austerity of its disciples."

From the Lesser and Greater Mysteries as known to the Priesthood there were Gates to the Inner Order, where sat the Great Councils of the THREE, FIVE and SEVEN, the Supreme Hierophants and Chief Masters of the Central Order that governed the visible Brotherhood in all parts of the world. So closely were these Gates to the Heart of the Brotherhood guarded, that few knew of their existence and such were the qualifications and requirements necessary for entrance and so rigidly enforced that years would often elapse ere the vacancies in the Councils, caused by death, could be filled.

The Sacred Mysteries were constantly being augmented by the introduction and adding of new rites, whose tendencies were invariably towards the letter and away from the spirit of the Law, and inclined more and more towards outward display, pomp, power and ritualism and step by step leading away from the One, the Triune God of the Divine Central Order of Melchizedek, resulting in a multiplicity of Gods.

The Initiate who passed through these rites was frequently publicly invested on the days of festivals, instead of in the sacred precincts of the Temples. He was received with great demonstrations and acclamations by the multitudes and his progress through the city from Temple to Temple was a veritable triumphal march amid the chanting of Priests and Priestesses that preceded and followed his chariot driven through the streets and avenues lined with vast multitudes. The creating and public installation of a High Priest and even lesser dignitaries was often attended with magnificent display and regal pomp and splendor, rivalling the accession to the throne and coronation of a new ruler, royalty itself being nearly always present at these ceremonies, which was an event of national importance.

The display, pomp, splendor of these imposing ceremonies was not unlike that which attends the creating of a new Pope and the exaltation of lesser Ecclesiastic dignitaries. It might be added that no institution comes as near giving an idea of the temporal power and wealth, display, pomp, splendor, solemn imposing ritual and external forms, influence and ramifications of the Egyptian Priesthood, as the Catholic Hierarchy of to-day, and not a few of the rites of the latter come from the former.

The Divine Order and its Councils constantly sought to repress the gradual but persistent efforts of the Outer Priesthood to add to the Sacred Mysteries, rites, forms and ceremonies, that were at variance with the sacred truths and causing new, misleading and confusing interpretations, but in this the Brotherhood was not always successful.

In time the rites of the Sacred Wisdom became more and more polluted and perverted and the Priests corrupted. The whole tendency of the Priesthood was towards pomp, display, the enslavement of the people, the satisfying of the personal ambition and selfishness of the Priests with political power, who would not obey the commands of the Councils of the Brotherhood and violate the principles, teachings and Law of the Order. This was often encouraged and fomented by the ruling power of the land, when the true Brotherhood could not be used for unjust and unlawful purposes. This would result in factions, schisms, and at times in open rebellion in the Priesthood, especially when the government was the instigator and intriguing with the corrupted and seceding Priests, recognizing them as the true Order and perhaps by a show of force install them in the temples, re-organize the entire Priesthood and place their own tools in authority who would use the Priesthood for whatever purpose was required of them.

Thus the true Brotherhood at Luxor was almost entirely

disrupted, destroyed and dispossessed through the perfidy and treachery of Priests that had rebelled against the true authorities of the Order at that great and powerful Centre.

It should be remembered that in Egypt the Priesthood was often the government and again under some dynasties, the government was the Priesthood. Sometimes the king was but the puppet of the Priests, and again the Priesthood was the tool of the King in controlling the masses. Thus the necessity for the great secrecy maintained by the Central Order can be readily seen.

It was during the long and beneficent reign of the great Seosistris, Rameses III, one of Egypt's wisest and noblest kings, that the Order reached the height of its power, influence and potency when last on earth and attained its most perfect and harmonious Priestly organization and physical expression.

Seosistris himself stood high in the Inner Order and was one of its greatest Hierophant Princes, thus the power of State and that of the Order became aligned—practically one, and augmented by his great wisdom and mighty power expressed in the conclaves of the Invisible Order, austerity and discipline became stricter again and the Priesthood expressed a higher ideal, its ranks were infused with new life, energy and vigor, and ultimately developed into a magnificent organization. Under his reign new Temples and schools were built and Egypt enjoyed an era of prosperity that it had never known before and civilization reached the highest scale of the then known world.

Seosistris is confounded with Pharaoh the Oppressor of the Israelites by many writers and is usually said to be Rameses II, but according to the authorities of this Order, he was Rameses III and not the Oppressor. The present known chronology of Egypt is unreliable and uncertain and some of the chronologers disagree by many years. According to the Order, Seosistris

reigned fifty years and his reign marked the highest point in Egypt's civilization, which was the highest civilization the world had then attained.

(To be Continued.)

Spiritualism and Vedanta.

BY SWAMI ABHEDANANDA.

Abstracts by Emily Palmer Cape from the Discourse given by Swami Abhedananda at Carnegie Lyceum, under the auspices of the Vedanta Society of New York City.

A most remarkable discourse was given, a short time ago at Carnegie Lyceum under the auspices of the Vedanta Society, of New York City, by the Swami Abhedananda, a Hindu Monk, whose deep philosophy, keen logic, and fine insight into the practical side of religion and psychology, has attracted a large hearing; many among whom are the finest men of our day.

The subject chosen was: "Spiritualism and Vedanta." "Spiritualism has started many investigations into the realms beyond the threshold of the death of the body. Though there are a large per cent of mediums who are not real, or even honest, yet there are too many occurrences in the spiritualists' phenomena to turn aside from entirely with a deaf ear.

"The attempts of modern spiritualism to establish a religion from the communications of the departed spirits, remind us of those ancient times when primitive races were groping around in the darkness of ignorance, trying to see a ray of light behind the veil that covers the threshold of so-called death.

"'Ancestor Worship' is the most ancient form of Spiritualism. What is Ancestor Worship? It is simply the belief in the spirits of the departed ancestors, and in their supernatural powers. All countries, we find, had this form of worship; the ancient Egyptians, Babylonians, Chaldeans, Assyrians, Persians, Chinese,

ancient Hindus and other races practised it in early days. The spiritualists hold their idea of going to the realm of the ancestors as their highest ideal. Modern spiritualism cannot lead us above this heaven, beyond this state of existence where earthly mortals will meet their friends and relatives and enjoy the pleasures of life in their company. Where the ideal of Ancestor Worship ends, there is the beginning of the Universal Religion of Vedanta, which lifts the individual souls beyond all phenomenal existence.

“Vedanta is the name of the most ancient system of the religious philosophy in India, yet it harmonizes with the ultimate conclusions of modern science, and gives to religion a philosophic and scientific basis. According to Vedanta this realm of the ancestors, or of the spirits of Spiritualists, is a phenomenal plane. It is within the laws of the phenomenal universe, and is subject to change. It is not the same as the abode of the Eternal Absolute Truth. It may be, and is, finer than the gross physical plane, but it is finer physical, that is all.

“Those who enter into the heaven of modern spiritualists are subject to the law of cause and effect, and of action and reaction. Being bound by that law they must remain till their desires are fulfilled on that plane, and after the expiration of that period will come down on this earth and be reincarnated as human beings. Cycle after cycle the individual souls will have to go through these changes of birth and rebirth.

“Understanding this grand law of Karma, or action and reaction, the Vedanta Philosophers have taught us not to remain confined within the phenomenal plane, but to rise above all phenomena. The seekers after the Absolute Truth in India do not care for the realm of these ancestors or spirits, because they do not wish to go where they will be subject to the change and cannot be eternal in the literal sense.

“These ancient seers of truth have warned their disciples and followers not to waste their time and energy in seeking help from those who have entered into that realm; because they are not perfect—they are not Divine yet, and they cannot teach highest wisdom. Disregarding this wise warning of these ancient seers of truth, many educated people of Europe and America have been spending their time and energy, and wasting their money, in the vain hope of gaining the favor of those departed spirits, and of learning the mysteries of life and death from them, and solving the problems which trouble most of the human minds.

“Modern spiritualism tries to lay the foundation of a religion, depending entirely upon the communications of those spirits who control the mediums, and pretend to know everything regarding the realms beyond death.

“The students of Vedanta often wonder how sensible men and women sit in public seances, night after night, and listen with greatest delight to the senseless prattle of earth bound spirits.”

Swami Abhedananda said he had been invited by many mediums to attend their seances. He had attended them to make investigations for his own satisfaction. He said that he had met many of their spirits, had long conversations with them, but he never had found a single spirit in any seance who could answer his questions satisfactorily. He said: “I asked them about the origin of the soul, the relation of that individual soul to the universal spirit, etc., but these questions were never answered by them.”

A few years ago Swami A. was lecturing before the Spiritualistic Camp Meeting. There he met with many mediums. At one seance the cabinet control was an American Indian. She seemed to look around after her appearance, and exclaimed: “Here is a ‘thinking-box.’ What can I say before this thinking-box?” Swami A. inquired what the spirit meant, and it was

explained that he, the Swami, was thought to be so wise, that the spirit could not show her powers before him.

“Although many Spiritualistic communications and phenomena have been exposed as fraudulent, still there are some genuine phenomena which have not been satisfactorily explained by any other theory than that of the departed spirits.

“Most of the departed spirits are ignorant of the higher truths themselves, and so they cannot teach. They need our help more than they can help us in any way, towards the realization of the highest truth, the abode of the eternal and unchangeable reality, which is different from the heaven of the spiritualists, or of the ancestor worshippers.

“Divine realization is not within the realm of psychic phenomena, nor is it measured by physical phenomena. Where our minds cannot reach, our intellects cannot reach, sense cannot go, there is the abode of eternal truth—God—consciousness. All psychic phenomena which we perceive with our senses, or conceive with our mind, are within the realm of changeable relativity; while God-consciousness or the realization of the eternal truth is beyond all relativity.

“The path which leads the individual souls to the heaven of the fathers or ancestors is different from that path which leads to the knowledge of the eternal Truth.

“The knowledge of the Eternal Truth depends upon the Self-knowledge, and the relation which the individual soul bears to the Universal Spirit. This Path is called in Vedanta ‘Deva Yana,’ Divine Path; and the teachers of this Path are those who do not care for any phenomena, whether physical or psychic, who have no desires which can be fulfilled by earthly conditions; but whose highest aspiration and the deepest longing of the soul are to realize that unchangeable Truth which is beyond mind, and above intellect, which the departed spirits cannot reach.

"We must go there to solve all the problems of life and death, and therefore the religion of Vedanta tells us not to seek that wisdom from these departed spirits, because they do not know themselves. The Spiritualists who seek knowledge of God from the departed spirits are deluded; they do not understand the limitations of these earth-bound souls.

"In India they do not allow any one to become mediumistic, because they say it is a great psychological crime to go into that condition; for the mediums allow their own minds and bodies which they have gotten for their own development to become instruments to be used by other spirits for the fulfillment of their desires and selfish motives.

"We know that frequently mediums are more or less moral and physical wrecks in the end. Once I asked a good materializing medium how she felt after she had come out of her mediumistic state. She replied, as though there was nothing in her, all empty inside, she could not think, or do anything for several hours; and it must be true, because all the vital energy that is produced by the organism has been used up by the spirits during the seance, and nothing is left.

"It is for this reason spiritualism is not encouraged in India. Spiritualism or Spiritism may bring some belief in the existence of life after death, but it cannot give the highest peace, happiness, wisdom and consolation which can come to the soul through divine communion.

"The spirits of the Spiritualists are not angels, as the Spiritualists claim, but they are earth-bound spirits. The aim of Vedanta is to make the individual soul realize its own *true nature* and to bring a happy reunion of the individual soul with the Eternal Truth, transcending all limitations of time and space, and rising above all laws that bind us to this earthly plane. To know all this while we are still here in these bodies.

"The aim of the religion of Vedanta is to make us realize that God in this life, and be perfect in this life, as the Father in heaven is perfect. The attainment of God-consciousness is its highest Ideal, as it is of all great religions of the world. Let us realize our own true nature, and commune with the Universal Spirit. That alone is freedom, and then shall we live like gods upon this earth—even to-day—*now*. Let us strive hard for that knowledge, that highest realization of the Infinite which is worshipped by all nations under different forms and different names, *then* we shall feel happy both here and hereafter."

Editorial Notes.

Standard Periodicals. One of the questions most frequently asked us is: "What is best to read?" This admits of many answers; the present state of each individual differs somewhat from that of his neighbor, and his needs are correspondingly different. Yet the answers, however various, have the same final aim in view: to help each one in such a way that he can make his life better worth the living. To be of such service as we can in this respect, it was some time since decided to organize a department with this special object in view. One of the first things decided upon was to publish a list of standard periodicals. ELTKA occupies an unique field in periodical literature from the fact that it is probably read by people of more varied occupations in life than any other one magazine. While it fills its own proper place, we realize that each one, according to his calling, desires a more technical knowledge especially adapted to his own affairs. A committee was appointed to select a list of admitted "Standard Periodicals," with the intention of choosing as nearly as possible the best ones of each

under the different classifications. Letters containing full particulars of our plans were sent to the publishers, and that we might remain free and unhindered in the publication of such ones as were selected by the committee, it was decided that all cards should be published absolutely free, and that in no case would a paid advertisement be admitted to the department. Under the circumstances the list becomes a personal recommendation by us to our readers, and so long as we have the opportunity of giving the magazines mentioned a personal examination and their standard of excellence is maintained, we shall be glad to continue the recommendation. The list as given this month is not to be understood as being complete. Our letter was late in being sent to the publishers, and several have not yet been heard from. Some have misunderstood our motive (and we can hardly blame them when we consider the number of advertising "schemes" that are common enough now-a-days). However, we take some pleasurable pride in the list as it now appears (on pages ii and iii) and believe that there will be an almost unanimous agreement that each classification is given its very best representative. Quite a number of classifications have not yet been filled, but these will all come in time as it is the intention to continue the work until the list is sufficiently complete and comprehensive that each and every one of our readers, whatever his calling, may know at a glance just what periodical will be of most help to him in his present occupation or just what one will be of the greatest aid in carrying out any systematic course of study.

I would like here to say a few words strictly from the publisher's point of view. A number of the very highest grade periodicals are published with quite another object in view than that of "making money;" they carry but little advertising, frequently none whatever, to help pay the expense of what is often a very costly publication. These are not to be classed with the

"advertising sheets" with which the country is flooded, and which, on account of their income from advertisements, make the more money the more thousands of copies they give away. When you write to a publisher for a subscription or a sample copy, enclose the full amount for same, and you will be sure to gain his respect and be given the most careful attention. (It is known to publishers that not one in one-hundred requests for sample copies written on postal cards ever result in actual subscriptions, and we do not want any well-meaning reader to make this common mistake.) The "AMERICAN ANTHROPOLOGIST," for instance, carries no advertising whatever; its entire make-up makes it necessarily an expensive publication; it costs (and is worth) \$ 1.25 a number; its support does not depend upon popular fancy, and it would be manifestly unfair to expect any attention to be given to a "postal card request for a sample copy."

Every one of the publishers from whom we have heard has given us fair and courteous treatment, and we feel that this justifies us in fully recommending them to you. It was decided to grant Honorary Fellowships in the ILLUMINATI to the editors of those publications which were chosen who were not already members, and on that account you will find the list to include especially those whom we had reason to believe were sincerely interested in the general welfare of mankind. You can thus feel that you are dealing with "your own people"—whom I know you are always willing to help, and who always stand ready to help you.

Under the classification "Popular Literary Monthlies," McCLURE'S MAGAZINE was inadvertently omitted.

The classification "Anthropology" was not filled until after the section was printed. Next month it will contain what we believe is its highest representative, the AMERICAN ANTHROPOLOGIST, which is the organ of the American Anthropological Association, the Anthropological Society of Washington, and the American Ethnological Society of New York. Edited by F. W. Hodge, of the Smithsonian Institution, Washington, D. C.

Under "Economics" we hope to include THE QUARTERLY JOURNAL OF ECONOMICS, published by Harvard University, and we are confident that all classifications will soon be truly represented.

CURRENT COMMENT

NEW BOOKS, PERIODICALS, NOTES OF INTEREST.

NEW ZEALAND furnishes many striking illustrations of the difference between a government of the people, by the people and for the people, and a government dominated by privileged interests, predatory wealth and political machines, where the interests of powerful corporations and of professional politicians and bosses are of first concern and those of the millions of wealth-creators and consumers are a matter of secondary consideration in the practical workings of the various departments of government. In New Zealand the people's servants, from Prime Minister Seddon down, for more than a decade, or since the Liberal Party gained complete control of the government, have made the interest, prosperity, betterment, development, and happiness of all the people the supreme aim and end of government. Among the numerous innovations that have been successfully introduced into New Zealand and that aim at broadening and developing the life and character of the rising generation is a provision by which school-children of town and country are enabled to travel to and from their homes under conditions that are favorable at once to the fullest measure of innocent enjoyment, while the children are being unconsciously educated in the most practical manner. Under this provision at intervals the teachers in the country schools take the children to the cities on excursions, when they visit the libraries, museums, printing-offices, manufacturing establishments, gas-plants, and other interesting features of urban life, as well as the shipping in the harbors. During these excursions the teachers explain everything to the children. At night the excursionists return with minds full of information and stored with a fund of food that shall stimulate the imagination for weeks and months to come. In like manner the children in the cities are taken into the country to see nature in her varying moods. The beauty of spring, the splendor of summer, the glory of autumn, and the wonderful natural scenery of New Zealand embracing mountains, magnificent waterfalls, glaciers, geysers and other natural wonders, are brought to the attention of the urban children and so explained that in a few hours' time more of helpful and wholesome truth relating to geology, botany and other natural sciences is imbibed than could otherwise have been inculcated in months.—*Arma.*

NATURE-STUDY should not be an introduction to any particular occupation, such as agriculture or the workshop, nor should it be for the purpose of an introduction to the science studies of later years. That it really does aid in agriculture, and in the shop, and that it does form a basis for science is nevertheless true. Nature-study has its own direct ends to accomplish—ends which are not trifling and insignificant, but of the highest value. The aim of nature-study should be the putting of one's self into harmony with his environment, into

sympathetic and intelligent relationship with the factors of his surroundings, both organic and inorganic. One does not go at this study as does the scientist, nor for the same purpose. Interest in, and a simple understanding of the common facts of the world about him do not mean that the student has consciously grouped these facts for the purpose of arriving at law as does the scientist, but that he has a conception of their obvious relations sufficient for his common needs and to make him a happier dweller among them. — *Nature-Study Review*.

of the great needs of the race, just as the fields, woods, and mountains are. Beauty makes life sweeter, more wholesome and sane. The Outdoors is beautiful and it is the great source of sanity, strength, power and peace.—*Outdoors*.

We learn, too late to give notice in its proper place with the article, that Swami Abhedananda has since published the lecture "Spiritualism and Vedanta," abstracts from which are given in this number of ELTKA. Those who desire the complete lecture, which has been copyrighted, should address The Vedanta Society, 62 West 71st St., New York.

IF ONE DESIRES to taste the real joys of what may be termed refined and scientific sportsmanship, let him begin a course of good reading and intelligent outdoor study. A few reliable books are useful for the groundwork, for lacking the too often sneered at book-lore, one is something like a novice without a catalogue in some grand museum—*i. e.*, he sees many beautiful and interesting things without grasping the true importance of one-half of what is before him. Nature-study, like law, medicine and so on, demands no trifling amount of preparatory work, and its work well worth a thorough going. Once properly grounded in the rudiments of his craft, the student practically commands a new world, and a very fascinating and wholesome world it is, for beauty everywhere within its bounds. — *Outing*.

We are in receipt from the publishers of several new books which will be reviewed as early as possible.



NOAH WEBSTER was, as might be supposed, a stickler for good English, and often reproved his wife's misuse of the language. On one occasion, according to a fanciful yarn, Webster happened to be alone in the dining-room with the very pretty housemaid and, being susceptible to such charms, put his arms around her and kissed her squarely on the mouth. Just at this moment Mrs. Webster entered the room, gasped, stood aghast and in a tone of horror exclaimed, "Why, Noah, I am surprised!" Whereupon Mr. Webster, coolly and calmly, but with every evidence of disgust, turned upon her. "How many times must I correct you on the use of simple words?" he remarked. "You mean, madam, that you are astonished. I, madam, I am the one that is surprised." — *The Rose-Jar*.

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