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# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, January 14, 1910

No. 1

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On Sunday Evening, January 16, at 8.15, the Class will meet for Advanced Study and Preparation for Membership.

On Wednesday Evening, January 19, at 8.15, a Short Talk on Healing by the Removal of Astral Impressions, followed by Class Work.

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Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the Act of March 3, 1879.

## A NEW YEAR.

All life is cyclic, it moves in spiral sweeps, around and around its center, ever ascending, intensifying and becoming more God-like. The disciple is said to start at the foot of the Cross (a profound truth which is little understood), and to climb, step by step, the ladder between earth and heaven, Jacob's ladder; each one of these steps presupposing one entire sweep of the cyclic spiral; nor can he safely raise his weight to the next higher rung of the ladder until he shall have met and mastered all the foes who might tear him down from the dizzy height.

A New Year is one of these steps in his individual life; with the impetus born of the finished task, man leaves behind him the Old and starts out anew, climbing always the same mountain, but by a circular path a little higher than the one which he took last year. When he has made the whole circuit and arrived at the same position from which he started, he will find himself again at the entrance of a new and higher one yet. . . . and this is life.

A completed cycle has a force of its own, and the moment of its passing, and of the birth of the new, is fraught with untold energy.

Thus, midnight has its own special solemnity and power; while noon, when the solar day ends, is also regarded by those who are alive to the universal, as the hour of all the twenty-four when prayer should be offered.

Whence comes this energy and what is its nature, we may not now explain; he who would know more of it should begin by using it and making it a part of himself. But this we will say, that it is an energy generated by each experience during the cycle and liberated at the closing of the circuit, or, more correctly, at the completion of the cycle. By means of this force man gathers courage and strength to make yet one more effort—to circle the "Hill Difficulty" again—to climb another step.

This force, although unnoticed, for the most part, may be seen to be peculiar to every completed work. The words, "It is finished," have, by association, become sacred ones to us all; and all of us, without knowing it, reap somewhat of their power—from the child who finishes his task, and then with buoyant spirits runs to his play, down to the wearied mother who at last, with a sigh of relief, comes to the end of her basket of mending.

There is, however, a condition to the enjoyment of this sense of power and of recuperation. We shall feel none of it, but rather exhaustion and fatigue, unless out of the old there is to be born the new. If this is our last basket of work, if those for whom we have willingly toiled no longer need our loving service, then although the task is the same, yet the feeling which accompanies it is entirely changed; we feel sad and despondent.

A New Year is a new cycle, the old passes away from us, but into the new we build, stone by stone, our immortal future. Our immortality is our own creation, every victory won over self, every little deed of kindness, every aspiration towards the divine, adds one stone to the edifice; and every year sees so much accomplished.

At the present time we have reached a point in the history of the world when a larger cycle than that of one single year has been completed; by the precession of the equinoxes the sun has entered the sign Aquarius from Pisces, and with the change we see the violent hurling into the abyss of time, old conditions, old abuses, old systems of thought and of government. The words used in describing the birth of the Christian Era seem to have been specially chosen as applicable to our own time also. "Great earthquakes shall be in divers places, and famines, and pestilences," "wars and commotions," "Many shall come in my name, saying, I am Christ," "The time draweth nigh, but the end is not yet."

The New Era has dawned, but it is not yet fully with us; for it is an Era of Peace, and until Justice shall have been satisfied there can be no real Peace.

But as the old materialism and intellectualism of Pisces are overthrown and the true man, Aquarius, comes to his own, the way will be prepared for the true coming of the Prince of Peace, and

"HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE  
PEACE."

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

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### DO!

If in life high aims I seek,  
Passing far the slow and weak,  
Treading paths both hard and new,  
Entering in where enter few,  
Then of me it must be true,  
This one thing I do—I do.

If debating long I stand,  
Doing not the thing I planned,  
Fearing lest I meet defeat,  
Forced from conflict to retreat,  
Then, of me, 'twill not be true,  
This one thing I do—I do.

I must with a firm resolve,  
Every problem strive to solve.  
If defeated o'er and o'er,  
Nothing daunted, strive once more.  
Then of me it may be true,  
That I hope to do I'll do.

Life is not a holiday,  
Given o'er to ease and play.  
Life is most intensely real,  
Life brings duties to fulfill.  
Work to-day! when it is through  
Leave to-morrow still to do.

Train like oarsmen, hard and long,  
Make each muscle firm and strong,  
Pull like them with purpose led  
That their boat come in ahead.  
This the motto of *that* crew,  
This one thing we do, *we do*.

Hear the calling, loud and full  
From the banks—"Pull hard, boys, pull!"  
Hear we all on every hand,  
Voices calling us to stand  
By our colors, firm and true,  
And whate'er we do, that do!

—Uncle Mark.

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### RECENT ADDITIONS TO THE LIBRARY.

Books listed under this head can be borrowed by mail, and can usually be supplied at the price stated.

The Philosophy of Fire. *By R. Swinburne Clymer.* Revised edition. 254 pp. 1909. \$1.50.

The Throne of Eden, a Psychological Romance. *By W. J. Colville.* XI. 468 pp. Boston, 1903. \$1.00.

Mental Alchemy, or the Wonders of Thought Force. *By O. Hashnu Hara.* 1909. 122 pp. 50 cents.

The Rosicrucian Cosmo-Conception, or Christian Occult Science. *By Max Heindel.* 1909. 536 pp. \$1.00. Illustrated.

Health and Happiness, or Religious Therapeutics and Right Living. *By Rt. Rev. Samuel Fallows.* 4th edition. \$1.50.

Queen Moo and the Egyptian Sphinx. *By A. Le Plongeon.* \$4.75.

The Spherical Basis of Astrology: Being a Comprehensive Table of Houses for Latitudes 22-56 Degrees. *By Joseph G. Dalton.* Third edition. 1908. VI, 67 pp. \$2.50.

The Story of Atlantis. *By W. Scott-Elliot.* Second revised edition, 1909. XIII, 87 pp. 4 maps. \$1.25.



Isis Unveiled. By *H. P. Blavatsky*. 2 vols., 628 and 692 pp. \$7.00. Not sold.

The Law of the Rythmic Breath. By *E. A. Fletcher*. 1908. 372 pp. \$1.00.

After Death; or, Letters from Julia. By *W. T. Stead*. 1907. 188 pp. \$1.00.

The Power of Will. By *Frank Channing Haddock*. Third edition, 1909. XIII, 387 pp. \$3.00.

Occult Experiences. By *Prof. Willy Reichel*. 1906. 206 pp.

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Friends of the Center should buy their books from us. We are not in the business for personal profit, but the proceeds go to meeting the cost of THE BULLETIN, to increasing the library, and especially towards maintaining our great free loaning system, through which a knowledge of these subjects is brought to thousands who would otherwise never hear of them. We give as prompt service as any one, and we do not make you pay the transportation. We need money and we need your help, and you can help us in this way without the least additional cost to yourself. Then, too, you aid us in loaning you books you could not borrow in any other way. Do not forget; remember the Center the next time you buy a book.

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We trust you; we do not want references; we believe you will keep your word with us; we do not ask for deposits except on large books. You simply agree to pay on its return. Then, too, we loan many books free, and you can borrow a good library in this way. We wish we could loan all of them free, but the post-office has to be paid; the books and envelopes cost money, and clerks will not work for nothing.

If you do not know what to read, ask the Librarian.

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### SOME OF THE MOST POPULAR BOOKS SOLD AND RENTED BY THE O. E. C.

Free List books are not generally included. See terms on another page. These lists will be issued each week and will afford the student an invaluable guide to the best occult literature. Figures in ( ) show cost of transportation one way, but if books are bought they are to be disregarded unless marked (\*).

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Collected Lectures, <i>Swami Abhedananda</i> , 2 vols. .each	1.00	(.08)
The Gospel of Ramakrishna, <i>Swami Abhedananda</i> ....	1.50	(.07)
India and Her People, <i>Swami Abhedananda</i> .....	1.25	(.10)
Self-Knowledge (Atma-Jnana), <i>Swami Abhedananda</i>	1.00	(.08)
Lectures on the Vedanta Philosophy, <i>Max Mueller</i> ...	1.75	(.10)

Ramakrishna, His Life and Sayings, <i>Max Mueller</i> . . . . .	1.75	(.09)
The Path of Devotion, <i>Swami Paramananda</i> . . . . .	1.00	(.05)
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Fragments of Thought and Life, <i>Mabel Collins</i> .....	.75	(.05)

(This list will be continued January 21st.)

# BULLETIN

OF THE

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Friday, January 21, 1910

No. 2

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ON SUNDAY EVENING, JANUARY 23D, AT 8:15  
CLASS FOR ADVANCED STUDY AND PREPARATION FOR MEMBERSHIP.

ON WEDNESDAY EVENING, JANUARY 26TH, AT 8:15  
INSTRUCTION IN HEALING.

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## TESTS.

We are often asked by the eager soul before whom the New Life is just opening, "But what must I *do* that I may be sure of entering the Path in reality?" First, we answer, consecrate yourself, secretly, but in audible, definite words to the service of God and your fellow-man; and having done this wait, and watch for the opportunities that will surely come in your way.

This act of self-consecration, if sincere, has brought you to the attention of those Great Masters who are aiding in the uplifting of humanity, and has placed you in the ranks of the aspirants to discipleship.

Now follows the testing of your true worth, so that you may see clearly your own weak places and may work to strengthen them. Not an experience can henceforth be passed over casually as of no account; for by your own act you have separated yourself from the vain dreamer and the idle man, and have elected to serve the world. And he who would serve must first know himself and be on guard against his own foibles and vanities, and to this end he must watch himself minutely under every circumstance with which he is called upon to deal.

These circumstances of your life are not the result of accident or chance; they originate from past causes of your own making, perhaps even in past lives. And they are grouped together now and brought to you for adjustment in order to prove your sincerity, or your self-control, or your interpretation of a truth, perhaps. According as you recognize their value and make use of the discipline they bring, you will arise and grow strong.

These tests are, indeed, to be found in the lives of all, whether or no they have consecrated themselves to service, for every one of us, however ignorant, is within the temple-school of humanity; but this difference is at once apparent—the disciple employs consciously the vicissitudes of life in the building of character, each experience leaving him enriched and strengthened: the trifler, on the other hand, either does not recognize his opportunity and looks the other way, or he casts the burden upon the already over-loaded shoulders of a brother. Not so, however, does he escape the test; he may refuse it again and again, but it will continue to block his path in one shape or another until he overcomes it.

The world has a systematic arrangement by means of which to elude the discipline of untoward circumstances or of the friction caused by "difficult" or "nervous" temperaments. We avoid the uncongenial person, his irritability brings us in harmony and so we pass by

on the other side, like the Levite of old; whereas, had we stood our ground and resolutely refused to allow the actions of another to turn us out of the middle of the road which duty lays before us, we might have learned poise, and might have both given and received a blessing.

There is no better test of the disciple than the way he receives the angry word, insult, or injury coming to him often-times from the very one he has befriended. When his one aim in life is to "rise by raising others," all these negative vibrations will pass him by, unheeded, unnoticed; but when he gives an impatient word to the child who asks his smile, when he refuses the charitable thought to his unworthy (?) neighbor, when he hates his brother, when he chooses his own good in preference to that of another, when he takes two steps up the ladder instead of staying behind to help his brother take one upward step,—then he may know that he has had his test and refused it.

For life, after all, is the Great Teacher, our ever-present instructor, if we will have it so; and the Omniscient Power has placed each pupil where he will meet the tests he is needing. If he refuses them now, they will be presented to him again and again, under conditions becoming each time more stringent and compelling, until at last, if he will not learn by any other means, he is driven forward by suffering, lest he retard the progress of the race; for all must advance together. His so-called enemy will be with him until he has loved that enemy into a friend; again and again he will be given the opportunity of paying old debts until he is willing to recognize the opportunity as a privilege not to be overlooked; and when he has thus grown wise, the disciple will cherish the hard places in life as his choicest blessings, for through them he learns his highest lessons.

"Then welcome each rebuff  
That turns earth's smoothness rough,  
Each sting that bids nor sit nor stand, but go!  
Be our joys three-parts pain!  
Strive and hold cheap the strain;  
Learn, nor account the pang; dare, never grudge the throe!"

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## LIFE'S WINTER SONG.

When song birds have flown to the southward,  
And winter lies cold on thy heart,  
And genial forest and greensward  
Have seen all their beauties depart,  
Sing of the glories of winter;  
Bring back the warmth to thy breast;  
Sing of the life that lies covered,  
Taking its season of rest.

When winter 'with flurry and bluster  
Proclaims that he only doth reign,  
That summer is dead, and her cluster  
Of memories fleeting are vain,  
Sing that the course of the seasons  
Binds them together in one;  
Sing that both winter and summer  
Turn 'neath the selfsame great sun.

When ruthlessly, heartlessly, winter  
Tears off stalwart branches of oak,  
And ice-storms and hurricanes splinter  
The tree-trunks and helldom invoke,  
Sing of the Power that guideth,  
Knowing what branches must fall,  
Sing that the Lord of the forest  
Showers His goodness on all.

If death-wind some friendship shall sever,  
If love-branch be torn from thy tree,  
If frozen, thy heart crieth, never  
Can summer again bloom for thee,—  
Sing of that union of spirit,  
Bond which no whirlwind can break;  
Sing of perpetual summer,  
Realm where pure love doth awake.

*Ariel.*



## RECENT ADDITIONS TO THE LIBRARY.

The Magical Message According to Ioannes, commonly called The Gospel According to St. John. A Verbatim Translation from the Greek, with Introductory Essay and Notes. *By James M. Pryse.* 1909. 230 pp. \$2.00.

The Cloud Upon The Sanctuary. *By Councillor Karl von Eckhartshausen.* Translated by Isabelle de Steiger, with an Introduction by A. E. Waite. XXXIX, 144 pp. Third issue, 1909. \$1.25.

Lectures by *Swami Abhedananda.* 2 vols. Each \$1.00.

Initiation and Its Results. *By Rudolf Steiner.* Translated from the German by Clifford Bax. 1910. 199 pp. \$1.00.

The Book of Death and Hindu Spiritism. *By L. W. De Laurence.* 400 pp. \$8.00.

## ARIEL.

The supply of bound volumes of ARIEL's poems for 1907 and 1908 is completely exhausted, with the exception of copies retained for loaning, which will not be sold under any circumstances. A few copies of the volume for 1909 will be sold at 65 cents, but those desiring them must order at once as the remainder will be held for loaning. Nowhere are the teachings of the Order more clearly and beautifully set forth, and those to whom the poetical form of expression appeals cannot do better than read them. They are included in the twenty-two books of the Free List recommended to beginners, but may be profitably studied by those who are most advanced.

As we constantly receive inquiries as to the personality of ARIEL, we desire to state that the writer using this name prefers to remain unknown and that no information whatever will be given to our correspondents.

"God measures souls by their capacity for entertaining His best angel, Love. Who loveth most is nearest kin to God, who is all love or nothing."

A new edition of W. Scott-Elliot's "*The Story of Atlantis*" has just been issued. This has four large maps of the continent of Atlantis at different periods, and is by all means the best work on this subject from the occult standpoint. We rent it, or sell it at \$1.25, postpaid. We also rent the companion work, "*The Lost Lemuria*," and sell it for \$1.00.

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(Of the Order of The 15)

Being Answers to Questions from Pupils of The Order. Price \$1.10, postpaid. Sold by The O. E. C. or rented on the usual terms.

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In reply to numerous complaints, we desire to state that THE BULLETIN is always suspended for three weeks in winter, and that there were no issues on December 24th and 31st and January 7th.

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BY THE O. E. C.

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(This list will be continued January 28th.)

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

Vol. VI

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No. 3



ON SUNDAY EVENING, JANUARY 30TH, AT 8:15  
BEING THE LAST SUNDAY IN THE MONTH  
PUBLIC LECTURE WILL BE GIVEN BY MISS MARSLAND,  
SUBJECT: "KARMA."

Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the  
Act of March 3, 1879.

## THE VOICE OF THE SILENCE.

The voice of the Masters is always in the world; but only those hear it whose souls are at peace, whose bark has passed through, and safely weathered, the stormy ocean of personal life, and has entered the fair haven and the calm and peaceful waters of the Love Universal.

To those who live the ordinary life of the world, and hear not the inner voice, life is too often a vast and dreary ocean, as mutable and uncertain as water, and threatening every moment peril and disaster. Living, as they choose to do, in the full roar of the waves of selfish ambitions and worldly considerations, the voice of the silence is unheard and undreamed of. Nor is there any one among us, even the most devout and loving, who catches the whole of Nature's harmonies, or who hears at all times the Master's voice.

There are days when the noise and bustling activities of life thrust themselves forward, demanding instant attention, and causing us pressure and haste; there are times of waiting and expectancy when we grow morbid and deaf to all but our own suffering. There are seasons of prosperity when we become self-sufficient, and long drawn out years of want and privation causing us to quail under the lash and to doubt even the goodness of God. No one has yet arrived at the place where he is always at peace, and able to hear the voice; but we are all listening, and some few "hear and understand."

Who shall guide us over this trackless ocean, who can point out to us the direction in which to steer? Who will aid us to pour oil upon the troubled waters at the moment when shipwreck is imminent and when we can but cry hoarsely, "Save, Lord, we perish?" Then it is that we are most in need of the voice, if, indeed, voice there be.

There is a voice, thou struggling soul, the "Voice of the Silence," if thou have ears to hear. But wilt thou now obey its voice? Wouldst thou be able, amid the clang and clamor of the storm, even to hear its commands? And if the "still, small voice" should demand of thee now some momentous decision, some apparent sacrifice, would not the roar of the personal life be louder than the inner prompting, and wouldst thou not say, "I cannot decide now, if I were at peace, I would hear and obey."

In mercy, therefore, does the spirit bide its time, lest we should hear, and, afterwards, refuse to obey.

Cleanse, then, the heart, ye who would hear; cease to look upon the outer world as if it were the real life, look with the inner sight for those beauties which are hidden from the world; look for the soul in all men; for the lesson to be learned from each experience.

Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger. Irritability, pride, ambition, all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinion and teachings of the world. Look with the inner sight, sense with the soul—approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost in all sincerity listen for the voice, thou shalt surely hear; but if there be in all the world a thing that thou dost love before the Voice, then, better for thee that thou go no further. For the Spirit, when it speaks, will brook no rival; and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Master's voice, and, having heard, obey.

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### BRAHMAN IS SILENCE.

He who has realized Brahman becomes silent. Discussions and argumentations exist so long as the realization of the Absolute does not come. If you melt butter in a pan over fire, how long does it make a noise? So long as there is water in it. When the water is evaporated it ceases to make further noise. Again, if you throw a piece of dough in that hot, clarified butter, there will be noise until the cake is thoroughly fried. The soul of the seeker after Brahman may be compared to fresh butter. Discussions and argumentations of a seeker are like the noise caused during the process of purification by the fire of knowledge. As the water of egoism and worldliness is evaporated and the soul becomes purer, all noise of debates and discussions ceases and absolute silence reigns in the state of Samadhi.

The bee buzzes so long as it is outside the lotus, and does not settle down in its heart to drink of the honey. As soon as it tastes of the honey all buzzing is at an end. Similarly all noise of discussion ceases when the soul of the neophyte begins to drink the nectar of Divine Love in the Lotus Feet of the Almighty.

—*Gospel of Ramakrishna.*

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## A NEW BOOK ON WESTERN OCCULTISM.

The Rosicrucian Cosmo-Conception, or, Christian Occult Science. An Elementary Treatise on Man's past Evolution, present Constitution and future Development. By *Max Heindel*. 544 pp. 34 diagrams and illustrations. 1909. \$1.15, postpaid..

Owing to the present great activity of several societies and orders, our own among them, which derive their origin or at least their inspiration from India and Thibet, it is very commonly supposed that the doctrines of reincarnation and karma, and the belief in the higher planes of nature and the several principles or invisible bodies of man are exclusively oriental, and that one must practically renounce Christianity and become Hindu in order to accept them. Everyone who has studied even a little, without allowing himself to become the disciple of one teacher only, of course knows better. To those who wish to study the occult teachings without parting from the Christian Church or taking up Hinduism this book is especially to be recommended. It offers a very good exposition of occultism from a fundamentally Christian standpoint. Although it is termed "an elementary treatise" it is one of the most comprehensive books on western occultism that has recently appeared. It claims to set forth for the first time in history the Rosicrucian teachings as to life and its purposes. Whether this claim will be admitted by Rosicrucians generally we do not know, but it is clearly a book with a practical tendency. Some of the subjects treated are: The Visible and Invisible Worlds; the Chemical and Etheric Regions of the Physical World; the Desire World; the World of Thought; the Four Kingdoms; the First, Second and Third Heavens; Re-birth and the Law of Consequences; Evolution of the Solar System; Lemuria and Atlantis; Separation of the Sexes; Christ and His Mission; Future Development and Initiation; the Method of Acquiring First-hand Knowledge; the Science of Nutrition; the Mission of the Rosicrucian Fellowship, and many others.

We recommend this book to be read in conjunction with Mrs. Besant's "*Ancient Wisdom*." It may be either purchased or borrowed from the Library of the O. E. C.

Behold! I do not give lectures, or a little charity;  
When I give, I give myself.

*Walt Whitman.*

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### **LETTERS FROM THE TEACHER**

(Of the Order of The 15)

Being Answers to Questions from Pupils of The Order. Price \$1.10, postpaid. Sold by The O. E. C. or rented on the usual terms.



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We are rapidly learning that while it may not be possible to be of one mind, it is possible and necessary to be of one heart. . . . In the inner kingdom we only ask for right disposition; this is infinitely better than right thinking. For those who are rightly disposed go forward and upward even while they sleep.

*Dr. I. K. Funk: The Next Step in Evolution.*

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Thousands of readers pay *one dollar and ten cents* each for the books of Yogi Ramacharaka. By sending us *one dollar* and mentioning this offer you can get any one of these books and THE BULLETIN for six months in addition. If you have borrowed one of these books you can keep it and get THE BULLETIN for six months for one dollar and ten cents. You do not have to be a new subscriber or to order for yourself. We will renew your subscription or send THE BULLETIN and book to any two addresses. The books are: *Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Gnani Yoga; Hatha Yoga; Psychic Healing; Mystic Christianity; The Inner Teachings of the Philosophies and Religions of India.*

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(This list will be continued February 4th.)

## "TAKE NO THOUGHT."

"Think not!" 'Tis the voice of the Master  
Who knoweth the sparrow's small strife,  
Who stilleth the waves and the billows,  
And breathes in our world His own life,  
Who guideth the course of the planets,  
Omniscient—He saith, "Take no thought,"  
Let the morrow take care for the morrow;  
Be at peace only—struggle is naught.

"Think not!" 'Tis a loving commandment  
To those underneath the great wheel.  
That brain, in a whirl of confusion,  
Is utterly powerless to deal  
With problems the mighty Creator  
Hath planned for soul, spirit, not mind;  
That brain, as an instrument, snappeth  
'Neath pressure not meant for its kind.

"Think not!" 'Tis the moment for action!  
Work, work! Fill each instant! nor spend  
Thy forces in doubt and rebellion  
And grief or cold questions, which send  
The mind flying hither and thither,  
To sap from the strength of the soul  
The peace and calm confidence needed  
To bind it again to the Whole.

Think not, then, but work! bend the efforts  
To service. To serve is Divine.  
Create! In this God-given power  
The sparks of Omnipotence shine.  
O soul, still thy thoughts, then, and listen!  
The Master doth speak thy release;  
In the calm, boundless depths of His Being,  
The spirit, in union, finds Peace.

—Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

Vol. VI

Friday, February 4, 1910

No. 4



ON SUNDAY EVENING, FEBRUARY 6TH, AT 8:15  
THE CLASS WILL MEET FOR ADVANCED STUDY AND  
PREPARATION FOR MEMBERSHIP.

Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the  
Act of March 3, 1879.

## KARMA as INFINITE PATIENCE.

Sir Isaac Newton, in formulating his first Law of Movement, gave expression to one of the modes of Karma on the physical plane, when he said: "Action and Reaction are equal and opposite in direction." Science proclaims the law of Cause and Effect. Logic builds upon the principle that consequences are true to their antecedents. Mr. Mill says: "Invariability of succession is found by observation to obtain between every fact in Nature and some other fact which has preceded it." All of our common experience, indeed, teaches us to act according to our estimate of the consequences to follow; so that we work or rest, indulge ourselves or make sacrifices, scheme and plan, eat and drink, for the most part with a regard to the effects of these activities upon our life as a whole. We do not, perhaps, recognize this law of Cause and Effect by its oriental name of Karma, but we show ourselves perfectly familiar with its working on the physical plane and in the realm of thought.

The religions of Christendom, alone, form an exception to this acceptance of the law. Although all Great Teachers have proclaimed with one voice, "Whatsoever a man soweth, that shall he also reap," and although we find it distinctly set forth in the scriptures of all ages, still many Christians seek to find an escape for the sinner, by which his "reaction" would not be "equal and opposite in direction" to his action. Others, with greater courage and sincerity, recognize the universal presence of the law of compensation in the visible world, and are seeking the principle of Eternal and Universal Retributive Justice, which shall secure to every man the exact reward of his deeds, infallibly repairing human wrongs—ever making for readjustment, tending to equilibrium in the physical, and harmony in the moral world.

This ideal of justice, seen as Equity, Love, and Mercy is far from finding any intelligible expression in the Western Religious teaching, but in the Orient it is known as the Law of Karma, and is one of the fundamentals of true living.

In the Occident, where the opinion prevails that we have but this one life in which to work out the salvation, each one of his own soul, there appears to be great inequality in the distribution of Nature's benefits; for some men are born poor and others rich, some are intelligent, others imbecile, some live many years, others but a few moments, nor can the justice of God be seen by those whose whole life is one long agony brought about through no fault of their own in this present life. The heart of the "Good Man" of the

Western world, who knows no other teaching, aches for these tortured souls and sometimes he turns perforce away from all Religions—an Atheist or an Agnostic.

The oriental conception of God is far other. It shows us a God of strict and impartial justice, it is true, meting out to every man what that man himself has earned and so created in the realm of cause and effect. But it shows us also a God of love and mercy in the numberless opportunities which are given the individual of triumphing over his lower nature. Not one life but many are seen to be necessary to accomplish so stupendous a task, and so the soul is offered a countless series of incarnations on this earth and afterwards beyond, during which he will have ample opportunity for self-knowledge and for self-mastery. These afford even the weakest son of the Great Father time and occasion to learn the same lessons as his stronger brother has perhaps mastered in a few incarnations. There is no condemnation for the one who fails, only Infinite Patience and a new opportunity to try again and ever again until the difficulty is surmounted and the weak place strengthened. The God of Love wills that every soul shall be saved, and it is, indeed, difficult, and almost impossible, under this dispensation of mercy, for one to go astray. If he will not learn by gentleness, he is made to learn by pain, and one single thought or aspiration towards the good, one unselfish, pure desire in the whole life is enough to give that soul another opportunity.

Man comes to earth with a three-fold personal Karma. There is first, his whole mass of unpaid debt accumulated from the experiences of all his past lives, and which, so far, he has not been able to work off. This is called in Sanscrit, Samchita. Second, there is the destiny of his present life upon which he is entering, or Prarabdha, being that portion of his Karmic responsibilities which the Lords of Karma, or the Masters who aid in the administration of this law, have selected for him to work off in his present incarnation; and, thirdly, there is the new Karma which he is going to make, or Kriomana. Over the first two of these aspects of the law the man has no control at the present time. In the past they were his own creation since he made the causes of which they are the effect; but now the only field in which he can work is the third—that of accepting the old conditions and weaving them into a new future.

This, then, must be his task henceforth, humbly and cheerfully to accept his life as he finds it, to let the pendulum of human circumstance swing as it will from side to side, but always remain himself, poised at the center—to set his affection upon those things which are above and to do good to all men.

## RECENT ADDITIONS TO THE LIBRARY.

Kreuz und quer durch die Welt. *By Prof. Willy Reichel.* 1906. 206 pp.

Der Magnetismus und seine Phaenomene. *By Prof. Willy Reichel.* 1892. 206 pp.

Letters from the Teacher (Of the Order of The 15). Edited by *F. Homer Curtiss, B. S., M. D.,* Secretary of the Order. Vol. I. 1910. 162 pp. \$1.10.

Future Life in the Light of Ancient Wisdom and Modern Science. *By Louis Elbe.* Second edition, 1906. XXVIII, 382 pp. \$1.20.

The Naturalisation of the Supernatural. *By Frank Podmore.* 1910. 162 pp. \$1.10.

The Key to Astrology. *By Raphael.* 108 pp. 50 cents.

Complete Arcana of Astral Philosophy. *By W. J. Simmonite.* 418 pp. \$5.00.

The New Manual of Astrology. *By Sepharial.* 1909. XVI, 236 pp. \$5.00.

An Introduction to Astrology. *By William Lilly.* Edited by *Zadkiel.* With tables. 1907. 492 pp. \$2.50.

Linked Lives (Fiction). *By Isabella Ingalese.* 1903. 232 pp. \$1.50.

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A list of works on Astrology in next week's BULLETIN.

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Love is greater than work, knowledge or devotions, because it is its own end. Love is its own reward.—*Narada Sutra.*

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### THE ROSICRUCIAN COSMO-CONCEPTION

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President of the Oriental Esoteric Center of  
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Free List books are not generally included. See terms on another page. These lists will be issued each week and will afford the student an invaluable guide to the best occult literature. Figures in ( ) show cost of transportation one way, but if books are bought they are to be disregarded unless marked (\*).

*Do not ask to borrow these books unless you signify your assent to the terms of loaning.*

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The Other Side of Death, <i>C. W. Leadbeater</i> .....	1.50	(.22)
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Spirit Teachings, "M. A. Oxon" ( <i>Stainton Moses</i> ) .....	Not sold	.. (.13)
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After Death (Letters from Julia), <i>Wm. T. Stead</i> ....	1.00	(.05)
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The Sacred Laws of the Aryas, translated by <i>Georg Buehler</i> , 2 vols. ....	each	2.75	(.16)
The Vedanta-Sutras, with Commentary by <i>Sankar- akarya</i> , translated by <i>G. Thibaut</i> .....	Part II.	3.25	(.20)
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(This list will be continued February 11th.)

## THE CRESCENT MOON.

The crescent moon, a timid bride,  
Steals silently adown the sky;  
She goes to meet her lord, the sun,  
E'er heaven's lights are beaming high.

For she has met him soul to soul,  
Has gazed into his heart, and now  
Reflects with half unconscious power  
The beauty of his burning brow.

And men look up and bless her name,  
Forgetting that her lord, the sun,  
Has kissed her, that his potent force  
May fill the world when day is done.

Devotion is her attribute;  
She meditates upon his face  
And grows into his semblance, till  
She fills the world and lights the race.

Her cycle ended, once again  
She meets his radiant soul, and brings  
From that conjunction, strength to aid  
A world, in starting all new things.

The crescent moon, the new-born soul,  
Its Master's image oft must seek,  
Until it shines at full, with power  
To light both vale and mountain peak;

Then, when the breadth of airy space  
Has seemed to put Him far away,  
Most perfectly the soul reflects  
His image,—night is clear as day.

*Ariel.*

# BULLETIN

OF THE

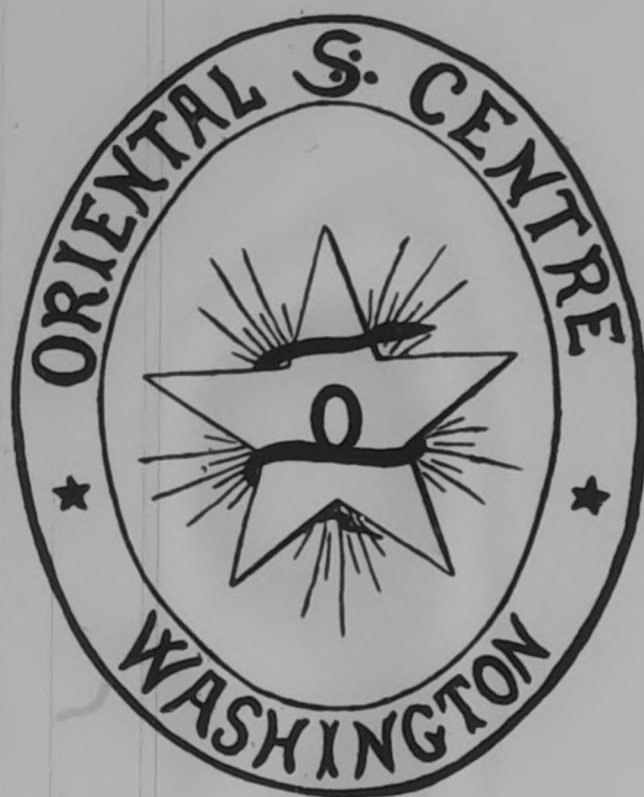
## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

Vol. VI

Friday, February 11, 1910

No. 5



ON SUNDAY EVENING, FEBRUARY 13TH, AT 8:15,  
THE SUBJECT OF THE STUDY CLASS WILL BE  
"THE HEART'S DESIRE."

Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the  
Act of March 3, 1879.

## ESCAPE FROM KARMA.

It has been said that if a man knew perfectly the law of Karma, he would not need to return to earth-life more than twice. If he rightly understood the meaning of this life and its purpose, he would welcome many persons and many experiences which he now refuses and puts away from him as unpleasant and wearisome. From the point of view of Esoterism, it is not the person who comes to us with a smiling face and gracious words who is in reality our friend; but rather, the one who does not hesitate to tell us an unpalatable truth, who gives us pain, who is a constant thorn in our side, who is, perhaps, even malicious and hostile, so that it is most difficult to remain on good terms with him. This one, although uncongenial and almost impossible, is nevertheless more useful to us than the one who is always gentle, inasmuch as he gives us the opportunity of paying an old debt every time that we are able to turn aside with some loving word one of his intended thrusts. Thus the Lord Issa, and all other Adepts before Him, enjoin their disciples to love their enemies because love alone can triumph over the law of Karma and loose its bonds.

A man who is at the head of a large organization, whether as ruler of his country, a business man, or a great writer—comes in direct touch in the course of a month with many thousands of people. Every such touch, however slight, is not only the result of a cause in the past of both men, but is also the beginning of new activity; the streams unite of set purpose and the mingling of their waters will be productive of new results in a far distant future as well as immediately. There is no chance in the choice we make, or that we *think* we make, of men to serve us or to work with us. The universal law brings to us those who belong to that work or to us personally, or to some one about us—and Karma adjusts every detail and every condition of our daily life and that of others.

Man is, it is true, master of these conditions; he can take, or refuse, those who are sent to him; he can work with, or against, the law of Karma, and thus shorten or prolong the time of his earthly ordeal; but he cannot escape until he has paid the uttermost farthing: this is the law!

Nor would the noble soul desire to be freed until he had made a just and adequate atonement for every evil action and thought.

Owing to ignorance, however, man works, for the most part, against the law; and so, for long ages, he is forced to reincarnate numberless times in order that the strands of his tangled web may be patiently unravelled and again woven into the Great Plan.

For all the varied experiences of life may be compared, not inaptly, with the process of weaving. To the onlooker, the mass of threads lying before and around the weaver are hopelessly confused and seem as if they would never take their place in the pattern; to the weaver, however, each strand is in its right place and for each he has a use.

We cannot say how long it may be, as men count years, before the results of our present activities are seen; for only unimportant causes have an immediate effect. From the very nature of things, we can see that the more far-reaching the idea, the longer it will be in realisation, because its sphere of influence covers a larger field and is more intricate and cumbrous to move. The wing of an army is easier to manoeuvre than the main body, while a regiment is quicker yet.

This, however, we do know—that every day our old Karma is worked off, as we learn to do kindly deeds, and our new Karma grows as we touch other lives for good or for evil. And the sum of all the causes which is left over, when at the end of life a balance is struck, is stored away and assimilated in the long sleep that follows active life in the world; so that, in its next incarnation, the soul comes forth again, justly clothed in a garment woven from stuff of its own making. All of those desires that remained unsatisfied in the past life become causes in the new; his past ideals become his present circumstances; his former tendencies have endowed him with qualities; and those ambitions he so unsuccessfully pursued in his last incarnation he can now fulfill.

It is exactly as if he were a boy again, and, having slept over night, were on his way to school in the morning, refreshed and recruited and ready to take up all his activities from the place where he left them the day before—having, however, grown and matured during the night.

But is there, then, no way of escape? Are we to be for ever bound upon the wheel of Karma, and does every life see us paying off old debts only to make as many new ones? Yes, there is the same escape for the race as there is for the school boy. So long as the boy is in the lower classes he must remain subject to the discipline of the school; but when he has graduated, having passed through all the experiences and having learned all the lessons which school life affords, then he is freed from its laws, he is no longer bound by them because he has transcended them, and his obedience is now not only ready and willing, but *intelligent* also.

As a stone cast into a calm lake causes ripples to spread in ever widening circles until at last the whole surface is moved, so is the influence of one strong life—nay, of one pure thought!

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## RECENT ADDITIONS TO THE LIBRARY.

- Hermes and Plato. By *Edouard Schure*. 117 pp. \$1.00.  
Life, Times and Philosophy of Plotinos. By *Dr. K. S. Guthrie*.  
64 pp. 75 cents.  
The Wisdom of Plotinus. By *Charles J. Whitby*. 1909.  
131 pp. \$1.00.  
The Gospel of Apollonius of Tyana. By *S. K. Guthrie*. 73 pp.  
75 cents.  
Health and Happiness, or Religious Therapeutics and Right  
Living. By *Rt. Rev. Samuel Fallows*. 1909. XXIX, 283 pp. \$1.50.  
The Universe and Man. By *Swami Ramakrishnananda*. 164  
pp. \$1.08, postpaid.

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*Erratum*.—In last BULLETIN, Podmore's "Naturalisation of the  
Supernatural" should read: 1908. VIII, 374 pp. \$2.00.

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## JOIN THE MEAT BOYCOTT

Many people would like to renounce or restrict meat eating, for  
reasons of health, principle or economy, but they do not know how;  
they are the slaves of their cooks, their housekeepers or their own  
ignorance. To such we recommend the following practical books:

How to Cook Meals Without Meat, *Elizabeth Towne*..... \$0.25  
Vegetable Cook Book, *Wachtmeister and Davis*, boards  
75c., cloth ..... 1.00

We also recommend the following Free List pamphlets:

Why a Hindu is a Vegetarian, *Swami Abhedananda* ..... .11  
Vegetarianism in the Light of Theosophy, *Annie Besant* .... .11

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A list of books on New Thought and Mind and Soul Culture in  
next week's BULLETIN.

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Bound volumes of *Ariel's* poems for 1907, 1908, 1909 can be  
borrowed free on request; also BULLETINS for the same years.

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O Lord! O Imperishable One! In whatever thousands of  
births I may wander, may my undying love be always in Thee.—  
*Vishnu Purana.*

Just Published

### LETTERS FROM THE TEACHER

(Of the Order of The 15)

Being Answers to Questions from Pupils of The Order. Price \$1.10,  
postpaid. Sold by The O. E. C. or rented on the usual terms.



*Terms for Renting Books.*—Books not on the Free List are rented at five cents a week or fraction of a week per volume (time in transit not counted), and cost of transportation to the borrower. Dues payable on return, except that volumes worth more than two dollars require a library deposit of two dollars (or more at the option of the Librarian), returnable on demand after deducting charges. If you will read the post card application you will see that you must agree to these terms *in advance*. Please save us needless correspondence.

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The Free Mailing List of loan books, and a list of twenty-two books recommended to beginners, selected from it, will be sent on request. The first four of these are: Rogers' "*Hints to Young Students of Occultism*," Leadbeater's "*Outline of Theosophy*," Ramacharaka's "*Fourteen Lessons*" and "*Advanced Course*." A postcard will bring them.

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The colors of the human aura, and of the several bodies are beautifully shown in the twenty-six colored plates in Leadbeater's "*Man, Visible and Invisible*," which is the standard work on this subject (\$2.50). This is rented, but Mallet's "*First Steps in Theosophy*," on the Free List, contains six of the same plates.

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Three good books on the occult meaning of numbers are: Clement, "*The Ancient Science of Numbers*" (\$1.20); Balliett, "*Vibrations, A System of Numbers as Taught by Pythagoras*" (\$1.00); Balliett, "*The Philosophy of Numbers, their Tone and Color*" (\$1.50).

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Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.—*Svetasvatara-Upanishad*, iv: 3, 4.

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Those who have read Scott-Elliot's "*The Story of Atlantis*" will be interested in "*A Dweller on Two Planets*," which claims to be an inspired account by one Phyllos of his life in Atlantis and elsewhere. Price \$2.00; loaned by the Library.

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Read again the announcement of a forthcoming book, "*First Principles of Esoterism*," by Miss Marsland, President of the O. E. C., in the BULLETIN of February 4th. Also the special offer of any one of Ramacharaka's books and the BULLETIN for six months for \$1.00, January 28th.

SOME OF THE MOST POPULAR BOOKS SOLD AND RENTED  
BY THE O. E. C.

Free List books are not generally included. See terms on another page. These lists will be issued each week and will afford the student an invaluable guide to the best occult literature. Figures in ( ) show cost of transportation one way, but if books are bought they are to be disregarded unless marked (\*).

*Do not ask to borrow these books unless you signify your assent to the terms of loaning.*

*The Bhagavad Gita (continued from February 4th)*

The Bhagavad Gita, with Ramanuja's Commentary, translated by <i>A. Govindacharya</i> .....	3.00*	(.18)
The Bhagavad Gita, translated by <i>J. C. Thompson</i> .....		
.....	Not sold	.. (.10)
The Bhagavad Gita, with the Sanatsugatiya and Anugita, translated by <i>K. T. Telang</i> (Sacred Books of the East) .....	2.75	(.16)
The Bhagavad Gita, compiled by <i>Ramacharaka</i> .....	.75	(.06)
<i>(For translations by Besant and Arnold, see Free List.)</i>		
Hints on the Study of the Bhagavad Gita, <i>Annie Besant</i> .....	.75	(.06)
Thoughts on the Bhagavad Gita, <i>A. Brahmin</i> .....	1.25	(.07)
Studies in the Bhagavad Gita, <i>The Dreamer</i> .....		
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Lectures on the Bhagavad Gita, <i>Subba Row</i> .....	1.00	(.04)

*Buddhism.*

The Dhammapada and Sutta-Nipata, translated by <i>F. Max Mueller</i> and <i>V. Fausboell</i> .....	2.75	(.16)
Buddhist Suttas, translated by <i>T. W. Rhys-Davids</i> .....	2.75	(.14)
Buddhism and its Christian Critics, <i>Paul Carus</i> .....	1.25	(.12)
Buddhist and Christian Gospels (Parallels), <i>A. J. Edmunds</i> and <i>M. Anesaki</i> .....	1.50	(.15)
Origin and Growth of Religion as Illustrated by Buddhism, <i>T. W. Rhys-Davids</i> .....	Not sold	.. (.19)
The Creed of Buddha .....	1.50	(.12)
<i>(For other books on Buddhism see Free List.)</i>		

*Some other Oriental Classics.*

The Texts of Taoism, translated by <i>James Legge</i> .....	Part I	2.75 (.17)
The Texts of Taoism, translated by <i>James Legge</i> .....	Part II	2 75 (.15)

The Texts of Confucianism, translated by <i>James Legge</i> , Part I, the Shu King, Shih King and Hsiao King .....	3.25	(.18)
Yin Chih Wen (Tract of the Quiet Way, Chinese), translated by <i>Carus</i> and <i>Suzuki</i> .....	.25	(.04)
Kan-Ying Pien (Treatise of the Exalted One on Response and Retribution, Taoist), translated by <i>Carus</i> and <i>Suzuki</i> .....	.75	(.08)
Lao-Tze's Book of the Simple Way, translated by <i>W. C. Old</i> .....	1.00	(.07)
Lao-Tze's Wu-Wei (A Taoist Phantasy), <i>Henri Borel</i> .....	1.00	(.06)
The Zend-Avesta, Part I, translated by <i>J. Darmesteter</i> .....	3.50	(.18)
The Zend-Avesta, Part II, translated by <i>J. Darmesteter</i> .....	2.75	(.17)
The Zend-Avesta, Part III, translated by <i>L. H. Mills</i> ..	3.25	(.18)
The Book of The Dead (Egyptian), translated, with Introduction, by <i>A. E. W. Budge</i> , 3 vols., \$3.75 Vol. I (.11), Vol. II (.11), Vol. III (.09).		
The Mysteries of Mithra, <i>Franz Cumont</i> .....	1.50	(.11)

#### *Astrology.*

#### Leo's Astrological Manuals:

The Rationale of Astrology, <i>A. H. Barley</i> .....	.45	(.04)
I. Everybody's Astrology, <i>Alan Leo</i> .....	.45	(.04)
II. What is a Horoscope and How is it Cast? <i>Alan Leo</i> .....	.45	(.04)
III. Theoretical Astrology, <i>H. S. Green</i> .....	.45	(.03)
IV. The Horoscope in Detail, <i>A. Leo</i> and <i>H. S. Green</i> .....	.45	(.03)
V. Directions and Directing, <i>H. S. Green</i> .....	.45	(.04)
VI. Planetary Influences, <i>Bessie Leo</i> .....	.45	(.04)
VII. Horary Astrology, <i>Alan Leo</i> .....	.45	(.04)
VIII. The Degrees of the Zodiac Symbolised, " <i>Charubel</i> " .....	.45	(.04)
IX. Medical Astrology, <i>Heinrich Daath</i> .....	.45	(.04)
Astrology for All, <i>Alan Leo</i> , 2 vols., not sold or loaned separately .....	5.00	(.32)
How to Judge a Nativity, <i>Alan Leo</i> , Part I, Analysis ..	3.50	(.20)
How to Judge a Nativity, <i>Alan Leo</i> , Part II, Synthesis ..	3.50	(.20)
The Progressed Horoscope, <i>Alan Leo</i> .....	3.50	(.20)
Practical Astrology, <i>Alan Leo</i> .....	1.00	(.07)
The Spherical Basis of Astrology, A Comprehensive Table of Houses for Latitudes 22-56 Degrees, <i>J. G. Dalton</i> .....	2.50	(.12)
A Key to Astrology, " <i>Raphael</i> " .....	.50	(.03)
The New Manual of Astrology, " <i>Sepharial</i> " .....	5.00	(.11)

(This list will be continued February 18th.)

## LOVE-LIGHT.

There are souls that sing as they walk the way,  
Nor know of the path of truth;  
They do what is brought to them day by day,  
Nor think of the harvest, forsooth!

There are souls who stand at the battle-front,  
Nor flinch in the thick of the fight;  
Their armor is love, and will bear the brunt  
Of war,—with love's sword they smite!

There are souls like flowers that must seek the sun;  
They push through the earth-bound sod,  
Till out of the darkness the day is won,  
Their being unfolds to God.

There are souls that dig in the depths of earth,  
Unconscious of burdens to bear,  
When sudden a mine of pure gold finds birth,—  
Their heart is that gold so rare.

There are souls who love, as they walk thro' life,  
Nor soar in the starry skies;  
Their mission is just to allay the strife  
By the love-light aglow in their eyes.

There are souls that strive for the heights above,  
And souls that stumble and fall,  
But he who keeps open his heart of love  
Is the light that illumines all.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

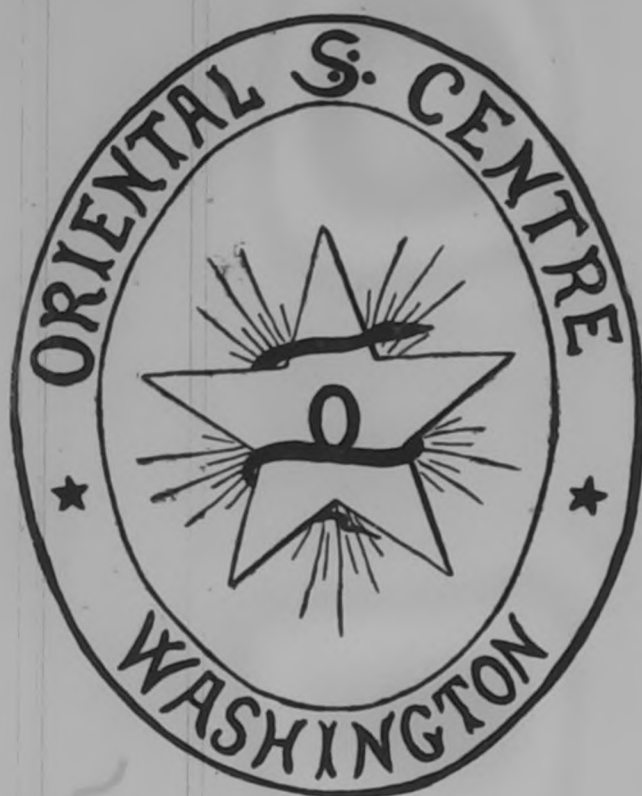
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Vol. VI

Friday, February 18, 1910

No. 6

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ON SUNDAY EVENING, FEBRUARY 20TH, AT 8:15,

THE SUBJECT OF THE TALK WILL BE  
"IN THE WORLD BUT NOT OF IT."

*All are invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the Act of March 3, 1879.

## DESIRE.

Out of the many warnings concerning *desire* the disciple learns that he must cease to be chained "To the Wheel of Things." But in order to escape from this captivity he finds himself obliged to avoid the indulgence of many seemingly helpful and just wishes.

He may not ask for position or wealth, for ease or comfort, for health or even knowledge; neither the desire to heal the sick nor to work wonders, to prophesy nor to preach, neither to deal out justice to the transgressors nor rewards to the upright, should be objects of expectation to him who would enter upon the "straight and narrow path."

To desire with intensity any possession, however sublime, is to put an obstacle in the way of its attainment on any plane but the lowest one of matter; for desire stirs up the under side of man's nature, the side of separateness and selfish lust. Desire is the wish of man to attain to some height or to receive some gift for *himself*, for his own personal satisfaction first of all, as well as perhaps for the good of others secondarily. His desire, and the consequent energy he would put into the pursuit of the object, would be reduced to indifference if another personality were going to reap the glory of the attainment.

Therefore are we commanded to "Kill out desire."

All life is one and the disciple is in and of that "One," therefore when he looks upon himself and his interests as a thing apart from the interests of some other being, he is in error; for our brother is, in very truth, united with us in such a definite and indestructible union that his good is our good, and his loss, our loss.

From an exact, scientific point of view, therefore, desire kills out the spiritual life of the individual by leading him to strive for something for himself, primarily, and thus it clouds his vision of the Oneness of all Life, and is an obstacle to his attainment of the God Consciousness and to his right understanding of fraternity and brotherly love.

May we, then, not look for any of the good things which this worldly life offers? Must we become ascetics, indifferent alike to the joys and the sorrows of those about us?

Though this question is frequently asked in all sincerity by the seeker, it is difficult to imagine a supposition more opposite to the truth; for, in the light of what has been said above, it is plain that desire is an obstacle to attainment, and when that obstacle is removed or transmuted, the attainment will be in sight. Not ascetism, but

brotherly love, and not indifference but divine compassion are the marks of the unselfish life of the one who has realised his Oneness with God and with his brother, and these are crowned with the attainment of all spiritual gifts.

The moment when we cease the strenuous hold upon some object of desire which is ever slipping and eluding our grasp, is the very moment when it slides easily and noiselessly into its place in our life—the reward of our triumph over the lower selfish man in our breast.

When Ramakrishna was besought to pronounce the word of healing for a dying friend, he replied, that such was not within his power; that the work he did was through the inbreathing of the Divine Mother; from Her he asked no blessing save Divine Love. When the friend recovered life and health, Ramakrishna considered this as happening through no high quality of his, but because of the love sent from the Infinite.

Instead of constant endeavor after manifestations, satisfying to himself and to his neighbors, the disciple is instructed that, by concentration and meditation he should reach into the depths of Being, and holding himself there in the Silence,—in the secret place of the Most High,—he should await the message of truth, treasuring the slightest intuition that arouses in him any awareness of his kinship with the Infinite. Not desire and separation, but unity and love are the conditions of advancement.

This, then, becomes the "Quest of the Holy Grail," the disciple has the right opportunity to advance on the path of light; the spiritual eye becomes active, causing insight and illumination; soul is directed by Spirit in controlling and elevating the physical man with its attributes, so that the higher qualities of Creative Intelligence have untrammelled way to demonstrate the Unity of all with the Ultimate Source of all things; and man comes to his birthright of power, over himself, over things and over conditions and creatures on every plane.

So all desires, transmuted, through being sacrificed, are fulfilled; and the purified soul is at Peace.

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## RECENT ADDITIONS TO THE LIBRARY.

(Figures in brackets—cost of transportation to be paid by borrower).

Telepathy and the Subliminal Self, an Account of Recent Investigations regarding Hypnotism, Automatism, Dreams, Phantasms and Related Phenomena. By Dr. R. Osgood Mason. 1899. VIII, 343 pp. \$1.50 (.10).

Hypnotism and Suggestion in Therapeutics, Education and Reform. By Dr. R. Osgood Mason. 1901. VI, 344 pp. \$1.50 (.11).

H. P. Blavatsky and The Masters of The Wisdom. By Annie Besant. 1907. 57 pp. Paper 35 cts., cloth 50 cts. (.05).

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## TALKS ON HEALTH AND PURITY.

We are frequently asked questions not directly pertaining to the objects of our Order, but relating to health, personal purity, etc. For the aid of such correspondents we have selected a well known series of eight volumes, *The Self and Sex Series*. Four are for men and boys, by Rev. Sylvanus Stall, and four for women and girls, by Drs. Mary Wood-Allen and Emma F. A. Drake. They are endorsed by such well known authorities as Bishop Vincent, Dr. Kelly, of Johns Hopkins Hospital, Frances E. Willard and Rev. Dr. Parkhurst, and as they treat some delicate subjects in an admirably clean and conservative manner, those for young people can safely be placed by parents in the hands of their sons and daughters. We supply them at \$1.00 per volume or rent them on the usual terms. The titles are:

What a Young Boy Ought to Know.

What a Young Man Ought to Know.

What a Young Husband Ought to Know.

What a Man of Forty-Five Ought to Know.

What a Young Girl Ought to Know.

What a Young Woman Ought to Know.

What a Young Wife Ought to Know.

What a Woman of Forty-Five Ought to Know.

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By depositing two dollars with the Librarian, you can rent *The Secret Doctrine*, *Isis Unveiled*, *Myer's Human Personality and its Survival of Bodily Death*, and many other books worth over two dollars.

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Sepharial's *New Manual of Astrology* has been borrowed from the local library of the Center without being registered. The one having it will please return or report it *immediately*.



*Terms for Renting Books.*—Books not on the Free List are rented at five cents a week or fraction of a week per volume (time in transit not counted), and cost of transportation to the borrower. Dues payable on return, except that volumes worth more than two dollars require a library deposit of two dollars (or more at the option of the Librarian), returnable on demand after deducting charges. If you will read the post card application you will see that you must agree to these terms *in advance*. Please save us needless correspondence.

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Those who have read and appreciated Rudolf Steiner's "*The Way of Initiation*" will be pleased to learn that a sequel to this has just been translated and published under the title, "*Initiation and its Results*." The contents are: The Astral Centers; Constitution of the Etheric Body; Dream Life; The Three States of Consciousness; The Dissociation of Human Personality during Initiation; The First Guardian of the Threshold; The Second Guardian of the Threshold, Life and Death. Price \$1.00. Sold and loaned by the Library.

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Those who are perplexed by the Sanskrit terms in theosophical literature will find consolation in "*A Working Glossary for Theosophical Students*" (price 50 cts.), and in "*A Short Glossary of Theosophical Terms*" (price 10 cts.).

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Readers of the BULLETIN are earnestly requested to send to the Librarian the names of friends who might be interested in the Library and the work of the Center. To those we will send the BULLETIN and the Free Mailing List, mentioning the name of the proposer, if permitted, but otherwise keeping it confidential.

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Two excellent books treating on the religious and philosophical systems of India are: Ramacharaka, "*The Inner Teachings of the Philosophies and Religions of India*" (price \$1.00), and Jaccoliot, "*Occult Science in India*" (price \$2.50). The latter contains a very interesting account of wonders performed by yogis, of which the writer was witness. Purchasers of the former can, upon request, receive the BULLETIN free for six months.

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Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn.

The cross on Golgotha  
Will never save thy soul;  
The cross in thine own heart  
Alone can make thee whole.

## SOME OF THE MOST POPULAR BOOKS SOLD AND RENTED BY THE O. E. C.

Free List books are not generally included. See terms on another page. These lists will be issued each week and will afford the student an invaluable guide to the best occult literature. Figures in ( ) show cost of transportation one way, but if books are bought they are to be disregarded unless marked (\*).

*Do not ask to borrow these books unless you signify your assent to the terms of loaning.*

### *Astrology (continued from February 11th)*

Complete Arcana of Astral Philosophy, <i>W. J. Simonite</i> .....	5.00	(.14)
Lilly's Astrology, "Zadkiel" .....	2.50	(.14)
Solar Biology, <i>Hiram Butler</i> .....	5.00	(.26)
The Divine Languages of Celestial Correspondences, <i>Coulson Turnbull</i> .....	3.00	(.13)
Raphael's Ephemeris for 1910 .....	.35	(.04)

### *Alchemy; Rosicrucian.*

Alchemy and the Alchemists, <i>R. Swinburne Clymer</i> , 4 vols., \$8.50, .....	each ..	(.09)
The Philosophy of Fire, <i>R. Swinburne Clymer</i> .....	1.50	(.09)
The Rosicrucians, Their Teachings and Mysteries, <i>R. Swinburne Clymer</i> .....	3.00	(.11)
The Son of Man .....	paper, 25 cents; cloth .50	(.05)
The Rosicrucian Cosmo-Conception, <i>Max Heindel</i> .....	1.15	(.14)
Life and Doctrines of Paracelsus, <i>Franz Hartmann</i> .....	2.50	(.14)
Militia Crucifera Evangelica, <i>Count St. Vincent</i> .....	1.50	(.08)
The Real History of the Rosicrucians, <i>A. E. Waite</i> .....	2.50	(.14)

### *New Thought; Mind Culture.*

As A Man Thinketh, <i>James Allen</i> .....	paper, 15 cts.; cloth .50	(.04)
Entering the Kingdom, <i>James Allen</i> .....	paper, 15 cts., cloth .50	(.04)
Morning and Evening Thoughts, <i>James Allen</i> ..	paper, 15 cts., cloth .50	(.04)
The Heavenly Life, <i>James Allen</i> ..	paper, 15 cts., cloth .50	(.04)
Out from the Heart, <i>James Allen</i> ..	paper, 15 cts., cloth .50	(.04)
The Path of Prosperity, <i>James Allen</i> ..	paper, 15 cts., cloth .50	(.04)
Through the Gates of Good, <i>James Allen</i> ..	paper 15 cts., cloth .50	(.04)
The Way of Peace, <i>James Allen</i> ..	paper, 15 cts., cloth .50	(.04)
From Poverty to Power, <i>James Allen</i> .....	1.00	(.09)
The Law of the New Thought, <i>Wm. W. Atkinson</i> ..	1.00	(.07)

Mind Power, or The Law of Dynamic Mentation, <i>Wm. W. Atkinson</i> .....	2.00	(.18)
The Secret of Mental Magic, <i>Wm. W. Atkinson</i> ....	Not sold	(.09)
The Secret of Success, <i>Wm. W. Atkinson</i> .....	.50	(.04)
Thought Power, its Control and Culture, <i>Annie Besant</i>	.75	(.07)
The New Theology, <i>Rev. R. J. Campbell</i> .....	1.50	(.11)
Right and Wrong Thinking, <i>A. M. Crane</i> .....	1.40	(.12)
In Search of a Soul, <i>H. W. Dresser</i> .....	1.25	(.12)
The Perfect Whole, <i>H. W. Dresser</i> .....	1.25	(.12)
The Power of Silence, <i>H. W. Dresser</i> .....	1.25	(.12)
Voices of Hope, <i>H. W. Dresser</i> .....	1.25	(.10)
Happiness, Forethought minus Fearthought, <i>Horace Fletcher</i> .....	1.00	(.11)
The New Menticulture, <i>Horace Fletcher</i> .....	1.00	(.10)
Optimism, <i>Horace Fletcher</i> .....	.75	(.06)
The Inward Light, <i>H. Fielding Hall</i> .....	1.75	(.11)
Power of Will, <i>Frank Channing Haddock</i> .....	3.17	(.17)
Mental Alchemy, or the Wonders of Thought Force, <i>O. Hashnu Hara</i> .....	.50	(.05)
Practical Yoga and Persian Magic, <i>O. Hashnu Hara</i> ..	.50	(.04)
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How to Stay Young, <i>C. D. Larson</i> .....	1.00	(.09)
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Concentration, <i>Arthur Lovell</i> .....	1.25	(.07)
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The White Cross Library (Your Forces and How to Use Them), <i>Prentice Mulford</i> , 6 vols. ....each	2.00	(.09)
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Soul Culture; Self-Development, <i>R. Dimsdale Stocker</i>	.50	(.04)
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Man Limitless, <i>Floyd B. Wilson</i> .....	1.25	(.10)
Paths to Power, <i>Floyd B. Wilson</i> .....	1.00	(.10)
Through Silence to Realization, <i>Floyd B. Wilson</i> ....	1.00	(.10)
God's Image in Man, <i>Henry Wood</i> .....	1.00	(.10)
Ideal Suggestion through Mental Photography, <i>Henry Wood</i> .....	1.25	(.11)

(This List will be continued February 25th.)

## THE SEVEN PORTALS.

### Portal the First—Love.

Hast thou attuned thy being to Humanity's great pain?  
Thou hast? Thou mayest enter on the dreary Path. Obtain  
These seven keys: the key of charity, immortal love;  
The key of Harmony 'twixt word and act that leads above;  
The key of patience sweet that naught can ruffle; and the key  
That conquers all illusion—truth alone appears to thee.

The fifth is dauntless energy that ever fights its way  
To Truth supernal; while the sixth that realm doth open lay  
Of Sat eternal and its ceaseless contemplation; then  
The seventh makes a Bodhisattva from the sons of men.  
Such to the golden portals are the seven golden keys;  
Before thou canst the first unlock, thou hast to master these:

The virtues of perfection. Ere thou canst approach the gate,  
Thou hast to part thy body from thy mind, to dissipate  
The shadow, and to live in the eternal; breathe in all  
As all that thou perceivest breathes in thee, or great or small;  
And feel thyself abiding in all things,—all things in thee.  
Let not thy senses make a playground of thy mind; be free.

Thou shalt not separate thyself from Being's Self; but merge  
The Ocean in the drop, the drop within the Ocean's surge.  
So shalt thou be in full accord with all that lives; yea, bear  
To men, thy brother-pupils, sons of one sweet mother fair,  
Thy love—One Teacher trains thee, Lo the Universal Soul!  
Thy MASTER lives within thee—Live in Him,—serve thou the Whole.

Hast thou attuned thy tender heart unto the heart and mind  
Of all? Thou art a string upon the instrument; mankind  
The sounding-board; the Great World-Soul is harmony; the breath  
That stirs it is the Master's touch; the silent string means death—  
Hast thou attuned thy being to Humanity's great pain?  
Then enter, Candidate, the Path to Charity's domain.

(See H. P. B. "The Seven Portals.")

Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, February 25, 1910

No. 7

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ON SUNDAY EVENING, FEBRUARY 27TH, AT 8:15,  
THE SUBJECT OF THE LECTURE WILL BE  
"THE COLORS OF THE HUMAN AURA."

*Public invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-Office at Washington, D. C., under the  
Act of March 3, 1879,

## GROWTH

The knowledge described in the words "To know even as we are known," comes to us little by little; it is a very slow process of growth. At times it seems impossible of achievement; but as the Ego becomes stronger, as he learns by his experiences—or to be more correct—as he projects greater and greater energy into the individual, desire is quickened, at first on lower planes and afterwards, as aspiration, on the plane of soul; and with every experience there comes growth.

In this process, Consciousness is the active factor. Consciousness learns of Body through Sensation. Consciousness learns of Life through Sentiment. Consciousness learns of Will through Choice.

That is to say: Sensation, Sentiment and Will have each in turn to be aroused before the individual *I* can be aware of myself; or in other words before I *know* that an entity exists possessing Body, Life and Will which I dominate "myself" apart from all the rest of the Universe.

An ancient writing says: "When thou art entered into the inner temple, then shalt thou hear the Master speaking to thee—a Voice, silent, inaudible, full of Truth, of Wisdom and of Light; so sweet to the heart that thou wilt wish that thou couldst hear it for ever."

"And when the Master speaks to thee, thou shalt know that He is 'the Way, the Truth and the Life.' The Way, because thou shalt know that the way in which thou hast been walking is not the right way. The Truth, because thou shalt know that what thou didst take for truth was not truth. The Life, because thou shalt know that what thou didst call Life was but Death."

"Then shalt thou know that thou art the Master and the Master is thyself; and thou shalt see clearly that what thou didst think to be 'thyself' was but a simple instrument for experiences."

"And thou shalt awake as from a long dream. Thou wilt be like the perfume arising from the flower in which it has been so long enclosed. And thou wilt float above the opened flower. And thou wilt say, 'There is Time before me in Eternity.'"

"It will seem to thee that thou didst fall into the sleep of human life, because of a curious desire to bring the unknown forth into the known; . . . thou wilt see behind thee that which has been conscious but is now subconscious, and before thee the superconscious about to become conscious . . . and the Universe is the laboratory where growth takes place by the transformation of consciousness: by bringing forward from the unknown into the known."

“And so long as thou hast not attained the center of equilibrium and of rest, thou wilt be an instrument of transformation.”

Thus man's being grows into knowledge by the immediate process of *movement*,—motion from the within, outward, as well as from the outward to the within.

These movements affect the Ego to the degree of creating desire, and of arousing a power that leads to a choice and to a continuing of this activity along the lines of sensory nerve-fibre until the choice is accomplished; and so the individual is satisfied.

Masters of the Orient teach us that motion to this extent may, if focussed on lower planes of vibration, carry us through the development of the 4th principle of our nature, the Animal Soul, but no further; while the same process, directed towards the deeper centers of Life, can carry the individual, the Ego, to a higher expression, that is, to that expression of Soul known as Intellect, Reason, the Spirit of Life, or the Body of Spirit.

A still higher range of development awaits the Ego when aspiration for the best and purest becomes habitual,—namely the possession of the 6th principle or that Wisdom which is above science and can only be comprehended by the disciple who has climbed the heights and learned the depths of his own nature—the Life of the Spirit. Then the Ego has nearly attained the goal of its long pilgrimage and the 7th and highest spiritual principle that earth and its experiences can evolve, is within his reach. No longer does he “see through a glass darkly but face to face.” “Knowing as we are known,” we recognize ourselves as One with the Infinite Oversoul and are at Peace.

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If a man is obliged to toil all day and to use all his strength and energy in providing for material conditions, he cannot lay claim to great advancement, for in the well-ordered life these things are not prominent; while in the life of the Great Soul, they are forgotten—lost in “the Father's business.”—BULLETIN, *October, 22d, 1909.*

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## ACT NOW

"Act now. It is a thousand times better to do a little at once than to decide that a great deal shall be done in the indefinite future." So says Mr. L. W. Rogers in his little book, "*Hints to Young Students of Occultism*," and so we say to you. It is a common notion that occultism is something so visionary, mystical and far from the affairs of everyday life that it is not worth wasting time on. Far from it. Occultism is the essence of common sense—it means common sense, because it means the application of eternal and universal principles to life, the steering your ship by rule and law, not by guesswork. The name may be misleading but the thing itself is not. You are in the world to have occultism knocked into you, and the quicker you learn to follow its precepts the better for you. How many of our correspondents write us: "If I had only known these things years ago how much suffering I should have been spared," or "Since I have learned about occultism life has an entirely new and brighter aspect." The truth shall make you free. Act now. Don't think you haven't time. You can read Mr. Roger's book in an hour, the time you perhaps waste in one day on the newspaper, or in thinking over your misfortunes and nursing your worries. Follow the clues it gives, and before a year has passed you will be snapping your fingers at fate and laughing at yourself for having ever been afraid of life.

A postcard will bring it for a month, or twenty-five cents will buy it.

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"*First Principles of Esoterism*," by Miss Marsland, President of the Center and Editor of THE BULLETIN, is expected to be ready in April. Price, cloth, \$1.00; leather, \$1.25. Order now.

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So let us say—not "Since we know, we love,"  
But rather "Since we love, we know enough."

*Browning: A Pillar at Sebzevar.*

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All masons should read J. D. Buck's "*Mystic Masonry*."  
\$1.50 (.11).

Just Published—

### THE ROSICRUCIAN COSMO-CONCEPTION

or, Christian Occult Science, An Elementary Treatise on  
Man's Past Evolution, Present Constitution  
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By MAX HEINDEL.

An Exposition of Occultism from a Western Standpoint. Price, \$1.15,  
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*Terms for Renting Books.*—Books not on the Free List are rented at five cents a week or fraction of a week per volume (time in transit not counted), and cost of transportation to the borrower. Dues payable on return, except that volumes worth more than two dollars require a library deposit of two dollars (or more at the option of the Librarian), returnable on demand after deducting charges. If you will read the post card application you will see that you must agree to these terms *in advance*. Please save us needless correspondence.

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Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.  
. . . . And the greatest of these is love.—Paul, *The Apostle*.

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As interesting as a novel is Edouard Schure's biographical sketch, "*Pythagoras and the Delphic Mysteries*" (\$1.25). Other books by the same writer are: "*Hermes and Plato*" (\$1.00); "*Jesus, the Last Great Initiate*" (75 cts.); "*Krishna and Orpheus*," (75 cts.) We rent them also.

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Send us the names of your friends. Forty per cent of our books are loaned to those who come to us in this way, so don't think it isn't worth while.

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We are expecting shortly from London a few copies of W. Wynn Westcott's "*An Introduction to the Study of Kabalah*," which we will loan or sell at \$1.25; also a stock of the beautiful Sanskrit classic of Narada, "*An Inquiry into Love*," (35 cts.).

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We cannot kindle when we will  
The fire that in the heart resides;  
The spirit bloweth and is still,  
In mystery our soul abides:  
But tasks in hours of insight will'd  
Can be through hours of gloom fulfil'd.  
*Matthew Arnold.*

TWO BOOKS BY DR. RUDOLF STEINER:  
**The Way of Initiation.**      **Initiation and Its Results**

Price, \$1.00 each, postpaid.

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BY THE O. E. C.

Free List books are not generally included. See terms on another page. These lists will be issued each week and will afford the student an invaluable guide to the best occult literature. Figures in ( ) show cost of transportation one way, but if books are bought they are to be disregarded unless marked (\*).

*Do not ask to borrow these books unless you signify your assent to the terms of loaning.*

*New Thought; Mind Culture (Continued from Feb. 18th).*

Raja Yoga, <i>Ramacharaka</i> .....	1.00	(.10)
Raja Yoga, <i>Swami Vivekananda</i> .....	1.50	(.11)
Life More Abundant, <i>Henry Wood</i> .....	1.20	(.11)
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*Healing, Etc.*

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Methods and Problems of Spiritual Healing, <i>H. W. Dresser</i> .....	1.00	(.07)
Health and Happiness, <i>Rt. Rev. Saml. Fallows</i> .....	1.50	(.10)
The Law of Mental Medicine, <i>T. J. Hudson</i> .....	1.50	(.10)
Hindu-Yogi System of Practical Water Cure, <i>Ramacharaka</i> .....	.50	(.05)
Psychic Healing, <i>Ramacharaka</i> .....	1.00	(.10)
Auto-Suggestion, <i>H. A. Parkyn</i> .....	.75	(.07)
Healing, Mental and Magnetic, <i>R. Dimsdale Stocker</i> ..	.50	(.05)
Experiences in Self Healing, <i>Elizabeth Towne</i> .....	.50	(.04)
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Hypnotism and Suggestion in Therapeutics, Education and Reform, <i>Dr. R. Osgood Mason</i> .....	1.50	(.11)

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What a Young Boy Ought to Know, <i>Stall</i> .....	1.00	(.09)
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What a Man of Forty-Five Ought to Know, <i>Stall</i> ....	1.00	(.10)
What a Young Girl Ought to Know, <i>Wood-Allen</i> ....	1.00	(.09)
What a Young Woman Ought to Know, <i>Wood-Allen</i> ..	1.00	(.09)
What a Young Wife Ought to Know, <i>Drake</i> .....	1.00	(.10)
What a Woman of Forty-Five Ought to Know, <i>Drake</i>	1.00	(.10)

*Science of Breath*

The Law of the Rythmic Breath, <i>Ella A. Fletcher</i>	1.00	(.11)
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Nature's Finer Forces, <i>Rama Prasad</i> .....	1.50	(.08)
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Vegetarian Cook Book, <i>Wachtmeister and Davis</i> .... .....boards, 75 cts., cloth	1.00	(.07)

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A Strange Story, <i>Bulwer Lytton</i> (fiction) .....	.75	(.11)
The Rebirth of Religion, <i>A. S. Crapsey</i> .....	1.50	(.12)

(This List will be continued March 4th.)

## SECOND AND THIRD PORTALS.

And to the second gate the way is verdant, but 'tis steep  
And winds uphill, yea to its rocky top, there yawneeth deep  
A precipice; gray mists o'erhang the rough and stony height,  
While all is dark beyond—and doubts assail him in the night.  
The song of hope is feeble in the pilgrim's heart, his tread  
Less steady grows, and terror hangs, a pall about his head.

Beware of Fear, the black and soundless midnight bat, whose wing  
Between the moonlight of the Soul and thy great goal, will fling  
Its blasting shadow, till it kills the power of thy will  
And stays all further action. Be thou sure of foot, fulfill  
The law of Harmony, 'twixt word and act,—then stones shall bruise  
No more thy feet—the force to injure more, doth karma lose.

Close not thine eyes; for lo, the portal third is drawing near,  
The gate of fortitude and patience sweet. Beware of Fear,  
For if thy hand doth tremble, never will the patient key  
Respond unto thy efforts—fear will rust it unto thee.  
The more thou dost advance, the more pitfalls confront thy feet;  
The light of daring in thy heart alone thy needs can meet.

The more one dares the more he shall obtain. The light shall pale  
Within him as he fears; 'tis as when evening sunbeams fail  
Upon the mountain top and leave behind the darkest night—  
So terror haunts the pilgrim when fear quenches his heart-light.  
Unless he has renounced all selfish thought, this passing frame  
Renounced, and so destroyed the cause, dark shades his soul will  
claim.

For lo, the last great fight, the final war hath taken place  
Between the Higher and the Lower Self. There is no trace  
Of shadows as effects; the Lower Self can fight no more;  
Behold the very battle field is now engulfed in war.  
Thy body is thy slave. And now for Portal fourth prepare,  
The portal of temptations which the *inner* man ensnare.

*Ariel.*

(See H. P. B. "The Seven Portals.")

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

Vol. VI

Friday, March 4, 1910

No. 8



ON SUNDAY EVENING, MARCH 6TH, AT 8:15

THE SUBJECT OF THE LECTURE WILL BE

“REINCARNATION.”

*Public invited.*

Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## THE HEART DOCTRINE.

"Learn above all to separate head-learning from Soul Wisdom, the "Eye" from the "Heart" doctrine . . . the doctrine of the eye is for the crowd; the doctrine of the heart for the elect," says the "Voice of the Silence."

This has ever been the teaching of the Great Masters. The doctrine of the Heart is synthetic; it turns the whole energies of the disciple towards the center and the inner life: for these it cares first of all, because it recognizes that at the center is the life. The doctrine of the Eye, on the other hand, is analytical; it thinks much of the instruments through which the manifestation of life is made possible, and its attention is outward into the mazes of intellect and of phenomena. The teachings of our Order have little to say to students of the first degree concerning "Man and his bodies," but much about the inner fire of his Divine nature, for synthesis leads to creation.

He who would advance must learn to concentrate his forces, and this will not be done by thinking intellectual thoughts, by speaking, or even by reading—but by right action and by feeding the inner light. Those schools which are founded upon head-learning and analytical reasoning do not follow the methods of our Order, for theirs is the "eye" doctrine; and while analysis is good in its place, yet that place is second in the spiritual life, and never first.

In the early days of the soul's awakening, reading and the hearing of lectures will fan the tiny flame: at that stage it will be of great service to the student to talk with those who are more advanced than himself, and their presentation of the subject will open for him new vistas, just as their presence and poise will bring him inspiration, and hasten his development.

But all of these things are scattering and dissipating to his *own* creative forces; they cause him to take in food from without and to spend his own strength in assimilating it, and while this is a very necessary preparation for work, yet it is not work in itself. So let the disciple understand that, though reading and talking and the hearing of lectures are all good, yet Silence is better: for in the Silence the soul grows.

There are therefore two ways of living, the one creative and the other productive—the one synthetic and the other intellectual. Both of these aspects are good, and each has its place in the life of the disciple; creation is however first and must be always predominant: man must be first of all, and above everything else, a creator, for this is his birthright. It is to this end that he has been

so lately endowed with the higher faculties of reason and memory, imagination, intuition, and perception.

The Will acts upon all these faculties. It supplies the initial vibration, and as man learns to use this power and direct it on the higher planes, he brings forth from the realms of the unknown, not material children in his own physical image, but children of his higher nature. Will is the first of powers. It supplies the vibratory force which makes possible any act of creation. The cultivation of the Will is therefore of prime importance to the disciple, and he is taught to lose no opportunity which his outer life offers of stimulating its activity and developing its strength. By an intelligent and active use of the Will, man can steer a straight path through all the difficulties which beset him, neither stumbling nor turning aside even when confronted by problems apparently impossible of solution. He uses the power which he has at his disposal today upon the unpleasantnesses and the obstacles of today, obliging himself to serve when he would rather rule, to work when he would rather play, to love when he would sooner hate, and by these small victories his Will is strengthened and he is able to meet the trials of tomorrow.

Equilibrium in nature is the point towards which all forces tend, and poise is always an outward sign of advancement. It is not always the eloquent speaker or the brilliant writer who is the Great Soul, but the one who is calm and serene at critical moments and at the same time active in serving others. True poise includes something more than an outward calm. It rests upon an inner activity and power to reconstruct, and this quality which is to be seen in all leaders in any field whatever is always the outcome of a concentration of the whole of the past activities and experiences in the present moment. It is the power of bringing up to our assistance all past knowledge and all that wisdom which we have made our own during the whole of our present and former lives. The Will of the true disciple is ever on the alert. Upon every moment he concentrates his attention creating out of the conditions around him a new life in the future and having but one aim—the service of God and of his fellow-men—he is always at peace.

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Those who are interested in the approaching Lecture tour of the President of the Center, Miss A. E. Marsland, during the months of May and June are invited to address their applications for Lectures or Courses of Lessons to

SECRETARY,

51 "THE GLADSTONE," WASHINGTON, D. C.,

as soon as possible, so that the itinerary may be arranged to include, if possible, all places from which requests are received.

## LIBRARIAN AND DOCTOR.

From the standpoint of the physician, which are the best medicines? Not those which taste best, which sell best, or which make one feel good, but those which produce permanently beneficial results. And which are the best books? Not the books which are the most interesting, the most popular, or the most soul-satisfying, nor even those which appeal to the taste of the librarian, but those which work the most enduring effects on the life of the reader. The doctor does not swallow all the drugs he prescribes; he is guided solely by their effects on the patient. Neither does the librarian read all his books; his method, like that of the doctor, is experimental. When hundreds of readers tell him how much more life means to them after reading a certain book he knows that it is a good book, even if it may seem to him a little insipid—he knows that he has the right medicine, and he prescribes it. We want our readers to give us their impressions, for by so doing they are helping us and others. It is for this reason that we recommend the Ramacharaka books. Thousands write us in praise of these books—they hit the point, and hit it better than any others. We have no personal interest in them other than this. We are not associated with any publishers, and no publisher could induce us to push a book we could not recommend on its own merits. To make these books more accessible we loan *Fourteen Lessons* and *Advanced Course in Yogi Philosophy* free for one month—a post card will bring them—while *Raja Yoga*, *Gnani Yoga*, *Mystic Christianity*, *The Inner Teachings of the Philosophies and Religions of India* and *Psychic Healing* are rented, all with option of purchase. To make it easier for you to own these books, we give the BULLETIN free for six months to any purchaser requesting it, the price being \$1.00 on direct orders and \$1.10 on books already borrowed.

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Charles Johnston's translation of the BHAGAVAD GITA, with Introduction and Commentary, is the edition of this famous classic which we especially recommend to American readers. In importance it is to be placed side by side with the New Testament. \$1.00 (.10.) Sold or loaned.

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He who with love gives Me a leaf, a flower, a fruit, or water, this gift of love I accept from him who is self-conquered. Whatever thou doest, whatever thou eatest, whatever thou offerest, whatever thou givest, whatever penance thou doest, O son of Kunti, do it as an offering to Me.—*Bhagavad Gita*; ix. 26, 27.

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Hudson's "*The Law of Psychic Phenomena*" (\$1.50) continues to be one of the best books on psychical research. A more comprehensive book is Myers' "*Human Personality and Its Survival of Bodily Death*," abridged (\$3.00); the last requires a deposit.



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We print this week a selection of titles from our Free Mailing List, including the list of twenty-two books which we recommend to beginners. The complete list may be had for the asking. These books are sent postpaid to any one asking for them without obligation other than their return postpaid within one month after receipt, or in place thereof the price in cash.

It is this list which has brought occultism to the attention of hundreds of thousands of readers, and which has made the Oriental Esoteric Center known everywhere. We shall be pleased to supply copies to those who would like to distribute them among their friends.

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Many of our friends consider "*The Great Work*," by T. K., the best introductory book on occultism. Being written by a lawyer, it appeals especially to those who prefer argument to direct statement. We know many whose lives have been completely revolutionized by reading it. We sell it (\$2.00) and loan it, as well as the companion works, "*Harmonics of Evolution*" and "*The Great Psychological Crime*."

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Then life is—to wake, not sleep,  
Rise and not rest, but press  
From earth's level where blindly creep  
Things perfected, more or less,  
To the heaven's height, far and steep.

Where, amid what strifes and storms  
May wait the adventurous quest,  
Power is Love—transports, transforms  
Who aspired from worst to best,  
Sought the soul's world, spurned the worms'.

*Browning; Reverie*

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Ask for books on a post card or a separate slip of paper.

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### *Miscellaneous Books (Continued from February 25th.)*

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Letters from the Teacher of the Order of The 15, <i>F. Homer Curtiss</i> .....	1.10	(.07)
Essays, <i>Ralph Waldo Emerson</i> , 2 vols.....each	1.25	(.07)
On Life After Death, <i>Gustav T. Fechner</i> .....	.75	(.05)
Auras and Colors, <i>J. C. F. Grumbine</i> .....paper	.50	(.03)
Clairvoyance, <i>J. C. F. Grumbine</i> .....	1.50	(.06)
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Of the Love of God, <i>St. Francis de Sales</i> .....	1.00	(.06)
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Doctrine of the Heart (extracts from Hindu letters).....	.50
The Ocean of Theosophy, <i>Judge</i> ..... paper, .50; cloth	.75
Invisible Helpers, <i>Leadbeater</i> .....	.50
First Steps in Theosophy, <i>Mallet</i> , illustrated by colored plates.	.75
Buddhist Catechism, <i>Olcott</i> .....	.40
Bulletins of The Oriental Esoteric Center, 1907, 1908, 1909.....	.75
The Science of Breath, <i>Ramacharaka</i> (paper, 50 cts.).... cloth	.75
Man's Place in the Universe, <i>Scott-Elliott</i> .....	not sold
The Spirit of the Upanishads (selections).....	.50
In Tune with the Infinite, <i>Trine</i> .....	1.25
What all the World's A-seeking, <i>Trine</i> .....	1.25

## DISCIPLESHIP.

Legend there is a princess fair who dwelt in Eastern clime,  
Growing awearied with the world, sought out the Truth sublime ;  
So to the sacred precincts she approached with all her train.

"Wait," said the sage, "My child, thou art not ready yet! Remain  
Out in the world of pleasure till thy will has stronger grown."

"I am prepared," she answered, "and must enter!" Then alone  
Into that narrow portal she advanced ; —her retinue  
Sounding loud lamentations, turned toward home, was lost to view.

Doffing her rich apparel, she in coarsest robe was dressed ;  
Stripped were her jewelled fingers ; all the wealth that she possessed,  
Diamonds and gold, were in a mortar placed and crushed to dust ;  
Sad was her heart, but still the world had stirred her deep disgust—  
Filled with her new-found faith, for many days she did each task,  
Menial to the utmost tho' her duties ; all might ask  
Service in lifting, scrubbing, toiling—none could she gainsay ;  
Soiled tho' her hands and sullen tho' her heart, she must obey.

Seeing dissatisfaction in her face, the first Guru,  
He of the Personality, approached and said : " 'Tis true  
Out in the world your wealth of golden hair was like a crown—  
Here it is useless, hinders, wastes your time, should be cropped down  
Close to your head." Reluctant yet consenting, she was shorn  
Bare of her golden tresses ; then she pondered, sad, forlorn ;  
"Gone was her wealth, her beauty, and the world that kissed her hand  
Never would know the princess of that proud and haughty land!"

It was arranged her work should take her through a chamber where  
She should perceive herself by chance within a mirror there.  
Shocked and aggrieved, with lamentations she bewailed her woe,  
Uttered denunciations of the Master! She must go  
Straight to his presence and demand from him her quick release!  
She was conducted to him. "Peace, my child," he blessed her,  
"Peace!"

Thou shalt depart with morrow's dawn, but go and sleep to-night ;  
Thou wast not ready for the trial ; then sleep, await the light."

Radiant broke the morrow on a world the princess knew ;  
Close by her bed her royal robes were full displayed to view,  
There were her pounded jewels, all restored, with added fire!  
While with new beauty grew her golden hair—her heart's desire!  
Some she had served, assisted her, and all paid homage great  
As they escorted her with pomp unto the entrance gate ;  
"Princess!" the Master hails her, while her retinue rejoice!  
"Princess," but not "Disciple," self, not service, now her choice.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

Vol. VI

Friday, March 11, 1910

No. 9



ON SUNDAY EVENING, MARCH 13TH, AT 8:15

THE SUBJECT OF THE TALK WILL BE

"JUDGE NOT."

*Public invited.*

Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## THE INITIATES OF THIBET

In the very heart of Asia, among the heights of the Himalayan plateaux, there exists in Thibet a wondrous civilisation, differing in every way from our own, inasmuch as it is the outcome of the development of the spiritual nature of man.

The beings who dwell in the cities and monasteries of this region, unknown to the rest of the world, are highly evolved men, or Adepts, who are practically omniscient so far as the laws and conditions of our own solar system are concerned. They understand not only the ultimate working of these laws, but also the principles and causes lying back of physical life. Matter, life and movement are capable of being manipulated by them in thousands of different ways which would cause astonishment to an ordinary person.

The high state of development which they have attained has been the fruit of ages and ages of experiences similar to our own as well as higher, and entitles them to advancement beyond earthly conditions.

Of their own free-will, however, these Masters of Compassion have chosen to remain in touch with humanity, in physical incarnation, that they may aid in its evolution.

High above the turmoil, clothed in the subtler glorious body which is their instrument of expression on these planes, they have very little outer resemblance to man, as we know him; and yet "They have been as we." How many aeons of ages has the Master passed in arriving at the height on which He now stands? For He was once, in the far-off mist of forgotten universes, as we now are: a Lanu, following the light.

From this center of activity the "Heart of the Earth," as it is sometimes called, there issue the commands which provide for the welfare of man and carry him onward and upward; hence, swift-winged messengers bear the light of hope to troubled souls, and feed with a stream of life and power the feeble and the strong, in proportion as they are able to bear it and according to their needs.

These Great Souls have passed through the experiences in which we now struggle, and have been victorious over them; therefore They can understand our problems and give us aid. Sometimes even, though rarely, They can, and do, take up the body of flesh, which They have discarded, and speak face to face with the disciple.

Some, there are, who are sent out to live in the world as ordinary men, and some are banded together secretly in small groups in different parts of the world, working in unison for the raising of the heavy clouds of materialism which blind us with their haze of doubt and scepticism.

They live secluded, and for the most part in the communities in Thibet, working on the high spiritual plane, in conditions which it would be hard for us to imagine, and which would afford us, if we could visit Them, a practical manifestation of Their wonderful powers. They are no longer bound by the limitations of time or space; They live in the Great Silence, for speech is unnecessary to Them, while the lesser problems of the human life, light, clothing, food, heat—are solved by Their practical knowledge of the resources that nature holds out to him who knows the secret of the atom and can take from the air that which he needs for the support of whatever body he may require to use. The light radiating from the presence of one of these Great Souls is as that of the Sun—it gives light to himself and to those around.

They live secluded, we have said, yet they are not inaccessible to the one who has evolved the necessary moral qualities to raise him to the level where he can understand and profit by Their teachings—unselfishness, justice and true knowledge, compassion, love and Divine Wisdom, these and kindred virtues are required of him who would tread the path of Initiation. Nor is it necessary for the aspirant to travel to the Orient to seek these higher teachings, for the required preparation must be made where he finds himself in the world—and just so soon as this is completed and he is capable of serving the race, at once he is advanced by the Master who is guiding him and is given every opportunity of proving his strength. Not a moment is lost for great is the need of pioneers!

From time to time, according to the great cyclic law, this brotherhood sends forth into the outer world one of Their number, to incarnate among men and guide the stumbling footsteps of humanity. Born as a little child He lives a few years among us, unrecognized by the great majority, but doing His Father's work: teaching Divine truths in simple language to the poor and humble, living the Christ-life as an example, and giving His life, if need be, so as to set free a great pent-up flood of blessing to water the earth.

Such were the four great Nirmanakayas, or Redeemers, of the past: Rama, Krishna, Buddha and the Lord Issa, or Jesus. With the present New Era, we are taught to look again for a new Great Teacher in our own days Who will bring the reign of peace; so that

HE WHO FEELS HIS HEART BEAT PEACEFULLY, MAY HAVE PEACE.

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Those who are interested in the approaching Lecture tour of the President of the Center, Miss A. E. Marsland, during the months of May and June should address,

SECRETARY,  
51 "THE GLADSTONE," WASHINGTON, D. C.

## NARADA SUTRA—AN INQUIRY INTO LOVE.

Who was Narada? Sanskrit literature is full of references to him, for which the reader may be referred to "The Secret Doctrine." When the sons of Brahma were ordered to create men, "They went, each on his allotted Land; Seven of them, each on his Lot. The Lords of the Flame remain behind. They would not go, they would not create" (Stanzas of Dzyan). For this act of disobedience they were compelled to incarnate as men. Narada was one of these. "The first and foremost adept of this Kalpa, his mission is to spread occult knowledge . . . His sphere of action is Triloki (the three worlds), and the dwellers of Bhur, Bhuvar and Svar alike respect him. He is the universal councillor, even of the highest Devas and of the highest Rishis. His constant mission is the good of the Universe." He has been called the messenger of the gods, and it was by him that the Mahabharata and Ramayana were supposed to have been inspired. In the Bhagavata Purana, speaking to Vyasa, the writer of the Mahabharata, he says of himself that in a former incarnation he was engaged as a boy in the service of some yogis: "There, day by day, I heard heart-ravishing episodes of Krishna, by the favor of those yogis who used to sing them. And so hearing these, word by word, through my reverence, my intense love arose for Him-Whose-Glory-is-Loving. Then arose in me, who had gained a passionate longing for Him-the-Glory-of-Love, the unshaken conviction by which I perceived that this universe appearing as real and unreal is created by my own illusive power, who am (in reality) the Supreme Brahman."

However much or little of the accounts of Narada may be believed, he may be regarded as the great exponent of that love, which whether directed towards God or towards a fellow mortal, is characterised by devotion, renunciation and service, as distinguished from passion; the love which desires only to give, not to receive. We may not be able to say who was the writer of the eighty-four verses comprised in the "Narada Sutra," and it is a matter of no importance whatever, for they speak for themselves, being full of that simple and yet most profound philosophy which sooner or later must become the common creed of mankind. As it says (sutras 72, 73):

*Amongst them no distinction is to be made of caste, learning, beauty, birth, wealth, occupation.*

*Because they are His.*

The "Narada Sutra" should be read and studied by every one who thinks that the Hindu religions are wholly intellectual, and that the Law of Love is the exclusive monopoly of Christianity and of the West, and even to those who know better its study is to be recommended. We shall quote many of the Sutras in the BULLETIN from time to time: meanwhile Mr. Sturdy's translation, with commentary, has been placed on our Free Mailing List, and may be borrowed for the asking. The price is 35 cents.



## THE BHAGAVAD GITA—THE SONGS OF THE MASTER.

Translated into prose by Mrs. Besant and into verse by Sir Edwin Arnold under the title of "The Song Celestial," the Bhagavad Gita has long been on our Free Mailing List, and is one of the twenty-two books whose study is recommended to beginners. "The Song Celestial" will appeal to those to whom poetry conveys more than prose. While we have no criticism to make of the version of Mrs. Besant, we have long felt, and our observation as librarian-doctor has shown us, that for the average reader a book written in another age, for another race and in terms of an unfamiliar philosophy needs an introduction. We have several translations of the Gita on our lists, with commentaries, but these commentaries are mostly written from the Hindu standpoint and in terms of Hindu philosophy and are not always refreshing reading for a beginner and an occidental.

For this reason we have decided to place on our Free Mailing List the translation of Charles Johnston. Mr. Johnston is well known as an excellent Sanskrit scholar, a writer on oriental philosophy and a retired member of the Indian Civil Service. His translation is preceded by an admirable general introduction and a special commentary on each book, specially fitted for the western reader. Unlike most translators, to his credit be it said, Mr. Johnston does not require from the student a knowledge either of Sanskrit or of Indian philosophy—there is scarcely a Sanskrit word in the whole book—and the swallowing of a glossary is entirely needless as a preliminary to its study. This gives to the text an appearance extraordinarily like English, a fact which may not recommend it to those, and they are many, with whom uncouth words take the place of ideas, but which will aid and comfort the beginner, to whom we wish to introduce the book. We quote the opening lines of the Introduction, merely adding that the Bhagavad Gita is a portion of the great Indian epic, the Mahabharata, and that it contains the sayings of Sri Krishna, "The Lord of Love," who is to India almost precisely what Jesus is to the western world. Innumerable parallels may be drawn between the Gospel of Christ and the Gospel of Krishna; fundamentally they are one, yet each fills out and supplements the other. The Bhagavad Gita throws much light on the New Testament, and every open minded student should study both equally.

Mr. Johnston says: "The Bhagavad Gita is one of the noblest scriptures of India, one of the deepest scriptures of the world. It is rich in beauty and full of poetic power. The characters stand out in heroic grandeur, in the midst of a splendid setting of martial valor. The figures of Arjuna, very human in despondency and doubt, and of Krishna, majestic, resolute, persuasive, are clear, living, of universal truth. Another side, the Bhagavad Gita is full of inspiration, of religious devotion, of keenest insight into the heart of man. The

conflict of motives that beset human action, the clinging fetters of selfishness which check us in the path to the immortal, the subtle evasions of the lurking whisperer in the heart: all are clearly seen and vividly revealed. Yet, withal, the claims of abstract thought are not forgotten; every stage of Indian philosophy, every shade of logic and metaphysics, is given its place; and many practical suggestions are put forward, touching the problems of Indian politics and history, hints as valid to-day in human affairs as they were two thousand years ago."

We earnestly recommend the Bhagavad Gita to our students, even to beginners. The price of the Johnston translation to those who wish to order it or to retain borrowed copies, is one dollar.

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As birds and deer do not approach a burning mountain, so sins never approach those who know Brahman.

*Maitrayana-Brahmana-Upanishad; vi. 18.*

## RECENT ADDITIONS TO THE LIBRARY.

(*Figures in brackets—transportation to be paid by borrower.*)

Narada Sutra, an Inquiry into Love. Translated from the Sanskrit by *E. T. Sturdy*. 1904. xxi, 64 pp. 35 cts. Free List.

Ancient Mystic Oriental Masonry. By *R. Swinburne Clymer*. 193 pp. \$1.50 (.08).

Lectures and Addresses in India. By *Swami Abhedananda*. xx, 208 pp. 82 cts., postpaid (.07).

Vedanta and Sankhya. By *Swami Vivekananda*. 1904. 114 pp. 38 cts., postpaid (.03).

Epistles of *Swami Vivekananda*. 1906. 33 cts., postpaid (.03).

Solar Biology, a Scientific Method of Delineating Character, Diagnosing Disease, etc. By *Hiram Butler*. 15th edition. xxx, 288 pp., with Positions of the Moon and Planets from 1820 to 1911. \$5.00 (.26).

Clairvoyance. By *J. C. F. Grumbine*. 1904. 148 pp. \$1.50 (.05).

A Strange Story. By *Edward Bulwer Lytton*. 537 pp. 75 cts. (.11).

Thoughts on the Bhagavad Gita. By *A. Brahmin*. 162 pp. \$1.25 (.07).

The Bhagavadgita, Sanatsugatiya and Anugita. Translated by *K. T. Telang*. Sacred Books of the East, vol 7. 1908. 442 pp. \$2.75 (.16).

The Dhammapada, translated by *F. Max Mueller*, and The Sutta-Nipata, translated by *V. Fausboell*. Sacred Books of the East, vol. 10. lxiii, 96 pp; xvi, 208 pp. \$2.75 (.16).

The Sacred Laws of the Aryas. Transl. by *Georg Buehler*. 2 vols. Sacred Books of the East, vols 2, 14. xlviii, 314; xlv, 360 pp. each. \$2.75 (.16).

The Minor Law Books. Transl. by *J. Jolly*. Part I. Sacred Books of the East. Vol. 33. xxiv, 396 pp. \$2.75 (.19).

The Vedanta-Sutras, with Commentary by *Sankarakarya*. Transl. by *G. Thibaut*. Pt. 2, 508 pp. \$3.25 (.20); pt. 3, 800 pp., \$6.25 (.28). Sacred Books of the East, vols. 38, 48.

The Institutes of Vishnu. Translated by *J. Jolly*. Sacred Books of the East, vol 7, xxxix, 311 pp. \$2.75 (.15).

The Brotherhood of Healers. By *James Macbeth Bain*. 1906. 57 pp., 50 cts. (.05).

Graphology; How to Read Character from Handwriting. By *Clifford Howard*. 1910. 215 pp. 50 cts. (.06).

The Brain Behind the Pen; Twelve Lessons in Graphology. By *E. M. Hall*. 46 pp. \$1.50 (.04).

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If you do not know what to read, ask the Librarian. If you can't wait for a reply, ask for Rogers and Ramacharaka.

## THE FOURTH PORTAL.

Before thou canst approach the middle portal, Gate of Woe,  
Thou must have mastered all the mental changes, and laid low  
The army of thy thought sensations that, unasked, entwine  
And, subtle and insidious, creep in the Soul's bright shrine;  
If thou wouldst not be slain by them, then thou shouldst harmless  
    make  
Thy own creations, children of thy thoughts, who life would take.

Go forth and study well the fulness of the seeming void,  
The voidness of the seeming full, else thou wilt be decoyed.  
Look deep, Aspirant fearless, in the well of thine own heart,  
And answer: Knowest thou of Self the powers?—thou who art  
Perceiver of the swarming shadows which thy way have crossed?  
Dost know thy powers, Pilgrim? If thou dost not,—thou art lost.

The lightest breeze of passion or desire may gain control  
And stir the steady light upon the pure white walls of Soul.  
The smallest wave of longing or regret for Maya's toys  
Illusive on the highway of sensation,—peace destroys;  
A thought as fleet as lightning flash towards pleasures that are done  
Shall forfeit thine admission thro' the portals thou hast won.

For know that the Eternal knows no change. Exacting, stern  
The Law that locks this portal! He who masters it, must learn  
Indifference to pleasure as to pain;—and thou must be  
In mind and in perception, from all killing action free.  
Thou hast to saturate thyself with pure Alaya bright,  
Be one with nature's Soul-Thought; fix thy gaze on its true light.

All is impermanent in man except this crystal ray,  
A beam of light immaculate within his form of clay.  
This beam, Alaya's essence, is thy Self, thy true life-guide,  
The Watcher, Silent Thinker, whom thy lower self denied;  
Thy Soul cannot be hurt but through thy erring body's sin;  
Control and master both and thou art safe, without, within.

*Ariel.*

(See H. P. B.—“The Seven Portals.”)

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Vol. VI

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No. 10

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ON SUNDAY EVENING, MARCH 20TH, AT 8:15  
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"SOME EXAMPLES OF THE APPLICATION BY  
STUDENTS OF THE TEACHINGS OF THE O. E. C."

*Public invited.*

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Act of March 3, 1879.

## THE HALL OF LEARNING.

"Out of the Silence that is Peace, a resonant voice shall arise. And this voice will say: It is not well; thou hast reaped now must thou sow. And, knowing this voice to be the Silence itself, thou wilt obey."—*Light on the Path*.

We have learned that the wonderful calm that follows the "storm" will not be ours until we have passed through the storm of life. In the glory of the calm which comes, after the storm is over, the illumined soul is apt to forget his practical work in the world. It is not long, however, that he is allowed to forget, for the Voice of the Silence, the Voice of his Higher Self, reminds him that the knowledge that he has gained is his, only that he may manifest it in service to humanity by radiating to others inspiring thoughts and doing deeds of love.

The man who has had an illumination of Spiritual consciousness is a changed being, but this does not mean that we are overpowered by his superiority. The greatest souls are the humblest and the least obtrusive. We simply feel the peace and poise in the atmosphere about this soul. He radiates a different quality of thought from that of the average man.

There are three stages of development in the spiritual and mental life of the race—the unawakened, the awakened, and the enlightened. In this last stage of unfoldment we see things as they are and not as they *seem*. We are charitable, with all that charity involves. We realize that there is no evil in and of itself, but only different degrees of good. We realize that every desire expressed by man, however evil it may from a relative standpoint seem to be, is but the soul's reaching out for peace, for happiness, for the good, which is God. After many a struggle, through many illusions, the desires of the soul become purer and higher until through the unfoldment of consciousness, the realities of life are revealed, and the goal is in sight for which the soul has been blindly searching.

We cannot help a brother by condemning his method of finding God, nor by trying to force him to use our method of finding God. Indeed, we shall delay his progress, if we judge him at all. His method of progress toward the Light which we are following, is in accordance with his unfoldment of consciousness, and we cannot help him by trying to force upon him what he is not ready to receive. What we can do is to hold a patient prayerful attitude toward him, trusting that he will be guided by Those Who Know what is best and asking that we may be permitted to help him to gain a little glimpse of the Light, which he is unconsciously seeking.

Thou who art now a disciple, able to stand, able to hear, able to see, able to speak, who hast conquered desire and attained to self-knowledge, who has seen thy soul in its bloom and recognized it, and heard the Voice of the Silence, go thou to the Hall of Learning and read what is written there for thee."—*Light on the Path*.

The consciousness of the real self gives us confidence and leads to the attainment of that mental poise, which is a combination of the qualities of peace and power.

The disciple speaks with the inspiration of the Spirit. He never argues; he is a good listener, is observant, and above all he is humble, because he realizes that his higher self is in manifestation using his personality as an instrument of expression. The farther he advances the humbler he becomes, and the more earnest is he in his efforts to make of himself a more perfect instrument for the Master's use.

"Understand that from within comes the only true guidance."

The Light which we are seeking is within ourselves, and until we have found the light within we cannot expect to find it elsewhere. Teachers and friends can only point out to us the way. Another's light on a great truth may help us to find our own light, but when we have a full realization of the guidance which is for all, and have learned to rely implicitly upon it, we shall no longer need earthly teachers and guides. As, however, that time is not yet at hand for many of us, let us aim to be used as instruments through which a little peace, a little joy, a little comfort, a little encouragement may reach the souls about us. Only that knowledge comes to us which we can receive, assimilate, and radiate to others.

When we have developed to the point where we allow the spiritual mind to flow freely through the conscious mind we may say that we have entered the hall of learning. All knowledge will be accessible to us when we have reached this stage of development, but the unfoldment of our consciousness will still be very slow and gradual.

To enter the hall of learning we must take the receptive attitude of mind, be as little children in faith, and "Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air."

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Those who are interested in the approaching Lecture tour of the President of the Center, Miss A. E. Marsland, during the months of May and June should address,

SECRETARY,  
51 "THE GLADSTONE," WASHINGTON, D. C.

## PASSING IT ON.

Our library lends thousands of books each month at no cost to the borrower other than the return postage. We have brought the first knowledge of occultism, the first glimpses of new ideals and of a higher life to many thousands of people who would otherwise have been without them. We are often asked how we can afford to supply the books, pay the postage one way and make no charge for their use. The answer is brief, we can't. The borrower can buy the book if he wishes. Experience has shown that about one book in nine is bought; the others are returned. The outgoing postage is about 8 per cent of their value. It must be clear then that the small profit of the sale of the books does not begin to pay the postage, to say nothing of clerical work and the first cost of the books, and that the library must be supported from other sources. The costs are met partly from sales, partly from rentals, and partly from voluntary contributions. With regard to selling books we want to impress on our friends who are book buyers that by buying their books from us they will not only get them as promptly but also as cheaply, often more cheaply than they can buy elsewhere, and that the profit does not go to the private uses of any one, but to maintaining the loaning system. At no extra cost to themselves they can help us by ordering their purchases from us.

Business is business, and we wish to place the selling of books on a strictly business basis—the giving of an equivalent for money received. But the free loaning of books is not business; it is philanthropy; it is done only to help others. He who reads a book which gives him new ideas which modify his life for the better, which make him stronger or a better citizen, has incurred an obligation, a debt, which it is incumbent on him to meet sooner or later. In the moral world, just as much as in the material world, a debt must be paid—there is no possibility of evasion. He who receives and does not give may think he is escaping free, but he is not. Nature requires payment, and that which is not made voluntarily is exacted in the form of loss of self-respect, the growth of selfishness, a dwarfing of generous impulses, and other forms of spiritual degeneration and ossification. The equivalent of the material food must be rendered in work or the man suffers from gout and liver complaint; the equivalent of spiritual food must be given or the soul suffers from spiritual gout and spiritual liver complaint. He who is a miser in spirit is like him who is a miser with regard to worldly goods.

And so we say, "Pass it on." You can pass it on by making such contributions to our work as seem to you appropriate and according to your means. We accept the smallest. Ten cents given to the library will place in the hands of a brother man a book which may be for him, as it has been for you, the starting point of a new life. If you cannot do that, you can at least loan the books to your



friends, get them interested, and send us their names. And if you have not a friend in the world to whom you dare mention the subject you can at least pass it on by making the world brighter by smiling instead of frowning; you can use the lung and tongue power you are now wasting in berating fate in saying kind and cheerful words; you can wear a broad face instead of a long face; you can stop criticising your associates, can love your enemies and look for that divine spark which in them shines as brightly behind the veil of Maya as it does in you; you can keep the windows of your own soul washed and so enable your light to shine before men. In all of these ways you can "pass it on."

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*Hints to Correspondents.*—Talk on one sheet; book business on another. Ask for loans on a post card or slip of the same size. Give your express address. The librarian (there are twelve of him) sometimes makes mistakes,—and so do you.

## THE CHANGING WORLD—A NEW BOOK BY MRS. BESANT.

To those of us who trace back our birth into a new world of thought to "*The Ancient Wisdom*," "*The Path of Discipleship*," or others of the older books of Annie Besant, the appearance of a new book by her will always be an event. It is to be regretted that since her appointment as president of the Theosophical Society her duties seem to make it impossible for to write books, and for some time past we have had only collections of lectures. The latest publication, under the title, "*The Changing World*," consists of fifteen lectures given in London in 1909, eight being before the public and seven before theosophical students. The lectures deal in part with present social conditions, from the theosophical standpoint, and in part with the future, under the titles, "*The Coming Race*," "*The Coming Christ*," "*The Place of Theosophy in the Coming Civilization*," "*The Sixth Sub-Race*," and "*The Immediate Future*." The book is full of thought, which should be remembered. Speaking of "*The Coming Christ*," she says: "Develop in yourselves the Spirit of the Christ, and then at His coming you shall recognize His beauty. Learn compassion, learn tenderness, learn good thoughts of others than evil, learn to be tender with the weak, learn to be reverent to the great, and if you can develop those qualities in you, then the coming Christ may be able to number you among His disciples, and the welcome that the earth shall give Him shall not again be a cross."

We supply "*The Changing World*" at \$1.50, or loan it on the usual terms.

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Send for our free mailing list.

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Miss Marsland's book, *First Principles of Esoterism*, will be ready in April or May.

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Most of those who borrow from us Max Heindel's *Rosicrucian Cosmo-Conception* keep it and remit the price, \$1.15. Hardly a borrowed copy has been returned.

If you want Charles Johnston's translation of the *Bhagavad Gita* please so specify. It is on the free mailing list.

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If you want instruction you cannot do better than become a corresponding member of the Center. For one dollar a year, or one dollar and a half in countries to which postage is five cents, you can get our lessons and have the privilege of personal correspondence with regard to them. Nearly all of our first year members have renewed and many of them have become warm personal friends. Address the Secretary or Librarian, as may be convenient.

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Next to the Ramacharaka books and *Hints to Young Students of Occultism* Steiner's *Way of Initiation* and *Initiation and its Results* and Max Heindel's book are the most popular at present.

### THREE BOOKS BY SWAMI PARAMANANDA.

To our many readers who are admirers of Swamis Abhedananda and Vivekananda we wish to express our deep appreciation of the following books by Swami Paramananda, the brilliant Hindu teacher now lecturing in Washington (at Vedanta House, 1808 Kalorama Road):

*The Path of Devotion*: Contents; Devotion; Purity; Steadfastness; Fearlessness; Self-Surrender. (Cloth, \$1.00; paper, 50 cents.)

*Vedanta in Practice*: Contents; The Need of Spiritual Life; Right Discrimination; Building of Character; Power of Concentration; Self-Realization; Selections from the Upanishads. (Cloth, \$1.00.)

*The True Spirit of Religion is Universal, and Idols and Ideals*. (One volume, paper, 30 cents.)

They can be bought or rented from the library.

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Do not ask for books not on the free mailing list without signifying in advance your assent to the terms of rental.

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We have made special arrangements for promptly importing books published in England, and shall be glad to make quotations on books not listed or kept in stock in this country.

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Thy right is to the work, but never to its fruits; let not the fruit of thy work be thy motive nor take refuge in abstinence from works.

Standing in union with the Soul carry out thy work, putting away attachment, O conqueror of wealth; equal in success and failure, for equalness is called union with the Soul.—*Bhagavad Gita*, II, 47, 48.

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Was it for mere fool's play, make believe and mumming,  
So we battled it like men, not boylike sulked or whined?  
Each of us heard clang God's "Come!" and each was coming:  
Soldiers all, to forward-face, not sneaks to lag behind!

How of the field's fortune? That concerned our Leader!  
Led, we struck our stroke nor cared for doings left and right:  
Each as one his sole head, failer or succeder,  
Lay the blame or lit the praise: nor care for cowards: fight.

—*Browning; Ferishtah's Fancies*.

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*The Story of Atlantis*.—The Atlanteans used flying machines and were more "civilized" than we are. Buy or borrow  
Scott-Elliott; *The Story of Atlantis*. \$1.25 (.09).  
Kingsland; *A Child Story of Atlantis*. 50 cents (.04).  
Phylos; *A Dweller on Two Planets*. \$2.00 (.15).

## THE FIFTH PORTAL.

Thou hast removed pollution from thy heart, and bled it free  
From human passions and impure desire; thy golden key  
Has opened the fourth portal—but thy task is not yet done:  
Build high the wall that shall hedge in the Holy Island won!  
A sense of pride would mar the work—build strong to stem the tide,  
The dam that will protect thy mind from self-complacent pride.

The rush of battling waves that mount and beat thine island shore  
From great World Maya's Ocean, may engulf the isle once more.  
Thou art the deer, thy thoughts are hounds that weary and pursue  
His panting progress to the stream of life. Then woe unto  
The deer that is o'ertaken by the barking fiends enflamed,  
Before he reach the Vale of Refuge, "path of knowledge," named.

Till then, a task far harder still awaits: thou hast to feel  
Thyself ALL-THOUGHT, exile all thought—thy soul in silence seal.  
Thou hast to reach that fixity of mind in which no breeze  
Can waft an earthly thought within, and, purified from these,  
The shrine must of all action, sound, or earthly light be void;  
E'en as the butterfly by frost, so thought must be destroyed.

'T is written—"Ere the golden flame can burn with steady light  
The lamp must stand well guarded, free from wind." The jet, tho'  
bright,  
Exposed to shifting breeze will flicker, shades deceptive cast,  
The Mind-Soul may become as a mad elephant at last  
That rages wild, mistaking forest trees for living foes,  
And dies while dancing shadows on the rocks receive his blows.

Beware lest in the care of Self vast knowledge pass thy Soul.  
Beware, lest in forgetting Self, thou lose thy mind control.  
Beware of change, thy greatest foe—in viscous swamps of doubt  
'Twill throw thee back. Yet charge again! and yet again! Drive out  
Thy foes—ambition, anger, hatred, shadows of desire—  
E'en though thy life blood flows and thou, thyself, must needs expire.

Remember, thou that fightest for man's liberation, each  
Sad failure is success, and each sincere attempt shall reach  
Reward in time. The holy germs that sprout and grow awhile  
Unseen in the disciple's soul, wax strong at each new trial;  
Their stalks may bend like reeds, but never break; they grow secure  
And when the hour has struck they blossom forth, serene and pure.

—Ariel.

(See H. P. B., "The Seven Portals.")

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

Vol. VI

Friday, March 25, 1910

No. 11



ON SUNDAY EVENING, MARCH 27TH, AT 8:15

THE SUBJECT OF THE TALK WILL BE

"FATE AND DESTINY."

*Public invited.*

Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## THE SYMBOL OF THE ORDER

Many questions are constantly addressed to us on the meaning and significance of the symbol that appears on page I of the BULLETIN, some of which we will try to answer.

The symbol taken as a whole is what is called a Pantacle, or a group of symbols so applied to each other as to represent, together, a great truth.

When an Initiate, or some other great soul wishes to express truths, known to himself, but beyond the grasp of the ordinary man of his period, he makes use of such a combination of symbols as the above, a pictorial pantacle of figures interlaced, each of which stands for one aspect of the idea to be represented.

The Sphinx, the Pyramids, and all the great temples of ancient civilizations were symbols, in form, of the ideas taught by their founders.

The Sphinx symbolizes the whole life of the disciple, the mysteries of Initiation, the secret of the law of vibration, and other great truths—the knowledge of one of which opens the way to the discovery of another.

“Know, will, dare, keep silence,” say the head, claws, flanks and wings of the Sphinx, which is at once the symbol of unity and of diversity—thus pointing us to the origin of all error and the solution of all the problems of our human life. For however necessary it may be for the disciple to examine and analyse the diversities of the outer world that surrounds him, yet his path must be ever towards unity.

The future Initiate, troubled as to the course to be pursued in his life, interrogates the Sphinx, and the Sphinx answers him:

“Consider me,” he says, “I have a human head, the seat of science and of wisdom, as you may know by the symbols of the Initiate that adorn it. Science guides my course in life; but alone she would be but a feeble helper. So I have the claws of the lion on my four feet; I am armed for action; all make way for me, to right and to left, before and behind—nothing can stand against daring when it is backed by science.”

“But these claws would not be so strong or powerful if they were not set in the strong flanks of an ox. Once I have undertaken a course of action, I pursue it laboriously, with the patience of the ox who traces the furrow. And in moments of weakness, when I am face to face with despair, when my brain fails me and my head is not strong enough to direct my being, then I rise, spreading my eagle’s wings, and upward I fly into the domain of intuition. I read in the great heart of the universe the secrets of life, and, refreshed, I return in silence to my task.”

“Obey my counsel and thy life will be pure, just and good.”

Here is one of the most evident interpretations of this renowned symbol; let the disciple meditate upon it and prove it true in his life experience, and a further and more profound meaning will become clear to him; for there is no limit to the depth of the wisdom to be gleaned from this study. The Sphinx is one of the signposts set up by the wisdom of the past to awaken the soul of the sleeper of today and point him to the way of truth.

The Pantacle of the New Era entered upon by our world and humanity in the year 1898, is another of such burning torches, destined to light us to a higher civilisation and a more peaceful dispensation. As portrayed in the escutcheon of our Centers, appearing on page 1 of the present issue of the BULLETIN, it shows the destiny and evolution of the earth and of humanity during the new Augustan era.

We see the blue serpent raising its head, as knowledge becomes wisdom; the Tau, the hermetic symbol of perfection; the U, or Lingam, representing regeneration and purity; the earth below and the dazzling star of love, or macrocosmic cohesive force and the sun of universal life, above—all pointing to great truths to be read from the pages of the book of life as the race advances and the slumbering soul awakens to its true destiny.

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### ORIGINALITY

(Extract from the Bulletin of the Young Peoples' Section of the O. E. C. at Elgin, Ill.)

Originality does not consist in thinking away from man, but rather in thinking toward truth, toward fact, toward reality. To differ with others does not make one original. It makes one simply odd. Oddity is mere divergence of opinion, a falling out to the right hand or the left. Originality is the difference of the one from the many, as measured on the straight line towards the truth. The original man is the man ahead of the rest of us, not the man moving at a tangent. The original mind is the mind nearest to the truth; and yet originality is not remoteness from men, it is simply nearness to reality. It declares itself with unmistakable genuineness in the investigator who forces his way through traditions and theories into the presence of facts that have been awaiting his coming; in the poet who lives at the heart of humanity, in the prophet whose conscience clarifies his mental vision; in any master of men, who can divine motives, interpret events, and organize far results according to his insight.

"That virtue of originality," Ruskin once said, "which men strive after, is not newness, as they vainly think; it is only genuineness. It all depends on the single glorious faculty of getting at the spring of things and working out from that."

H. P. U.

## PERSPECTIVE

*All parts away for the progress of souls;*

*All religion, all solid things, arts, governments,—all that was or is apparent upon this globe or any globe, falls into niches and corners before the procession of Souls along the grand roads of the universe.*

—Walt Whitman.

The perspective power is the power of representing or of seeing things in their true proportion and relation; a drawing is in perspective when the objects are represented just as they look from the view-point of the observer. In primitive drawings, or drawings by children, the objects are entirely out of proportion. But the perfect picture is not enough—the perspective power must exist in the individual himself. To an animal, and even to many savages, the best pictures means nothing, and most of us, if untrained, are likely to overlook a lack of proportion in a portrait. Nature always shows true proportion and the fault is in ourselves if we do not see it. The untrained eye cannot judge even approximately of sizes and distances, or the untrained hand of weights. Dogs bark at the moon; the infant is said to think it within reach, while even the adult usually has such a vague notion of angular dimensions that he allows himself to argue as to whether the moon looks as large as a saucer or a cart wheel. If the child is scratched, or if he loses his dolly, he thinks that the end of all things has come. Grown people allow the church to persuade them that a single false step, a single wrong belief, will lead to eternal punishment, while their petty virtues or confessions of faith can bring everlasting bliss. A cup of coffee, and we are optimists; a fit of indigestion, and we think the world is going to the bow-wows. Stocks go down, and there is a panic; they go up, and prosperity is at hand. Even those who think themselves above such things lose their equilibrium and their temper over trifles, to say nothing of more serious misfortunes, while they rejoice as exuberantly over a trivial piece of good luck as does a hen over a new-laid egg.

The value of education is largely to develop the sense of proportion, the broad view which enables us to look beyond the moment and see things as they are. Whether inborn or acquired, it is the basis of every successful career, whether in the arts, sciences, business or statesmanship. The value of Occultism is that it gives a still stronger sense of perspective, a broader philosophy of existence. As long as we think that we were born yesterday and that we die tomorrow and pass to a state where change is no longer possible, events have a grossly exaggerated importance—they become as the grain of sugar to the fly, the dose of castor oil to the child. When we see that the soul is born not, neither dies, that this period of



a few years on earth is but one of oft repeated lives, that its events are but as ripples on deep waters or as the drop to the ocean, we see that nothing is really worth worrying over, or rejoicing over-much about. We see that our individual virtues, as well as our sins, are relatively very small matters; that the difference between the good man and the criminal is but a hair's breadth, as nothing to the difference of both from that divine manhood to which all are tending; that not one of us is more than a few feet ahead of his brother in that "procession of Souls along the grand roads of the universe." And so we learn not only humility with respect to our own virtues, but also the broadest tolerance towards all; we see why we should love not only our neighbors, but even our enemies, as ourselves.

And the study of Occultism would be of great value if it did but these things, but it does much more. To see things in true proportion does not mean to despise the small. Walt Whitman, whom we have quoted, showed the spirit of the true occultist when he was able to say at the same time:

*I believe that a leaf of grass is no less than the journey-work of the stars.*

The longest journey consists of single steps, and the steps of that "procession of Souls along the grand roads of the universe" consist of individual acts and thoughts. The Law of Karma, one of the fundamental principles of Occultism, shows that each of these thoughts and acts is a step forward or a step backward; every step ahead is gain, every step backward must be gone over again—there is no boosting forward. Everyone must walk for himself, rejoicing that he is able to do so, forgetting his suffering in the thought of the Great Ones who have preceded him, listening to and comforted by the eternal "Come unto Me", if he is wise, or stopping to kick and grumble over the dust and heat of the day if he will. And this, which is merely common sense when applied to a material journey, Occultism shows to equally common sense with regard to the journey of the Soul. Occultism shows us the infinite triviality of each step, considered as an aim in itself, and at the same time its infinite significance when regarded as a part of the Long Journey; it gives us, as nothing else can, a true sense of proportion, of perspective, and so, far from being mystical and unpractical, it is the essence of common sense, whether for a day, a year, or a million years. "And the truth shall make you free."

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We accept contributions for the Library, from one cent up.

## ONE WAY IN WHICH WE CAN HELP YOU

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Order as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it will not only save time but you will avoid many retracing of steps; you will be spared the risks of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and needs of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

The cost of Corresponding Membership is one dollar a year (or one dollar and a half for residents of countries to which the postage rate is five cents), an amount which barely covers the cost of printing, postage and clerical work. Nothing more is necessary than to remit this amount with the request to become a Correspond-

ing Member, although such personal information as the applicant is willing to give is asked, as an aid in correspondence.

Nearly all of our members have renewed after the expiration of the first year. Those who are ready, and who desire more advanced instruction can become Active Members, but even for such, the Corresponding Members' course is useful as an introductory step.

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*Terms for Renting Books.*—Books not on the Free List are rented at five cents a week or fraction of a week per volume (time in transit not counted), and cost of transportation to the borrower. Dues payable on return, except that volumes worth more than two dollars require a library deposit of two dollars (or more at the option of the Librarian), returnable on demand after deducting charges. If you will read the post card application you will see that you must agree to these terms *in advance*. Please save us needless correspondence.

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*The New Psychology Series*, by William Walker Atkinson, just published, consists of the following: The New Psychology, its Message, Principles and Practice; Memory, How to Train, Develop and Use It; Suggestion and Auto-Suggestion; The Will, Its Nature, Power and Development; The Subconscious and Superconscious Phases of Mind; The Art of Logical Thinking; Thought Culture, or Practical Mental Training; The Art of Expression and the Principles of Discourse; The Psychology of Salesmanship. Nine volumes, 150 to 200 pages each. We sell these at one dollar each, and loan them on the usual terms.

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I count life just a stuff  
To try the soul's strength on, educe the man.  
Who keeps one end in view makes all things serve.  
*Browning; In a Balcony.*

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Johnston's *Bhagavad Gita* is the one to read—it is loaned free.

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Rev. C. H. Vail, "*The Ancient Mysteries and Modern Masonry*". \$1.00. Rented.

NARADA SUTRA—AN INQUIRY INTO LOVE.

Translated from the Sanskrit, with Introduction and Commentary,

By E. T. STURDY.

Price, cloth, 35 cents. Loaned free.

## THE SIXTH PORTAL.

The sixth, the Bodhi Portal, like an alabaster vase  
Stands white and all transparent; through Dhyana gate come rays  
By Atma kindled, burning there with steady golden fire.  
Thou art that vase. Thou art estranged from objects of desire,  
Hast trod the "Path of seeing," Path of hearing", standest now  
In the full light of Knowledge. Peace is writ across thy brow.

Thy soul is soft as mango-fruit's bright pulp, for other's woes,  
As hard as that fruit's stone for thine own sorrows, griefs and throes.  
Plunged in Dhyana-Marga, like the diamond in the earth,  
Thy "Diamond-Soul" no more reflects the realm of Maya's birth.  
All hail! thou Master of the seven-fold Path of Weal and Woe!  
Thy foot has crossed the threshold,—thou dost all its sorrows know!

Now Nature thrills with joyous awe, subdued. The silver star  
Soft twinkles out the news to the night-blossoms, while afar  
The streamlet to the pebbles ripples out the tale; dark waves  
Of ocean roar it to the surf-bound rocks and dreary caves.  
Scent-laden breezes sing it; stately pines no longer mourn,  
But breathe in mystic whispers,—“Lo, A Master has been born!”

He standeth like a pillar white, on whom the rising Sun  
Of thought eternal poureth forth his waves of glory won.  
His mind, becalmed and boundless like the ocean, spreadeth grand  
In shoreless space. He holdeth life and death in his strong hand.  
Yea, he is mighty. He may use the living power stored  
Within,—that power which is HIMSELF, to reach his great reward!

Shall he not use the gifts he holds for his own rest and bliss,  
His well-earn'd weal and glory,—and receive Nirvana's kiss?  
Nay! keep the faith! Thou candidate for Nature's hidden lore!  
Those gifts and powers are not for self; that Self exists no more!  
Would'st dam the waters born on Mount Meru, divert the force  
For thine own sake, and send it cycles back, to its own source?

The stream of superhuman knowledge through thyself shall flow  
To Ocean's bitter waves, and sweeter make that sea of woe  
Composed of tears of men. Co-worker of the "Boundless Age!"  
Thou star fix'd high in heav'n! Thine orb shall shine for slave and sage  
From out the spatial depths, a bright celestial star, a sun  
For all,—save for itself! Give light to all,—but take from none!

—Ariel.

(See H. P. B., *The Seven Portals*.)

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Center at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, April 1, 1910

No. 12

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ON SUNDAY EVENING, APRIL 3RD, AT 8:15,  
THE SUBJECT OF THE TALK WILL BE  
"THE COMET AND WORLD-BUILDING."

*Public invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## WILL.

Every one desires to have a strong will; where men differ is in the uses to which they would put this power when acquired.

The Occultist wishes for a strong will so that he may rule over himself and be of use in the great scheme of evolution; the man of the world, so that he may be able to get an advantage over his fellow-man and push his own interest at the expense of others. The former of these manifestations alone may be truly called "Will," the latter should be known as self-will.

Will in its true interpretation is the power of the soul to know, judge and come to a decision; and if we would understand its true use, we must take note of the dual aspect of the mind of man, known as his higher and his lower nature.

St. Paul says: "When I would do well, evil is ever present with me." Nor is the Apostle alone in this experience, for there are within every one of us two men, so to speak, who are always warring and struggling with each other for the supremacy—the lower nature or the man of habit, instinct and routine, and the higher, the Divine Man, the true Will. The real Being stands aloof back of these, throwing the balance of power, now on one side, now on the other, as each one comes into activity in turn, thus keeping them more or less equilibrated.

Will is the instrument he makes use of for that purpose, and, in proportion as its influence is in harmony with the Divine Will, so does the individual progress in the path and become strong among men, a pioneer in the material world ever reaching towards higher conditions—a genius, poet, inventor or Revelator of Eternal Truth. We have then within us two rival powers, each striving for the mastery; and these two are different in their origin as well as in their aims and ideals. Both are good in their own place, and both work for the welfare of the organism; but while the lower man has a very narrow and restricted view of the object of life, and puts health, ease and comfort in the first place, the higher man sees with a farther horizon and is able, on occasion, to sacrifice all these to aid a brother, or to pursue some aim which is dearer to him than life itself.

These two natures sometimes act together in their efforts to promote what they believe to be the best interests of the individual; but more often they are at variance—the impulse of the lower, being to give blow for blow, while the higher requires time to reflect before acting.

The lower nature, sometimes called the Man of Impulse, may be compared to a very excellent and trusty servant, so good and

useful as to be indispensable in his particular sphere of action—the ordering of the subconscious processes of the body—but like many another good servant, he has neither knowledge nor judgment for any occasions except those of routine or habitual happenings. Acting only by reflex action or by the stimulus of habit, he should never be left in command by the man who aspires to a strong will.

If the individual would progress in the upward path he must bring this lower man into entire subjection to the Will of the higher. Every effort that the Man of Impulse makes to monopolize the direction of the organism must be opposed with patience and determination, and never must we allow him to hide from our sight, for one moment, the goal that we have in view for our attainment.

Every day of our life offers us numberless opportunities of trying the mettle of the Will against the inertia, opposition and subtlety which always meet us as we turn our faces towards the light and struggle upwards.

This training of the Will may be undertaken in a simple, practical way in the field of the senses, first of all, by anyone who will set to work to overcome those instinctive repulsions to which we are all heirs in some form or another. With one it will be the sense of touch—we shudder at the touch of a toad, or of velvet, or of some insect perhaps; or taste—we cannot eat certain wholesome foods; or scent—we are sick if we smell a foul odor or even an Easter lily, or perhaps golden-rod; we cannot work if we do not get our cup of coffee in the morning \* \* \* and so on with each of the senses.

The Man of Will must train himself to dominate absolutely by his Will all emotions that might arise from such instinctive aversions, whether to things or to persons. The reflex action, and therefore the feeling, will probably still remain, but the will must be strong enough to prevent any outward sign of the antipathy.

Given a high aim, fixity of purpose, decision, a trained will and a full supply of nerve-force, and the true man will scale the heights of his desire, and to him all things will be possible.

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

## JACK AND JILL.

*Verily a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear. Verily a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.*

*Bryhadaranyaka-Upanishad; IV. v. 6*

*Such harmony is in immortal souls;  
But, whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.—*

*Shakspeare; Merchant of Venice; v. 1*

*Sing of that union of spirit,  
Bond which no whirlwind can break;  
Sing of perpetual summer,  
Realm where pure love doth awake.*

*Ariel; Life's Winter Song*

One of the most subtle doctrines of the oriental teaching is that of the Higher Self. It is found alike in the Vedas, the Kabbalah and the writings of Hermes, although it is but faintly hinted at in the current religion of the west. The Higher Self, or briefly, the Self, is the Divine Spark, the Atma, a portion of the Divine Spirit, imbued with separate individuality, clad about with the matter of the lower planes and limited in its consciousness to these; a process which is implied in the term "The Fall of Man." One of the results of this Fall of Man is that Souls are shut off from each other; they no longer see each other; they are imbued with the sense of separateness, not perceiving that they are but parts of one Being.

The reverse of this Fall, the Ascent of Man, consists in the clearing away of the veil, the perception of the identity with others and with the Divine, and this is not an intellectual process of recognition, but consists in the growth of Love. And by Love we mean, not that which seeks in order to receive and to enjoy, but that which seeks ardently in order that it may give; that which offers devotion and service, as distinguished from passion.

Of the many definitions of love, probably none is nearer the truth than that hidden in the above quotation from the Upanishad, because it recognizes that it is not the attraction of the personality, of the transitory, as wife or husband, but the clear vision of the true Self, the divine portion of another. "To be in love" is used as a term of ridicule. Those who consider themselves among the wise and prudent laugh at Jack for his admiration of Jill; Jack is supposed to be the victim of delusion, to be suffering from a species of madness, because he thinks he sees what is not apparent to others. Far from it; Jack is not deluded; that which he sees, exists, and



much more; his vision is far sharper than that of his critics, for he alone sees through the veil of personality, through the homely face and uncouth manners of Jill and perceives the true Self, the true Jill, which is eternal, divine, and therefore beautiful. And it is that beautiful vision, divorced from desire and akin to the vision of God, which is Love. And through that vision Jack becomes awakened to the Self within himself; his true nature shines forth and he becomes capable of thoughts and deeds undreamed of before. It is this flashing out of the light of the Soul, like the gleaming forth of a new star in the heavens, which awakens Jill also. "And the morning-stars sang together, and all the sons of God shouted for joy."

Love is said to be blind, and truly; but blindness is of two kinds. He who cannot see the sunrise because of the dirt on the window, who persists in focussing his eyes on the fly-specks on the glass, is blind to the beauty beyond, while he who cannot see the dirt because of the glory of the rising sun is blind also, but in far nobler fashion. With regard to our fellows, most of us have a blindness of the former sort; we cannot perceive the Self because of the muddy vesture of decay which doth grossly close it in, and as often because of the dirt on our own windows. We sneer at Jack because his blindness is of the other kind, whereas in truth Jack has the laugh on us; it is he who sees the glory and hears the harmony to which we are blind and deaf, and perceiving them thereby in himself also, he seeks that union of spirit which is akin to the union of the Soul with God, and not only akin, but in truth one and the same thing, and in which alone is his salvation.

Jack and Jill have their limitations; each can see through but one window, can reach but one other Self—a good beginning. They have begun their liberation, one bond has been broken, one barrier burned away, to form the only bond which no whirlwind can break and in which alone is perfect freedom. If we are clean and pure of heart we shall not ridicule them, but rather reverence them as those who before us can

Hear the first music of this  
Far-off, infinite bliss!

And in distant ages, in other incarnations, one after another will the bonds fall from them, as from others, until at last all mankind shall be alike both lovers and beloved. "For now we see through a glass, darkly; but then face to face."

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God the strong, God the beneficent,  
God ever mindful in all strife and strait,  
Who, for our own good, makes the need extreme,  
Till at the last He puts forth might and saves.

*Browning; The Ring and the Book*

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## THE SEVENTH PORTAL.

When once thou hast become like purest snow, unfeeling, cold  
To touch, but warm, protective to the seed it doth enfold  
Asleep beneath its bosom,—thou must bear the biting blast,  
And shield the earth that holds the promised harvest, till at last  
That harvest feeds the hungry! Yea, thro' future Kalpas' span  
Self-doomed thou art to live unthanked and unperceived by man

Wedged as a stone with countless other stones! the "Guardian Wall"  
Stands built by hands of many Masters of Compassion; all  
Have raised it by their tortures! Yea, cemented by their blood  
It shields mankind, since man is man, protecting from the flood  
Of sorrow. Man perceives it not, nor knows what he doth lose.  
But thou dost know,—thou eager, guileless Soul. . . . and thou must  
choose!

On Sowan's Path thou art secure, where flints shall cut thy feet,  
Where torn, thy hands drip blood, and Mara's hosts of darkness meet  
The Pilgrim. Calm, unmoved, he glideth up the streams that lead  
Unto Nirvana, knowing that the more his feet will bleed  
The whiter will himself be washed. When sev'n fleet births are done,  
Nirvana will be his! The great reward at last be won! . . .

Not so the Arya Path of Buddhas of Perfection! They  
Have rooted out the love of pleasure and rebirth,—but stay!  
Disciple. . . . Canst thou kill divine Compassion? Law of LAWS—  
Eternal Harmony, Alaya's SELF, the Causeless Cause!  
Thy being in its Being born, like sound within the lute,  
Shall melt thy soul till it becomes COMPASSION ABSOLUTE.

Thou art a Bodhisattva! Lo, Nirvana's path is trod  
By those who seek fruition,—but Thou art a Son of God,  
A Buddha of Compassion! List! Compassion speaks, and saith:  
"Can there be bliss when all that lives must suffer life and death?  
Shalt thou be saved and hear the whole world cry?" Thy heart  
breathes, Nay!

The path of Woe thou'lt choose throughout the long and bitter way.

\* \* \* \* \*

Behold the mellow light that floods with joy the Eastern skies!  
Both heav'n and earth unite in praise, while chants of love arise  
From flaming Fire, from Water, rushing Wind, sweet-smelling Earth,—  
ALL NATURE'S wordless voice in thousand tones proclaim His birth!  
The Victor! JOY, O MEN OF DARK MYALBA, lost, forlorn!  
From out the depths of golden Light, A NEW ARHAN IS BORN!

CUBAM ASTU SARAVATHAGAM.

(See H. P. B., *The Seven Portals*.)

—Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

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Vol. VI

Friday, April 8, 1910

No. 13

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ON SUNDAY EVENING, APRIL 10TH, AT 8:15,

THE SUBJECT OF THE TALK WILL BE

“HE WHO WOULD CLIMB MUST FATIGUE HIMSELF”

*Public invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## FATE AND DESTINY.

With most people the words fate and destiny are synonymous. In the Occident we do not think much. We do not separate our ideas clearly the one from another; and to us Fate is much the same thing as Destiny, and we do not see the turning point, the pivot upon which the whole of our life is so justly balanced. We are going to try to show just where this pivot is, so that we may have a clearer understanding of life and may in future be somewhat more balanced—so that day by day we may grow in this poise, which is the object of all our experiences here below, whether pleasant or otherwise.

Fate has to do with that which is done, which is already completed and passed by,—but which still has its influence upon us. It is not done in the sense of not influencing us; but it is done in the sense of being irremediable. It is a thing over which we have no further control. For instance, we say that you have met a friend in the course of the day, and you have spoken to that friend thus and so. What you said may have been pleasant or it may have been unpleasant, or it may have been just trivial. That thing is done; nothing that you can do can undo it. If it was a mistake that you made, nothing can undo that mistake. On the other hand, if it was a good or benevolent word which you spoke, nothing can undo that. It must follow its course.

Fate lies in the collection, the gathering together, the collective assemblage of all of those causes which we have made in the past,—not only in this life, but in all our lives that have gone by. There are, as you know, a great many things that come to us apparently without any cause. For these things there must be a cause somewhere, and therefore we have to look back into other lives for the cause which has set the facts in motion. So Fate includes the *sum* of all those causes which have been set up in this life and in past ages—all those, that is to say, which have not been worked off.

We have no control over the things which we have done and which are finished; but we have control over the things which we are going to do. And the things done all bring us up to the present moment, the focusing point between fate and destiny. Everything which has gone by up to now may be viewed from the standpoint of fate. We cannot undo anything we have done. We can modify it, by modification of our way of thinking, of our way of acting, but we cannot undo. That which is gone is gone.

The point where we are able to act is the present moment. Destiny, then, begins at the present moment, with the use which we are going to make of that which fate brings us. Fate will bring us all the circumstances of our lives, will bring us all the conditions,

not only to-day, but to-morrow and all the days to follow. The Great Power has apportioned to us through His Servants certain things that we must do in this present life. There is a certain task set for us to do in this present life. It is probably much more than we will finish; there is always a large margin. But it is for us day by day to follow the leading. We do not need to search after our destiny. It will be brought to us every day, and day by day, as much as we are ready for. Every moment will bring us something which we can decide. As we decide, will be our destiny. We make our own destiny. Fate may have decided that it is necessary for us at the present time to suffer, perhaps, from ill health; fate has brought us that. But it depends upon ourselves what we will do with it. That is our destiny. We are destined either to undergo it, to complain or to find fault with others who have been instrumental, perhaps, in bringing us this trouble, or in some other way to show ourselves unworthy; or, on the other hand, it is possible for us to triumph over that sickness, to help ourselves as well as we can to get stronger, and in no case to complain or to feel downhearted about it, to recognize that it is part of our training and to make of it a pleasant necessity, not a curse. It is ours to do with what we will. Our destiny is our own.

The will is our great instrument in forming our destiny. Each one uses his will and chisels the material which is supplied to him by the great All Father, by means of what we call Fate. His past opportunities which have been lost, the conditions which have come forth from the making of his own causes, the effects of his own causes,—all of these things are brought before us and from these we make a new future, and this future is our Destiny.

In the Vedas there is a little verse which says:

“Sow a thought and reap an action;  
Sow an action and reap a habit;  
Sow a habit and reap character;  
Sow character and reap destiny.”

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## LITTLE BO-PEEP—THE ART OF WAITING.

*Little Bo-Peep had lost her sheep,  
And didn't know where to find 'em.  
Let 'em alone, and they'll come home,  
With their tails behind 'em.*

*Nursery Rhyme*

*No time to waste in vain lament,  
But ever forward, e'er content  
To love, and serving, wait.*

*Ariel; The Nearest Duty*

It is a mistake to suppose that that which is intended for children can have no meaning or value for grown folks, and that the nursery rhymes of our childhood are to be laid aside with the advent of manhood or womanhood, as fit only for the amusement of the little ones. We are told that except we become as little children we shall not enter into the kingdom of heaven, and that whosoever shall humble himself as a little child is greatest in the kingdom of heaven. It is no more a mark of intellectual or spiritual stature to look down on that which gives pleasure to a child, even a toy or a jingle, than it is to look down on one of our grown brothers or to hate our enemies. To be a man should not mean to cease to be a child, to put away childish things, but to superimpose manhood on childhood, to take one step further towards the comprehension of those great truths with respect to which we are all children. Great souls are lovers of children because they are themselves still children, because they retain the open-mindedness of the child, his joyousness, his sympathy and his freedom from that feeling of superiority and therefore of separateness, which is the antithesis of the humility which is the key to the kingdom of heaven. The attitude of Jesus towards children is one of the most beautiful things that we inherit from the past. Walt Whitman, one of the greatest souls of our day, was as well known as the lover and beloved of little people as a poet. And such the children know, even as they are known.

Those nursery rhymes which survive usually do so for other reasons than because they amuse; they appeal to something deeper in the heart than the sense of rhythm alone; they contain and convey truths in a form specially adapted to the young, but which apply to all the seven ages of man. Heard by the child, told in turn to his children, they pass down the centuries, dropping their little grains of truth in little minds, combining pleasure and instruction, and still retaining this power for those adults who remain open-minded enough to receive them. And we should love them not only as children do, but with the deeper insight of age.

We do not know who made the rhyme of Little Bo-Peep, but he was the author of a wonderful parable for children, and one which



has still a lesson for us—the lesson of waiting. We know one, who, during what was the most trying period of his life, found help and encouragement in this story of Bo-Peep. For a very dear friend had wandered away from him and could not be found; present in body but absent in spirit; gone away—to India, perhaps. It taught him that his friend who had wandered away in search of freedom needed this experience, needed to learn the meaning of solitude, of darkness and isolation; needed to test the value of other ideals, and that when these lessons had been learned the friend would return like the sheep. He saw that the Unseen Hand had prepared a lesson for him also, the lesson which Bo-Peep had to learn, the art of waiting. So he resolved not to waste the time in vain lament; not for one moment to lose his temper or to be unkind, vindictive or even indifferent either in act or thought, but rather to see that the sheepfold was ready, the door open, a welcome prepared, and, in short, “to love, and serving, wait.” And as he so served and waited, there came a time when the lesson was no longer painful; when each fresh slight from his friend became to him a source of joy, not only because it made him feel his growing strength, but much more even, because he knew that his friend was learning, and growing too. And so the bearing of his cross became such a matter of joy to him that, as he has told us, he missed his daily snubbing much as one may learn to miss a cold bath, for he was bearing it, not only for himself, but for the other.

And as he thought over Bo-Peep, and over his lost friend, he learned still more; he saw how it is that souls go forth from God, who is their home, wandering and sinning, seeking through incarnation after incarnation for new experiences, for that separateness which they regard as freedom, only to return to the sheepfold, to union, at last. He learned to understand how it is that God does not feel anger, but waits infinite patience, loving and protecting, letting them learn and knowing that they will and must return at last. He saw that we must not worry overmuch about the sins of the world, nor the shortcomings of those near us; that we, like God, must wait in patience and love, rather rejoicing that each can learn his lesson; and so he saw that the Law of Karma is not a law of retribution, but an expression of the Divine Beneficence.

These were the lessons which his friend and Bo-Peep taught him. And so he “rejoiced more of that sheep than of the ninety and nine which went not astray.”

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Bear your cross; never drag it.—*St. Theresa*

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Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.

*Luke: xviii. 17*

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"If I were in his place I would——" Would you?—Could you?

## LOVE.

Love shines as truth in thoughts of youth,  
It softens eyes of age,  
And beats within the heart of all,  
Of sinner, saint and sage.

'Tis love that lights all heaven's heights;  
It dots the fields below;  
The daisy and the buttercup,  
The sunbeam and the snow,—

The drop of dew, the rainbow's hue,  
The star that beams above,—  
All sing the song of endless springs  
Of universal love.

Aye, love inspires majestic choirs  
Of swaying forest trees,  
It bends the fragrant branches while  
The blossoms kiss the breeze.

It rocks the nests of tiny guests,  
And trains the mother-bird,—  
The lark it lures into the skies  
To sing in heights unheard.

The golden sun, for all and one,  
That rides the skies of blue,  
Pours forth the chant of love divine  
In accents ever new.

Love permeates all things, creates  
The aspiration pure  
Transcending earth, and reaching towards  
The truth that doth endure.

And heav'n-born man completes the span;  
Thro' tears his path is trod,  
But he is love, and o'er this arch  
His spirit mounts to God.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

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Friday, April 15, 1910

No. 14

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ON SUNDAY EVENING, APRIL 10TH, AT 8:15,  
THE SUBJECT OF THE TALK WILL BE  
"SPHERES OF INFLUENCE."

*Public invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## HE WHO WOULD CLIMB MUST FATIGUE HIMSELF.

In the present Century there is commencing a remarkable reaction from the crudeness of materialism, a veritable new Era for those souls who are eagerly in search of real truths, who need a farther outlook, a more distant horizon, souls whose thirst after the ideal becomes an imperative need, not to be easily quenched by any of the ordinary philosophies of the day.

All hail to you, thirsty ones! for your very desire after a more ideal existence is the Divinest and most convincing of promises, carrying within itself the germ of its own fruition.

Yet it has been well said of the Esoteric Life that "Many are called, but few are chosen," and the desire to know is not of itself enough, nor is simple curiosity a good guide in treading paths which demand the exercise of a Will of iron, and the possession of many and many a virtue still rare among us, though every one thinks he possesses them. For example, the virtue UNSELFISHNESS.

Is there any one of us who has lived a single day without thought of self and selfish aims; whose first thought on awaking has not been "What shall I eat? What shall I drink? Wherewithal shall I be clothed? What will the day bring forth for me?" And yet we *must* aspire to the place where self is forgotten. . . . always.

Some who come to us for instruction expect that we shall explain certain advanced theories concerning Reincarnation, Sleep, Death, the Astral Plane, theories which will give them intellectual food for thought, and which they may accept or reject as they wish; but which ever decision they may reach, it will make no difference in their actions,—their life will remain unchanged. Others think that we shall teach them how to obtain those extraordinary powers of which they have heard so much and which they imagine can be acquired by any one who wishes and who is willing to take a little trouble. And so their disappointment is rapid and prompt when they find that the acquisition of the Oriental Sciences is a matter of personal hard work, . . . that the kingdom must be taken by force, . . . and that each one must acquire for himself the knowledge of the Truth, paying therefor a price which may well terrify the feeble and which irritates the impatient. Most of the Neophytes are then overtaken by surprise.

They would like very much to receive, . . . but they will give nothing in return. One cannot give up his habits of life, or habits of thought, another is dominated by his passion, all are ready to do anything else except the one thing demanded . . . namely: to sacrifice the smallest iota of their selfish personality. This they can not and they will not do.

To those who really believe that they are in earnest, and who ask us what they must do to climb upwards, we say, "Sacrifice yourselves entirely and completely to this sublime ideal, conquer the enemy which is within, live only for the happiness of others, rise to the heights of altruism;" and most frequently our questioners say, . . . . "Oh yes, of course we know all that," and they turn away and enter into conversation with another person. They do not understand, . . . or they do not want to understand!

And yet the path is here, and there is no other way! . . . .

We have ahead of us a great mountain to be climbed . . . if we can reach the summit, we shall see at our feet a wonderful panorama, a wide horizon, and we shall breathe a new atmosphere. Every one is enthusiastic and we all decide to ascend, full of thankfulness to the guide who has consented to point out the way.

We set out . . . the path begins to mount . . . those who are more eager press ahead, braving wind, tempest, rain or storm. But soon our limbs grow tired; our feet bleed, cut by the sharp stones, and already some, even among the most ardent, are found sitting by the wayside, to rest, even considering whether it would not be wise to turn back.

But the guide, full of conviction, encourages them: "Be patient," he says, "for if you would climb the heights you must fatigue yourself; nothing worth having was ever won without a struggle; only go forward, follow me, for I have mounted this hill many a time before; come! Onward!"

And so they follow him, but all their enthusiasm is gone, they are urged onwards by their pride and self respect . . . and slowly they continue the ascent.

But see! they are overtaken by a whirlwind . . . avalanches, precipices surround them on every side; the way seems to be closed before them; each one fears for his own life and so once more they halt . . . with a disposition to return.

"Onward!" calls to them out of the night the valiant guide . . . when hearing no response, he turns his gaze below, fearing lest some danger may have overtaken them. But no! at a distance on the declining slope he perceives in the mist a dark mass, . . . it is they! his faithful disciples, they have returned again to the heavy air of their native valleys.

This is the history of most of us when we resolve to climb the path of true Esoterism. We are so wedded to our idols that we can not at once break loose from them, and so we take many a false start before we arrive at the point where we can no longer look backward; where the path behind us seems to be more impossible than that which lies ahead, and we have to go forward!

## SARCASM—TEARING THE FLESH.

*Before the voice can speak in the presence of the Masters it must have lost the power to wound.*

*Light on the Path*

*A soft answer turneth away wrath; but grievous words stir up anger.*

*King Solomon*

*And the tongue is a fire, a world of iniquity: . . . . . and it is set on fire of hell.*

*James the Apostle.*

Sarcasm is defined as "a biting taunt, or the use of such a taunt; a bitter cutting expression." It comes from a Greek word meaning "to tear the flesh,"—a most apt derivation.

In these days we have laws forbidding the carrying of weapons; we may not carry a pistol, a dagger, nor even a razor; yet no law has been devised which is effective against the hat pin. The tongue is a weapon of the most dangerous character; compared with the havoc which it works, the damage done by material weapons is trivial. For the latter can at most injure or destroy the body, but the tongue is the sunderer of souls:

Each spake words of high disdain  
And insult to his heart's best brother:  
They parted—ne'er to meet again!  
But never either found another  
To free the hollow heart from paining—  
They stood aloof, the scars remaining,  
Like cliffs which had been rent asunder.

We have laws which give us recourse against those who curse us, who give us the lie, or who backbite us, but no law can prevent the most deadly use to which the tongue can be put—the use of sarcasm. Sarcasm is a form of assault and battery which has a certain relation to wit and by many is mistaken for it; it is envenomed wit used with the intention of wounding. Sarcastic remarks are often extremely funny to those against whom they are not directed, and who would not allow gross language to be used to another in their presence, and this is one reason why they are tolerated and why they are used by those who prefer to be thought witty rather than lovable. Yet they are literally a "tearing of the flesh" of the soul and the exposure of hidden flaws. Of all wounds, those of sarcasm are the hardest to heal. You may call a man a liar or a fool and arouse his ire for the moment and yet be forgiven, because he knows that he is neither, and because you can retract your insult. But sarcasm speaks the truth—truth mingled with venom,—you can never retract the truth; you can no more withdraw the venom than can



the bee withdraw the poison of its sting.

Sarcasm is frequently the sign of sensitiveness. Nature sometimes provides delicate organisms with spines or thorns in place of other means of protection. The sensitive soul uses sarcasm because he instinctively knows that it is the weapon which hurts himself the most. Unable or unwilling to employ the grosser forms of self-defence, he surrounds himself, like the hedgehog or the porcupine, with an arsenal of small weapons, which make it utterly impossible to approach him and with which he at last involuntarily wounds his best friends. He shuts himself in, and like all souls which shut themselves off from others, he ceases to grow. Anger is compatible with love, but sarcasm is not; we can get along with one who occasionally loses his temper, but to live on intimate terms with a human porcupine is next to an impossibility. We can reprove, admonish or speak the truth to those near us in a spirit of love, but we cannot expect either to love or to be loved if we hold the poison-cup of sarcasm ready to use at the same time.

“Before the voice can speak in the presence of the Masters it must have lost the power to wound” is simply another way of saying that we must adopt the manners of the society we would move in. If we are ruffians we cannot mingle with gentlemen. Great souls, whether human or superhuman, are great largely because they have themselves lost the power to wound; because they are filled with sunshine and love. If we have not abandoned the habit of using our tongues to cut and slash our brothers, if we have not seen the folly of so doing, we simply do not belong in their society,—we could not understand them and so would be out of place. And if we would prepare ourselves for such intercourse we shall try the soft answer—we know that it works,—we shall not mind whether we are injured or insulted; we shall not think of “dignity”, “self-respect” or the “justice” of a retort. And from the poisoned truth of sarcasm directed against us, we shall extract the truth and leave the poison; we shall be thankful for the truth and forgive the intended injury—hard, perhaps, but easier with each repeated effort. And so, always giving the soft answer, always returning evil with love, we shall at last be fit to speak in the presence of the Masters; we shall belong to the Aristocracy of the Soul.

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*From the Sanskrit:—“Narada Sutra; An Inquiry into Love”.*  
35 cts. Loaned free.

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## THE YOUNG PEOPLE'S SECTION.

A professor of Zoology in a large university recently said to one of his classes: "You cannot hope to gain a complete knowledge of Zoology unless you abolish the iniquitous idea of any Divine Being whatsoever." Students who had been brought up to acknowledge and revere an all-wise Father could not but be upset by such a statement from one whose scientific standing commanded their respect. Some gradually yielded to the materialistic trend and dropped all parts of their religion that seemed in any way to contradict their science; others clung tenaciously to their religion and refused to accept any seemingly contradictory statements of the scientists. Nearly all were plunged into a turmoil and were torn between their science and their religion.

This state is typical of that of the young people throughout the country. The materialism of modern science seems at sword's points with the idealism of the greater religions. And this conflict comes at a time in the lives of the youth of the country when temptations are at their greatest, and the whole future usefulness of the student is at stake.

This is a time, moreover, when young people reach out more ardently for truth and the opportunity to serve the world than ever before in their lives. Their clear active minds demand an explanation of the apparent discrepancies between science and religion, and a fuller, broader, more rational philosophy of life.

In response of this demand the Oriental Esoteric Society has established a Young People's Section. This Section is particularly for those between the ages of fifteen and twenty-one, although no age limit is fixed. It takes up the more serious problems of life and helps its members in meeting them. It supplies the philosophy needed from the higher Esoteric Teachings; and it shows the young people how they can best fulfill their desire to serve mankind.

The Young People issue a weekly BULLETIN, very unpretentious—even crude—as to form, but containing the thought of most of the Active Members in turn. They hold open semi-social meetings once a month so as to get in touch with any who seem interested in their work. They have a Corresponding Membership for those who cannot attend the regular meetings of the Section. This membership entitles one to receive, in addition to the Y. P. S. BULLETIN, lessons by correspondence dealing with the Esoteric Philosophy and its application to daily life. Questions are sent with lessons, designed to bring out their practical side and to help the student in making the lesson thoroughly his own. The answers are criticised and returned to the students.

In the future the Section will establish branches wherever several young people in a neighborhood wish to take up active work.

That the work being done and about to be done by this Young People's Section is important, must be obvious to any one who con-

siders the matter. For it gives to the young people at a time when they most desire it, that which they most need—a philosophy which harmonizes their science and religion, and a definite motive not merely for morality, but for actively serving their fellows and seeking the Truth. Finally it trains the future leaders in the Great Work, now, when such leaders are most in demand—at the opening of the NEW ERA.

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*Letter from a Correspondent:*—"The Rosicrucian Cosmo-Conception arrived. I am more pleased with Max Heindel's exposition of the subject than I can express, and I believe it will be an inspired message to many a hungry soul."

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Schopenhauer wrote: "In all the world there is no study so beneficial and elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!" Max Muller's translation, two volumes, each \$2.75 (.15), can be bought or rented from the Library.

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Mr. William T. Stead's well known book, "After Death, or Letters from Julia," can still be rented or bought from the Library. \$1.00 (.05)

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A friend writes: "You selected for me a gem that I appreciate very much, in sending *The Doctrine of the Heart*. I therefore pay the price over again to the Library Fund." 50 cents; loaned free.

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Mr. Sinnett's "*Esoteric Buddhism*" was one of the first theosophical books published in America, and is still standard. \$1.25; rented.

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By Professor William James, of Harvard University: "*The Varieties of Religious Experience*," \$2.20 (.21). "*A Pluralistic Universe*," \$1.50 (.14). "*The Meaning of Truth*," \$1.25 (.12). "*The Will to Believe*," \$2.00 (.14). These books, by one of the keenest of orthodox American psychologists, with a leaning towards the occult, can be bought or rented from the Library.

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Johnston's translation of the *Bhagavad Gita*. \$1.00; loaned free.

## JACOB'S LADDER.

A wonderful ladder of love extends from the earth to the heaven,  
A Brother alive with the light, a Brother whose love is like leaven,  
Is standing on every step, and pointing us up to the skies,  
Is reaching humanity's soul, and teaching the way it may rise.

A chasm it was to our gaze from earth to God's infinite blue,  
A void most eternally pure that angels alone could pierce through,  
But now thro' its deep domeless depths descendeth an echo divine,  
"Behold! We have risen before; each step of the ladder is thine."

The blue-vaulted arch of the sky encircles the bosom of earth;  
E'en so does the love of the Lord envelop each soul from its birth:  
But if it would mount upon high, the ladder of love it must scale,—  
A mystery then is revealed, and loosed is an end of the veil.

The ladder whose foot is a stone, whose height is the kingdom of God,  
Endureth till man is evolved, till conscious, divine, is the clod,  
And souls that are pure as the snow will woo us and win us above,  
In Brotherhood's sacrifice grand, an infinite ladder of love.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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Washington, D. C.

Vol. VI

Friday, April 22, 1910

No. 15



ON SUNDAY EVENING, APRIL 24TH, AT 8.15,  
THE SUBJECT OF THE TALK WILL BE  
"THE SAVIORS OF THE WORLD."

*Public invited.*

Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## JUDGE NOT THAT YE BE NOT JUDGED.

In these so-called Christian countries, and in these days of enlightenment and civilization, we all nevertheless come far short of living up to the spirit of such a command as the above.

"Judge not," says our Master, and we listen to his words with the full intent of obeying them; we go out, meet a friend and straightway fall into the tone of gossip which makes up three-fourths of the so-called conversation of the day.

There are those with whom Criticism is the rule of life, who can hardly open their mouths without passing judgment for or against some other fellow-being. Here nothing will be said of these, since we are to deal with more advanced souls, who acknowledge the evil of too severe criticism, and who try to judge charitably on all occasions, however adverse the facts may appear. "Of course I am not judging," they will say, "but still one can not help seeing that." These allow to every one the benefit of the doubt, and tell us with some pride that "they know the Law, and LIVE it."

This is good, and yet there are heights which even they have not scaled; for our Master says: JUDGE NOT; not at all, remark; there is no question of adverse or severe judgment.

"But," some one will say, "we must judge between right and wrong, else how can we act in our daily life." Yes, each must judge what is right for himself, but *not for another*; here is the difference. To choose the right is your Divine Initiative, and this is known as the right of Free-Will, Choice, Decision, Will.

The judgment which we are considering refers to *another*; it is an assumed right to say whether another person has done right or wrong under certain circumstances, whether he lives up to a standard which we have set up, or not.

We see people around us who do not come up to the standard of intellectuality, morality or will-power which they profess or which we ourselves set up as being what they ought to profess, and we judge them by their words or their writings, saying we have a perfect right to our opinion; but our Master says—"Judge not!"

It is unnecessary to multiply instances, each one can supply them from his own conscience.

Now since the Master's teachings are so far removed from our own impulses,—so much so indeed that even when we say we are living the law of love, we are nevertheless doing the very thing which we are warned against, and we even commend ourselves in so doing,—it is certain that there must be some good reason back of this command, for Jesus was always scientific in his teachings. Cause and effect were always before him.

Why then must we not Judge? The first and most obvious reason is because we are so likely to be mistaken, and so mis-judge a fellow-man. "Who art thou, O man, who judgest another? To his own Master he standeth or falleth." We are entirely unable to say what another person ought to do or not to do. Do we know all the circumstances which led to the act? Do we know the man's past, present and future? Are we the Absolute?

No, if we knew a little more, we would be less ready in our judgment. Look at the care taken by the Law of Man even in the every day disputes brought to the Courts for decision! While the Judge needs to be informed of every detail, and takes sometimes days, months or even years of patient investigation before he will decide, we look at one circumstance brought to our attention, and at once JUDGE. "We are surprised and disappointed . . . we should have thought. . . ."

Suppose the possibility that the person in question was wiser than we, that he knew something which was unknown to us. . . . this is surely possible since, as we were just saying, we are not the Absolute. This is one reason why the wise man is slow to judge.

The context gives us another reason, "that ye be not judged." Every time that we see the fault of another man, we are condemning ourselves. If we were perfect, this fault would be unseen by us. The world is well aware of this, and men judge of their neighbors according to the way *they* judge others. A man who is truthful will recognize the truth in another; one who is generous will admire this quality in his friend; and he who is miserly will be the first to point out this trait in another. This should make us hesitate sometimes before speaking.

Now the Esoteric disciple does not judge because he knows the reason of life; he knows that man is here to learn his lessons, that he has been here before, and must now pay the debts which he made in his last incarnation. He sees that life is much more complex than it appears to the man of the world, for the debts of each one are different from those of another, and therefore what would be the duty of one under given circumstances would not be that of another.

The Esoteric Disciple is concerned with himself alone, he is "In the World but not of it." His life is within. If his neighbor sins, he does not see it; he sees a suffering brother, and aids him. How does he know whether it is a sin or not, therefore why waste valuable time in thinking about it?

Not to SEE the faults of another; not to HEAR the peevish, critical, angry word; not to FEEL the venomous darts of jealousy, spite, malice, . . . here is the key which will open for us the innermost treasures of the Soul.

We can RECEIVE only as we GIVE. If we would have Peace, we must GIVE PEACE.

## OBEDIENCE AND FREEDOM.

*O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom!*

*A Collect for Peace*

*I hunger not—O Lord,—I rest in Thee;  
And working, patiently await Thy day.  
With love and worship which is service, free  
As it is selfless, Lord may I obey!*

*Ariel; A Prayer*

*To him that overcometh will I grant to sit with me in my throne even as I also overcame, and am set down with my Father in his throne.*

*Rev. iii. 21*

The cry of mankind is for freedom. Every ambitious person desires to reach that place where he can command instead of obeying, can be free, rather than bound, and where his own unfettered will shall reign, unhampered by that of another.

The necessity of obedience of the citizen to the law, of the soldier to the general, of the servant to the employer, is too patent to be worth discussion. All coordinated action, whether in society, in war, in business or in the individual organism, involves subordination of the units to the directing power, and would be impossible without it. Disobedience to the law leads to fine, imprisonment or death, the refractory employe is dismissed, while the disobedient organ is subjected, if possible, to capital punishment at the hands of the surgeon.

The phase of obedience which we have in mind is not that which is associated with any obvious penalty or reward, but that which is purely voluntary and may even be at variance with what appears to be common sense. Is there any virtue in such obedience, entirely apart from the proximate end to be attained? Does the path to true freedom lie through obedience? Is there a level on which obedience and freedom are synonymous?

The lower forms of animal life are characterised by the predominance of reflex actions, actions the nature of which the physiologist understands well, and which have nothing to do with will, but are necessary for the preservation of life. The simplest form of protoplasm seems to know what it wants—the amoeba pours itself around a particle of food, but refuses to notice a grain of sand. At a higher stage there are developed sensory nerves conveying impulses to a reflex center which sets in motion a complex system of muscles, coordinating them so as to produce a determinate result. Such actions are purely mechanical. The rat which poked his nose into the open shell of the oyster and was bitten, was no more the



object of dislike on the part of the oyster than was his brother, who was caught in the trap, the victim of ill will on the part of the trap.

As we rise in the scale of life, a phenomenon known as *inhibition* appears. Higher centers are developed in the brain, connecting with the reflex centers, and the function of which is to say "no" betimes to the latter when they would discharge themselves in action, and likewise to prod them to action when there is no impulse from without. In such higher centers there is stored a higher wisdom which manifests itself as will. Just as the reflex mechanism is the physical counterpart of the "man of impulse," so the higher centers are the physical counterpart of the "man of will." It is by virtue of such higher centers that the lioness does not eat her whelps; that the squirrel stores his nuts; that the prudent man saves his money instead of spending it; that the wise man lays up treasure in heaven rather than on earth, and that we pray for them that despitefully use us and persecute us.

Nature teaches nothing more clearly than this, that progress consists in the subordination of the reflex, of the tendency or impulse of the moment, to the wider considerations of the future; and that this is effected, not by compulsion or constraint from without, and just as little by the creation of an easy environment, but through mastery from within. Nature does not destroy the reflex system—it appoints a master over it. And this progress, this obedience, means growth of freedom; it would otherwise be meaningless and worse than useless; it would otherwise be better to be a clam or an ascidian. The oyster has no freedom, no more than has the rat trap. Tread on your dog's tail and he will bite you, no matter how much he loves you—speak a sharp word to your best beloved friend, and the chance is that you will observe a similar case of reflex action, the angry or sarcastic retort—your dog and your friend are but partly free. Freedom is the development of the master within, not the removal of the master without; it does not consist in escaping external obstacles which hamper the gratification of desires; in being able to do that which pleases. Freedom consists in being able to choose whom you will obey, your higher or your lower self, God or Mammon. The free man is not he who is free from temptations, but he who has the power to put them under foot, and the good man is he who does it. And as Nature shows that freedom means power from within to obey higher aims, so it leads us to see that the service of God is perfect freedom, because it means to obey the very highest of all aims, to cooperate in the purpose of the universe, while serving under a General who neither punishes nor exacts obedience. And so all service of Love, whether human or divine, all obedience to its higher dictates, is not bondage, but freedom.

"Always do what you are afraid to do," said Emerson, and he might have added: "Always do what you dislike to do." This does

not mean that there is an inherent virtue in the dreaded or the disagreeable; it means that by so doing you are putting your higher centers through a course of gymnastics; you are making yourself the captain of your soul. It is in such ways

That men may rise on stepping-stones  
Of their dead selves to higher things.

Heroic actions are often folly, outwardly considered, but they spell self-mastery. The old Roman, who, when threatened with torture to compel him to divulge a secret, voluntarily held his hand in the fire till it was burned off, gained more than he lost. And therein lies the virtue of voluntary obedience. There come times when obedience is excessively difficult; when what one is commanded to do seems in accord with neither reason, prudence, justice nor common sense, and when the only penalty for disobedience is the risk of being deprived of the privilege of doing something else equally unreasonable. At such times we do not have to obey, but we should remember that whatever the source of the command, and whatever the result, the complete mastery of our own notions and even of our own judgment is a distinct gain in itself. We may, like the Roman, lose our hand, but we master ourself.

And it is in this way that obedience leads to freedom, and with more obedience, the more freedom.

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*Letter from a Correspondent:*—"I am enclosing a money order for \$1.15 to pay for my copy of THE ROSICRUCIAN COSMO-CONCEPTION, which I supposed I was borrowing from the Library, but which I find is a part of my life. Many thanks for letting it come my way."

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Love took up the harp of Life, and smote on all the chords  
with might;

Smote the chord of Self, that, trembling, passed in music out  
of sight.

---

We rent or sell: Marques, *Scientific Corroborations of Theosophy*, 75 cts., (.09). Wm. Kingsland, *The Physics of the Secret Doctrine*, \$1.25 (.10). Mabel Collins, *The Blossom and the Fruit, a True Story of a Black Magician*, \$1.25 (.11). Collins, *One Life, One Law*, 35 cts. (.03). James Macbeth Bain, *The Christ of the Holy Grail*, \$1.00 (.06).

## BUTTERCUP.

Buttercup yellow, that catchest the dew  
Fresh from the wonderland, may we, like you,  
Live on the nectar our spirits have quaffed,  
Hold forth our chalices, drink of its draught.

Sparkling with life the pure morning has brought,  
Golden with beauty the sunlight has wrought,  
May we give freely, as thou dost, of rays  
Rich with the light of our Maker's glad praise.

Bearing at noonday the hot summer sun,  
Growing as thousands of brothers have done,  
May we in strength of our manhood's full power  
Stand where God placed us, nor long for the shower.

Ripened with heat in the afternoon light,  
Shedding the petals that once were so bright,  
So we drop passion, ambition and pride,  
So we from selfishness stand purified.

Bursting with seed life's hard lesson imparts,  
When the sweet evening dew falls on our hearts,  
We shall sink peacefully, calmly, to rest,  
Trusting our Father that His way is best.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, April 29, 1910

No. 16

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ON SUNDAY EVENING, MAY 1ST, AT 8.15,

THE SUBJECT OF THE TALK WILL BE

“SELFISHNESS.”

*Public invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## THE GOLDEN RULE.

All readers of "The Water Babies" will remember the pathetic adventures of poor little Tom, the chimney-sweep in the underworld, and the way in which he was comforted by "Mrs. Do-as-you-would-be-done-by" with candies and sweet words and caresses so that he might forget the hard blows and the privations of life, while her Sister, "Mrs. Be-done-by-as-you-did" dealt out to Tom's cruel master the very counterpart of the sufferings he had inflicted on our hero.

This simple story suggests several sides of the truth embodied in "The Golden Rule," as well as many other deep, philosophical problems.

"As ye would that men should do to you, do ye also to them likewise"—a very simple rule of life—yet it points us to an ideal towards which we are, most of us, still aspiring; for it is not an easy task to see our brother as ourself, and to always be good and gentle to him in spite of those injuries and malicious words that we suffer at his hands continually.

If all men would be as considerate and fraternal as we are, we think, there would be no trouble about keeping the Golden Rule. Therefore who can blame us if we apply the law to such as ourselves, and ignore it when dealing with those who hate us? It is their own fault if they receive blow for blow and not ours; if they had been honorable or just in their dealings with us, we should have done differently also.

This is too apt to be the standard by which we unconsciously measure our own actions, rather than the higher one of the "Golden Rule." Thus we "do unto others as they do to us," we return evil for evil in some degree, and, in short, we allow our life actions to be determined by the conduct of those persons who are about us, rather than by principle and our own innate sense of right.

We all *know* better, but this is mostly what we *do*.

It is hard to be uniformly patient with the fretful and complaining day after day and year after year. It is next to impossible to receive unmerited insult with a calm and unmoved demeanor and a loving thought. How can we be expected to deal honestly with those who rob us of wealth, name, fame, and any or all of those things that life holds dear?

Yet it is in this way alone that we can obey the law.

And this, after all, is but the surface of the teaching, the outer husks; it tells us how to receive the wrath of another, it is receptive, negative, and dependent upon what we receive from our fellows; if these are good to us, the need for the instruction fades away. On the other hand, the real teaching is positive, initiative, a concen-

trated force. "As ye would," "*do ye!*" It is not a question of waiting to see what others may do to us, but we are bidden to act ourselves in the first place, and to guide our actions by our conceptions of what would be acceptable to us, under like conditions.

This subtle point of difference between the negative and the positive is all-important from the occultist's point of view. For the one who lives only the life of negative goodness is but half alive spiritually. He is gentle and inoffensive, but not creative, and he makes little progress in the path. For progress is made by a positive and creative use of the powers, not alone by a negative acquiescence in the conditions made by others.

"Go, work today in my vineyard," the Golden Rule bids us, use your best judgment and act! Do something to give positive pleasure to someone without looking for results; for even if your judgment should have been faulty and little or no joy come from your efforts, as may happen sometimes, still you will have had the exercise of your faculties, and you will, by the purity of your motive, have started a vibration of love in your aura and in that of your friend, that will later bear its fruits.

The Golden Rule is of very ancient origin, far before the time of our own scriptures, and is founded on profound science. He who starts up these vibrations in the manner indicated, by it will be surrounded by a halo of peace and love, and this atmosphere will radiate from him giving strength and brightness to all who are near.

There is also a reverse side to the medal, and the inscription on it reads: "Accept graciously what others would do for you." This side is very often forgotten. We frequently monopolize the right of giving, and selfishly discourage others by thoughtlessly refusing or resenting what they offer out of the fullness of their hearts. It wounds our pride to accept from another what we would gladly do for him. Thus we refine our selfishness and deprive another of the comfort and pleasure, as well as the progress, that would come to him from the practice of the Golden Rule.

When someone wishes to do you a kindness, turn over your golden medal and "Accept graciously what others would do for you."

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the BULLETIN as an adjunct to the instruction.

## THE ROYAL ROAD.

*A new commandment I give unto you, That ye love one another.* *John; xiii. 34*

*We will now explain Love.*

*Its nature is extreme devotion to some one.*

*Love is immortal.*

*Obtaining which man becomes perfect, becomes immortal, becomes satisfied.*

*And obtaining which he desires nothing, grieves not, hates not, does not delight in sensuous objects, makes no effort for selfish ends.*

*Love cannot be made to fulfil desires, for its nature is renunciation.* *Narada Sutra; 1-5, 7*

What shall I do to be saved? Is there a short cut, a Royal Road, to salvation?

Most men have agreed that they need to be saved from something, but the notions as to what that something is, and how the salvation is to be effected, are as peculiar as they are numerous.

The primitive notion is that of salvation from "lightning and tempest; from plague, pestilence and famine; from battle and murder, and from sudden death," in short, from the environment, and for such salvation we pray, even at this day. As the scope of his existence was seen to extend beyond the grave, man prayed to be delivered from the terrors of the beyond. Regarding the environment, both here and hereafter, as under the control of the gods, man appealed to these, by sacrifices, prayers, rituals and even threats, to save him from that which was without. Encouraged by the priestly caste which he created to aid him, he indulged, and still indulges in methods of compassing his salvation as little creditable to the intelligence of the beings to whom he appeals, as they are to his own common sense. How to commit a sin against one's brother, and be forgiven by the gods; how to incur a debt and escape paying it; how to shift on another the responsibility and penalty of his own misdeeds; how to draw the biggest dividend of salvation from the smallest investment of self-control and self-denial; how to get to heaven by hook or crook—these are the forms in which the problem presents itself to most of mankind today. It is the short cut, the Royal Road, which they are seeking. And even when the man has advanced far enough to perceive that it is himself that he needs to be saved from, that the kingdom of heaven is within, he still persists in trying to be saved by resort to that which is without; he seeks a redeemer who will wash his sins away through his own suffering, a divine midwife who will enable him to be born again with no effort on his part other than assent to a creed, or at most the giving of a small percentage of his worldly goods, which he can spare without inconven-



ience, or such service or self-control as are not so exacting as to be uncomfortable. If of a more heroic nature, he resorts to some form of asceticism; he isolates himself from his kind; he attempts to root out his lower nature instead of transmuting it; to amputate instead of to control; and prefers to enter into life halt or maimed, rather than risk everlasting fire as a complete man, as God made him.

Salvation, as we understand it, does not consist in any of these things. It consists in the development of the divine nature within us; not divine intelligence merely, nor divine power; not the acquirement of knowledge or of psychic powers, but preeminently the divine attributes of love and service. It is not self-mastery alone; it is the killing out of the sense of separateness, the destruction of that which makes for self alone. To say that "God is Love" is a commonplace, but how few realize that to be saved means not, to see God, not, to attain bliss, but to become godlike ourselves; and that if love is an attribute—the great attribute—of God, so it must be an attribute of ourselves if we would become godlike, if we would be saved. "Love is immortal," says Narada, "Its nature is extreme devotion to some one," which means that it is the first and final cause of things, the reason and excuse for their existence, the creator and preserver, and that its active manifestation is service; neither love nor service is complete one without the other. Service may be performed as duty, as sacrifice, and often must be while man is imperfect; but in the New Jerusalem in which occultists believe, there is no duty and no sacrifice, for all service is of love and all love manifests as service. He who loves and unselfishly serves one individual is so far on the road to salvation, and he who unselfishly loves his dog is nearer to it than he who thinks that he loves God while really looking for a reward for so doing.

This is the Royal Road, not because it is an easy one, not because it is a short cut which enables one to escape the results of his own acts or to avoid a single step, not because it means absolution and remission of sins or escape from work. On the contrary it may be the most difficult at first; it must involve suffering and may lead to persecution or even to martyrdom, after some of the ways that the world holds ready for those who do not follow its paths. It is the Royal Road because it aims directly at the goal; because the traveler does not seek self but assumes at the outset those attributes which lift him above it, and which must be assumed if he would be godlike. He thinks so little of self that he does not even desire to grow; his one aim is to love and to serve. He who is on the Royal Road will not trouble himself about his desires; he simply disregards them, or employs them for the one end.

The Royal Road is open to all, the poorest man and the busiest man—there are no requirements of wealth or of leisure. For it represents an attitude; it means that whatever one does, small or great, shall be done in the spirit of love and of service. Not every-

one can give time or money, but everyone can do something. He who smiles when he might scowl, who speaks a kind word when he might use a harsh one, who gives a soft answer, who sees in the meanest and commonest duties of life acts which are to be performed not as drudgery, but as service, as means to the great ends of God, is, so far, a traveler on the Royal Road. And such things are open to all, they are the beginning of the divine character, the training for greater acts of renunciation.

And to him who follows this road without flinching, the reason will sooner or later become clear. And he will see, too, that nothing is lost; that there is no renunciation which does not bring a higher reward, and that the Ancient Path, the Straight Gate and Narrow Way, is not truly the Path of Woe, but the Royal Road of peace and joy and recompense. "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."

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*Letter from a Correspondent:*—"The book Rosicrucian Cosmo-Conception has, and is, giving me the greatest pleasure, both as reading matter and instruction." Rented, or sold at \$1.15, postpaid.

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Hereward Carrington, *Eusapia Palladino and Her Phenomena*, \$2.00 (.16).

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*Additions to the Free Mailing List:*—The Sanskrit classics "Narada Sutra, an Inquiry into Love," 35 cents; "Bhagavad Gita," translated by Charles Johnston, \$1.00.

## LETTERS FROM THE TEACHER

(Of the Order of The 15)

Being Answers to Questions from Pupils of The Order. Price \$1.10, postpaid. Sold by The O. E. C. or rented on the usual terms.

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## THE MASTER'S INSTRUMENT.

A mighty master breathes his soul upon the silent keys,  
And brings to life the melody his inner vision sees.  
Sonata, dirge and nocturne all lie passive 'neath his hand;  
His fingers wake the music as his spirit gives command.

Perhaps a slumber song thou hear'st, with notes now clear, now hushed;  
Or martial measures move thy daunted courage, once so crushed;  
Or waltz or hurried rondo plunge thee into pulsing life;  
Or quiet intermezzo tells of moments free from strife.

The murmurings of woodlands, or the torrent's rushing roar,  
A tempted soul 'in anguish, or a voice that speaks no more,  
A lofty aspiration raising thee unto the skies,  
A peaceful benediction, drawing tears from weary eyes,

A thread of plaintive music, or a grand uplifting hymn,—  
To all thy ardent soul responds as evening light grows dim.  
Upon thy soul the master plays. No other instrument  
Can sound the depths or climb the heights by inspiration lent.

But when amid the whirl of life the Master's hand has pressed  
A melody of varied minor chords from out thy breast,  
Art thou as passive 'neath His touch, as eager to His will,  
In sympathy as ready, or would'st thou His music still?

An instrument divine thou art;—in tune? The Master knows.  
Thy tones, now bright, now tender, should but lighten others' woes.  
Thy soul, a living messenger, must catch the Spirit's fire,  
And turn it into music that shall all the world inspire.

What matter whether grand or grave or gay thy soul's refrain?  
An instrument in perfect tune the Master wills. The strain  
He chooses in His wisdom. His the message. Gladly be  
Responsive 'neath His perfect touch, and He will speak through thee.

*Ariel.*

# BULLETIN

OF THE

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Vol. VI

Friday, May 6, 1910

No. 17

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ON SUNDAY EVENING, MAY 8TH, AT 8.15,  
THE SUBJECT OF THE TALK WILL BE  
"CONCENTRATION A SOURCE OF STRENGTH."

*Public invited.*

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Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## HALF WAY?—OR ALL?

*Lord, how often shall my brother sin against me, and I forgive him? till seven times?*

*Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.*

*Matt. xiii. 21, 22*

*And he lets his mind pervade one quarter of the world with thoughts of Love, and so the second, and so the third, and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of love, far-reaching, grown great, and beyond measure . . . . .*

*Verily this, Vasettha; is the way to a state of union with Brahma.*

*Tevigga Sutta; iii. 1, 2*

*It is written, Vengeance is mine; I will repay, saith the Lord.*

*Rom. xii. 19*

“I am willing to meet him half-way,” is an expression one often hears when there has been an interruption of friendly relations. Literally translated this means: I am willing to show just as much forgiveness as he will, but no more; I am willing to overcome my pride or anger to the same extent, but no more; I won't be any better than he is.

Of all the hallucinations to which the human mind is subject, this one of meeting only half-way is one of the most astonishing; it is not one whit less remarkable than the notion prevailing in certain classes of society, that an insult can be effaced by letting the offender stand fifty paces off and fire a pistol at you. It belongs to the old regime—an eye for an eye, a tooth for a tooth—it is a survival from a time when men believed in trial by combat; from the age of the beast.

Sometimes, though rarely, we recognize that we have been the offender—usually it is the other fellow. If we believe that we are in the wrong, and we refuse to make amends to the limit of our power, to go the whole way, we are simply refusing to pay our honest debts to the last farthing; we are declaring ourselves moral bankrupts; we belong in the category of thieves.

If, as is nearly always the case, we are innocent, and our friend guilty, we think that we are performing an act of great generosity if we “meet him half-way.” We are willing to forgive one-half the

debt of humiliation due us ; to sacrifice one-half of our own pride and dignity ; we will compromise with fifty per cent. We admit that a reconciliation is desirable, is necessary, yet we hug our pride.

Even in small affairs the same spirit exists. Most amusing is it to see two people trying to make up their minds as to whether they shall speak or shake hands ; each waiting for the other to meet him half-way, with the result that the cordial greeting each would like to give, comes to nothing.

The writer must confess that there is much written on the subject of Karma which would be very terrifying if true, but which does not worry him in the least. He never troubles himself about the karmic results of his deeds ; he has not the least fear of getting his Karma entangled with that of others, so long as his acts, though ill advised or even mistaken from a certain standpoint, are prompted by unselfish love, and are accompanied by the renunciation of pride, vain-glory and hypocrisy. To us the law of Karma is a universal law which works as unerringly and as mechanically as does the law of gravitation. Every particle of matter in the universe attracts every other particle with a force proportional to its mass and inversely as the square of the distance, says the law of gravitation. To obey this law might be called the debt of matter to matter. Every soul in the universe owes love to every other soul, says the law of Love, which is the law of Karma, not only in proportion to its nearness, but also in proportion to its mass ; the greater the soul, so much greater the debt of love it owes to others. There is but one debt we owe—the debt of love—, that debt we owe to the whole universe, and that debt is the sum and substance of our Karma. We shall never close that account ; it cannot be discharged any more than the attraction of matter for matter can be discharged by attracting—there is no cessation of gravitation. It is our debt to our body to breathe, but we do not discharge it by breathing. The greater we grow, so much greater becomes the obligation of love ; and so it has been said, that just as Man is redeemed by loving God, so God is redeemed by loving Man. For redemption is but the fulfilling of the law of Love, which is as obligatory on the greatest as on the smallest, even as gravitation is as obligatory on the sun as on the atom.

The making of bad Karma is the refusal to live up to the law of Love, for by so doing we are stopping our growth, we are refusing to breathe spiritually, thus injuring our souls as would refusal to draw the physical breath injure the physical body. Every unlovable act, every harboring of a spirit of pride or resentment, is simply a refusal to pay our karmic debt of love ; it is a wound on our soul which must be healed, a false step which must be gone over again.

That the law of Karma requires you to repair a damage you have done, is true, but it must be the paying of a debt of honor ; the enforced payment of such a debt is not the doing away of bad

Karma. Do not think that when you suffer against your will, you are paying Karma—you could suffer from now till the crack of doom, and not abate one jot or one tittle of your bad Karma. The debtor who is compelled to pay, who is sold out by the sheriff, or the thief who goes to prison, does not thereby become an honest man. As well say that because your wound pains you you are getting well. It is the bearing of your cross that counts, not the dragging it. Only when your suffering gives you strength, fortitude and noble resolutions are you making good Karma. If your brother sins against you, the wound is on his soul, not on yours; if you refuse to forgive him, if you stand aloof or are willing to meet him only half-way, you are not injuring him, but yourself, for you are refusing to pay the inexhaustible debt of love; you are stifling your spirit; you are turning the law of Karma on yourself, not on him.

“Vengeance is mine; I will repay, saith the Lord,” is the scriptural way of saying that the law of Karma is able to take care of itself without our boosting. Sometimes we would like to go all the way, but we feel that it would not be just to our brother; that he ought to suffer for his offense, that he should learn his lesson. When we refuse to meet him more than half-way, when we insist that he shall suffer at least one-half the humiliation due him for his offense, we are trying to boost Karma. We think that it cannot work without our aid, and so, in our desire to help it, to back up the Lord, we assume His prerogative, we decline to become reconciled and so inflict on ourselves the very punishment we would inflict on him. If we understand this law we will not forgive him one-half time merely, nor seven times, but seventy times seven—we will not meet him half-way, but all the way, and as often as may be needed. And there are those who know from experience that this view is not theory, but fact; who walk through the world unmindful of slights and insults, always forgiving, always giving love, regardless of whether it is returned or not. These are the ones who are not making bad Karma; these are they who grow.

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'Tis the thwacking in this den  
Maketh lions of true men!

So are we nerved to break the clinging mesh  
Which tames the noblest efforts of poor flesh.

*George Meredith; The Shaving of Shagpat*

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“*The Changing World*,” a new volume of lectures by Mrs. Besant, \$1.50, rented by the Library.

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We know that you intended to subscribe for the BULLETIN, but you seem to have let it go at that.



## ONE WAY IN WHICH WE CAN HELP YOU.

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid many retracing of steps; you will be spared the risks of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis for consistent action. The instruction is so arranged as to bring out the special difficulties and deeds of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

The cost of Corresponding Membership is one dollar a year (or one dollar and a half for residents of countries to which the postage rate is five cents), an amount which barely covers the cost of printing, postage and clerical work. Nothing more is necessary than to remit this amount with the request to become a Corresponding Member, although such personal information as the applicant is willing to give is asked, as an aid in correspondence.

Nearly all of our members have renewed after the expiration of the first year. Those who are ready, and who desire more advanced instruction can become Active Members, but even for such, the Corresponding Members' course is useful as an introductory step.

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Every branch of knowledge which you seek only to enrich your own learning, only to accumulate treasure for yourself, leads you away from the Path: but all knowledge which you seek for working in the service of humanity and for the uplifting of the world, brings you a step forward. *Rudolf Steiner; The Way of Initiation.*

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*The Young People's Section* of the Oriental Esoteric Society offers to those who are seeking Truth, an introduction to the advanced Scientific Teachings of the Masters of the Orient. The object of the Section is to show the harmony underlying Science and Religion, and to unite in a Brotherhood of Service those who would rise by raising others.

For information regarding membership and the work of the Section, address its President, *Carleton Wolsey Washburne, 600 Villa Street, Elgin, Illinois.* (See also BULLETIN of April 15th.)

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### FIRST PRINCIPLES OF ESOTERISM.

Miss Marsland's new book is expected to be ready May 15th. Following is an outline of Chapter II (See BULLETIN of April 1st.).

God, Man and the Universe  
Early Conceptions of the Deity  
Is Religion the Result of Man's Imagination?  
The Absolute, Parabrahm  
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## TRUE GREATNESS.

The greatest thing in earth's fair realm  
Is man;  
The dearest thing which man can know  
Is love;  
The purest form love takes in worldly act  
Is charity.

And charity must satisfy the soul  
By work;  
For work is man's great privilege  
In life;  
Thus life in love, and love in work combine  
To make men great.

*Grace M. Brown.*

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Thou Almighty Logos, Creator of the Universe, Thou who art All Knowledge, who dost fill the immensity of space! We who are Thy Children, Individual centers of Thy Omniscient Consciousness, request Thy aid in living, so that we may take our proper part in the evolution of the Cosmos, and aid in the growth of all our brother Men. Help us to realize our unity with our brother men, help us to realize our immortality, help us to realize our unity in Spirit with Thee. Help us to control our Will. Grant us more knowledge of Thee, for in knowing Thee we know all things, for Thou art All.

AMEN.

*L. E. Gardner.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

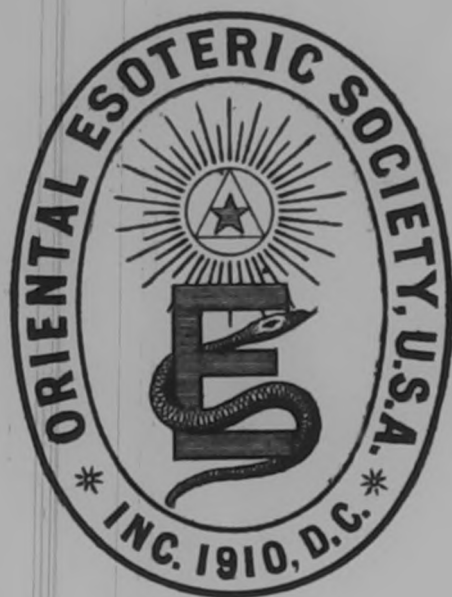
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Vol. VI

Friday, May 13, 1910

No. 18

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ON SUNDAY EVENING, MAY 15TH, AT 8.15,

THE SUBJECT OF THE TALK WILL BE

“THE COMET” (*repeated by request*)

*Public Invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## SELFISHNESS—AHAMKARA. Part I.

*Selfishness* is a quality, or shall we say, the lack of a quality, so well known and understood in its various manifestations that it would seem almost superfluous to add another word. Thus we are apt to dismiss the question of selfishness as an evil trait in other people to be endured by us as patiently as may be, and we look no further.

As however there are always two sides to a question—two aspects to life—so the more thoughtful man will recognize underneath the apparent evil of selfishness a force which, properly directed, should be very effective in work and it may be well to note, if we can, something of the origin and history of this aggressive characteristic in man, so as to see where we ourselves stand with regard to it, and whether we are using the force which tends to what the world calls selfishness *destructively* in fostering turbulence and commotion, or *constructively* in making for peace.

Altruism, unselfishness and the good of all men should be the object of our daily life, as the ultimate aim of the spiritual life is to know and love God. Yet, as we look around us, we see mostly the turbulence induced by destructive thought—selfishness—men looking for another's downfall in order to rise themselves, and we call this, evil. We name those things evil which are a little lower than ourselves; they are not really evil, they are only ourselves in a less degree.

If we look back into the history of selfishness as a quality, a force, we find that it is the "I-making" force. This idea of demanding something for ourselves was non-existent in the very early times—that is when we look back to the birth of our humanity upon this earth.

At first all was Unity, Oneness; for the first part of the activities that are set in motion in the creation of the world are of an out-going nature. That is to say, the Solar-Logos gives forth of his energies into his work, into His system, just as a business man does today in establishing his particular work. For a year or two he gives out, always giving and never receiving, until at last his receipts begin to come in and the work is established. This outgoing is the involutionary process and afterwards comes evolution.

There are always three aspects of this force. There is, first, the giving forth from above, of which we have spoken—the giving out of the energies. Then there is growth from below—the building up of the physical, by planning and thinking about the work and getting together the material. But those two will not meet; there is no possible way of uniting spirit and matter without a third intermediary. And so, in the constitution of man, there is, not only his spiritual

nature and his physical body, but there is a third force, the force we are talking about, one aspect of which we see in the world as selfishness.

This force was brought to bear upon our race after the physical body had been prepared and after the divine nature had descended by involution so far that it could take cognizance of it. So these two were waiting, the body on the one hand and the spiritual nature on the other. Then there came forward to unite them what is named in the ancient writings the "Sons of the Flame", the Sons of Wisdom and they endowed man with his Intellectual Nature with which to unite the higher with the lower man.

It is like a mighty river. On each side there is a bank which guides the river. This great force—the intellectual nature—is like the current of the river, which runs right down the center of the bed; the divine nature is on the one side of it and the physical nature is on the other side and both of these are good for the use of man. But the real strength of the river is right in the center; and so man's strength, at his present stage of evolution is right where he is—at the union of the two natures.

When, for instance, our child stamps his little foot and demands something for himself, we smile and our heart rejoices; not that we think he is right—we know that he is not right and we begin to teach him to control himself and not to be selfish. At the same time we rejoice because we recognize there a force which we can mould, a force that he can later use, something which is going to be strength in the future. It may, if neglected, degenerate into base selfishness; but with our fostering care and with control, the child will learn to use that force and not abuse it, so that it will grow in him into strength of will, and firmness of purpose and decision, all of which qualities are essential to the man of power.

During the spiritual infancy of the race, the I-making faculty of the soul has been necessary to the growth of the individual, just as in the infant, dependence is essential to its nurture. But in childhood and boyhood this condition is speedily left behind and seen to be unworthy of approaching manhood. Independence and liberty are suited to maturity.

Just so Ahamkara belongs to the infant, and if we would grow to manhood we must transmute its force into forgetfulness of self, humility, love.

"I do not anything' should think the harmonized one, who knoweth the essence of good things," we are taught by the Bhagavad Gita. He who has gotten beyond childhood realizes that there is within him a hidden center which is one with the center of all things.

This is the "Dweller in the Heart," and he who has found the way to his dwelling ceases forever after to think and to speak of the triumphs or the trials of this fleeting personality, for he has found Himself, his Divinity, and in finding his center he is at peace.

## REINCARNATION.

A boy went to school. He was very little. All that he knew he had drawn in with his mother's milk. His teacher (who was God) placed him in the lowest class, and gave him these lessons to learn: Thou shalt not kill. Thou shalt do no hurt to any living thing. Thou shalt not steal. So the man did not kill; but he was cruel and he stole. At the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned not to kill. But the other lessons thou hast not learned. Come back tomorrow.

On the morrow he came back, a little boy. And his teacher (who was God) put him in a class a little higher, and gave him these lessons to learn: Thou shalt do no hurt to any living thing. Thou shalt not steal. Thou shalt not cheat. So the man did no hurt to any living thing; but he stole and he cheated. And at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned to be merciful. But the other lessons thou hast not learned. Come back tomorrow.

Again, on the morrow, he came back, a little boy. And his teacher (who was God) put him in a class yet a little higher, and gave him these lessons to learn: Thou shalt not steal. Thou shalt not cheat. Thou shalt not covet. So the man did not steal; but he cheated, and he coveted. And at the end of the day (when his beard was gray—when the night was come) his teacher (who was God) said: Thou hast learned not to steal. But the other lessons thou hast not learned. Come back, my child, tomorrow.

This is what I have read in the faces of men and women, in the book of the world, and in the scroll of the heavens, which is writ with stars.

*Berry Benson, in the Century Magazine, May, 1894*

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## OUR CORRESPONDING MEMBERS.

From time to time we send out to our Corresponding Members some questions, so that we may judge whether or no they are profiting by the Lessons that we send them. One of these questions put a few weeks back, elicited such interesting replies that we intend to reproduce extracts from some of them as space permits.

I.....Before taking up these teachings my one intense desire was to write something which would show the masses how their own ignorance was keeping them in slavery, physically, mentally and spiritually. Since I have come into this work, however, my view-point has changed, and I realize that the only way I can help humanity is to perform, to the very best of my ability, the duties that present themselves to me;—that my former desire was caused as much by an un-



conscious longing for praise and fame, as by zeal. That if I am to help humanity by writing a message for them, the opportunity will present itself to me, and if other things come, they are the duties I am called on to do. I see that the humblest task well done, is as great a help to the world as the most exalted deed. So I am trying to understand better and better the meaning of "Thy Will Be Done", and to do the duty that lies nearest me. M. B. F.

II. . . . . When I see a Brother or Sister do wrong I do not condemn, for I understand that perhaps they are only learning a lesson that I may have learned in the past or may have to learn in the future. I think I can safely say that my connection with the Center has helped me very materially to see my duty as a part of the Whole. I have come to understand that to Serve my fellowman is a privilege in itself and that the service itself constitutes the blessing and not the material results. So that when I have performed some strenuous task without apparent result, instead of getting discouraged I feel that, as the least effort or the lightest thought is never lost, all that I do will have its effect in building of character for myself, and as every brick must be perfect to make a perfect building, so when I improve myself the whole universe is made more perfect. L. G. B.

III. . . . . I taught school because my family needed financial help, and tried to do it well, but now I feel that my relation with each child is an opportunity for service. . . . A. H. S.

IV. . . . . I had for a number of years been holding myself aloof from the church while nearly all my associates were members. I could not conscientiously subscribe to their faith yet I wanted to work and use my influence. In the teachings of the Center I found such kindly sympathy, such a broad toleration, such a gentle, forgiving spirit that I felt as though the long-looked-for friend had been found. They made clear the fact that there is some good in every religion and that many types are necessary to suit and help those of different degrees of development. After I had read a while I reformed my views so as to make them as inclusive and tolerant as possible, joined the church and began to work earnestly among the people. Their faith and dogmas I accepted for what they were worth to me—not as my own, but as their own. . . . R. G. H.

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### IMMEDIATE ATTENTION.

The Post-office Department having decided that our books, bearing hand-stamped or typewritten figures on the labels, are mailable at letter rates, you are requested to remove IMMEDIATELY such labels from all books which you have in your possession, belonging to the Library of the O. E. C., otherwise either you or we must pay full letter postage. Do it at once. Do not wait till you return them.

Don't be ashamed to send *small* contributions to the Library. The world is full of those who need your aid in this way, even to the extent of a few cents.

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*Change of Price.* The publishers have raised the price of Max Muller's translation of *The Upanishads*, 2 volumes, from \$2.75 to \$3.40 per volume, and the other volumes of *The Sacred Books of the East* about 25 per cent.

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*Letter from a Correspondent.* "The Rosicrucian Cosmo-Conception is one of the most lucid and fascinating expositions of the subject that it has been my good fortune to read. All students interested in occult development or information should read it."

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*Devotional Classics.* The following titles were omitted from the list of Devotional Classics in last week's BULLETIN for want of space. We will send the complete list on request.

The Light of the Conscience, ed. by <i>H. L. S. Lear</i> ...	1.00	(.05)
Self Renunciation, ed. by <i>H. L. S. Lear</i> .....	1.00	(.06)
Selections from Pascal's "Thoughts," ed. by <i>H. L. S. Lear</i> .....	1.00	(.05)
Buddhist Catechism, <i>H. S. Olcott</i> , free list.....	.40	(.03)
The Path of Devotion, <i>Swami Paramananda</i> .....		
.....paper, 50; cloth	1.00	(.05)
The Spiritual Combat, <i>Lorenzo Scupoli</i> .....	1.00	(.05)
My Little Book of Prayer, <i>Muriel Strode</i> .....		
.....boards, 50; cloth	1.00	(.03)
Holy Living and Holy Dying, <i>Jeremy Taylor</i> .....	.75	(.06)
Prayers, Ancient and Modern, ed. by <i>M. W. Tileston</i> ..	1.00	(.08)

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*Books for Young People.* We have in preparation a list of books for children and young people which will be loaned by the Library. This will comprise mostly those classics which have given us joy when we were young—Robinson Crusoe, Gulliver's Travels, Arabian Nights, Homer, Uncle Tom's Cabin and lots of others that we have laughed, cried and dreamed over. You are invited to cooperate by sending to the Librarian *immediately* the names of those books you loved best when young.

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*The Free List* comprises only those books on the blue circular issued by the Library; all other books are rented.

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*The Lost Lemuria*, \$1.00 (.06), and *The Story of Atlantis*, \$1.25 (.09), both by Scott-Elliot. Sold or loaned.

*Terms for Renting Books.*—Books not on the Free List are rented at five cents a week or fraction of a week per volume (time in transit not counted), and cost of transportation to the borrower. Dues payable on return, except that volumes worth more than two dollars require a library deposit of two dollars (or more at the option of the Librarian, returnable on demand after deducting charges. If you will read the post card application you will see that you must agree to these terms *in advance*. Please save us needless correspondence.

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*Some Books for Scientific Men*, sold or rented by the Library.

The Survival of Man, <i>Sir Oliver Lodge</i> . (deposit) . . . .	2.75	(.15)
The Physics of the "Secret Doctrine," <i>Wm. Kingsland</i>	1.50	(.10)
Scientific Corroborations of Theosophy, <i>Dr. A. Marques</i>	.75	(.09)
Occult Chemistry, <i>Besant and Leadbeater</i> . . . . .	2.00	(.07)

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Live thou and love! so best and only so  
Can thy one soul into the One Soul flow,—  
Can thy small life to Life's great centre flee,  
And thou be nothing, and the Lord in thee.

*Frederic W. H. Myers.*

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*The Occult Review*, edited by Ralph Shirley and published monthly in London. Subscription, \$1.75; single copies, 15 cents. This is one of the best journals of general occultism. We take subscriptions.

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Sir Oliver Lodge's new book, *The Survival of Man*, is the best general treatise on this subject that has appeared since F. W. H. Myers' famous *Human Personality and its Survival of Bodily Death*. It has the distinct advantage of being written by an eminent scientist, a Fellow of the Royal Society who has attained high distinction as a physicist. Every one who wishes to know the latest results of psychical research should read it. \$2.75 (.15). Sold or rented on deposit.

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*Wanted by the Library:* Phelon's *Atlantis* and W. Q. Judge's edition of *Patanjali's Yoga Aphorisms*.

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Anna Kingsford's *Clothed with the Sun*. \$2.00 (.15). Sold or rented.

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*Special Notice to Borrowers:*—The Post-office Department having decided that we cannot use book labels with price and return postage stamped on them, we are compelled to omit these data and to refer borrowers to the printed lists, which give the prices, and also the postage in brackets. The prices are frequently found marked on the fly leaves of books.

[*The Old Hymn and the New.*]

THE OLD: "THY WAY, NOT MINE."

Thy way, not mine, O, Lord,  
However dark it be;  
Lead me by thine own hand,  
Choose out the Path for me;

I dare not choose my lot,  
I would not if I might;  
Choose Thou for me, My God,  
So shall I walk aright.

The Kingdom that I seek  
Is thine; so let the way  
That leads to it be Thine,  
Else I must surely stray.

Not mine, not mine the choice,  
In things or great or small,  
Be Thou my guide, my strength,  
My wisdom and my all.

—Bonar.

THE NEW: "THY WILL IS MINE!"

Thy way is mine, O Lord!  
Then let the Great Light shine  
From our two hearts as one,  
My way, O Lord, is thine!

I boldly choose my lot.  
E'en though I choose not right  
My will grows wise by choice—  
So grow I towards Thy might!

The kingdom that I seek  
Is Thine! But let the Way  
That leads to it be mine—  
E'en though I go astray!

For when with Thee at last,  
On conquered Suns I gaze  
I would be strong to serve  
Through all Thy wondrous Days.

—Marion Foster Washburne.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, May 20, 1910

No. 19

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ON SUNDAY EVENING, MAY 22ND, AT 8.15,

THE SUBJECT OF THE TALK WILL BE

“WHY SLEEP RESTS US.”

*Public Invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## AHAMKARA. Part II.

From what we said last week it is evident that selfishness, or what is called the force of Ahamkara—the I-making part of man—came into the world to serve a good purpose, a purpose which could not have been served in any other way. This was to unite the spiritual nature of man with the physical and the lower development, in order that these might be raised through the intellectual into the spiritual realm, so that man might be perfected and be entirely in control of all his faculties. The spiritual man was as an infant, knowing little about the condition of things around him, and nothing about his own past or future. The infant humanity was very much in that stage before the advent of Ahamkara, or the force which makes for I-ness and separation.

It is quite true that man cannot truly separate himself from God or from his brothers or from anything which is around him, because in his real nature he is one with all; but in his thoughts he can separate himself, and if he thinks that things are thus and so he will act as if they were so, because he has that idea in his mind. After all, selfishness is not a real thing; we do not need to be afraid of it; and if we see an example of it in ourselves or in any one else we should look upon it as an appearance, as a lower development of a high and good force. We should regard it in the same way as we do the impetuous word of our child when he demands thus and so. We have patience and do not expect the child to understand all at once why that force should be controlled. We know that it will be developed eventually, as the individual sees more clearly, into a higher force—into individuality.

The selfishness of a person is shown by his isolating himself, for it is in separation that selfishness grows. When we isolate ourselves we are acting selfishly, even though the object towards which we are striving is a good one.

The selfish person is not necessarily one who does everything for himself and nothing for any one else, though this might seem so at first sight. A person can do a great work for the world, for instance, and yet be a very selfish person. The question will be largely whether he, in doing that work, is separating himself from the people *with* whom he is working, whether in doing that work he is separating himself from the people *for* whom he is working. He may be working for them and yet looking at them as one thing and himself as another thing, and expect to receive credit, or at least common respect, common courtesy. In doing this work he may be separating himself from his family, who have a right to some attention. He may be separating himself even from his higher nature,

perhaps; or he may in some way be separating himself from something which he has a right to take care of. Whenever we separate ourselves from others we are selfish. If we expect everyone to center around us, because we are doing a great work, if we shut ourselves up in that work and do not consider the feelings of those with whom we are associated; if we give them pain, or interfere with their lives, we may be very selfish, even though the work that we are doing be a philanthropic work, and one for the good of the world.

Nor is it a question of the pleasure we derive from the work, but rather of how far we are able to work in harmony and unity with others; how far we can enter into the sorrows of others, how far we can be at one with them.

Most people have an idea that it is selfish to do anything that we like. It may be. But, on the other hand, it may not be. Selfishness does not depend upon whether we like a thing, or do not like it. As we said a moment ago, selfishness depends on whether or not we separate ourselves from the good of the whole. If we separate our desires and wishes or our acts and thoughts from the good of the whole, then we are selfish. We may do it because we like it, or we may do it because we think it is a duty. In any case, if we separate ourselves from the whole it is a mark of selfishness. There is no asceticism in our teaching with regard to selfishness. Selfishness consists in separating the soul from the whole, separating the individual from the cosmos, separating man from his fellow, and especially from the law of God.

In the Voice of the Silence we read "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasure as to pain."

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Now Ready

## **First Principles of Esoterism**

BY AGNES E. MARSLAND

A text book for Members of the Oriental Esoteric Society, giving  
in a condensed form the teachings of the Higher  
Occultism

Dedicated "To all Climbers"

*"He who would attain the heights must give himself the  
trouble of climbing"—Babu,*

Price, Leather, \$1.50; Cloth, \$1.00. Sold by the Oriental  
Esoteric Society or rented on the usual terms.

## REVISED BOOK LISTS.

Commencing with this week, we shall issue a completely revised list of books which can be rented and bought from the Library. This will supersede the previous list, but will be subject to change without notice. It is intended to make frequent revisions and additions, and in order to make this possible as well as to provide for the widest possible distribution, we shall pay very little attention to form; we will not get up a handsome catalogue at present. We shall prepare special lists as fast as occasion demands and revise them as often as possible.

In general we loan all the books we list, but we do not limit our sales to these by any means. We sell all respectable books. When there are several editions of a book, we adopt one only for loaning; other editions may be bought, but we will not loan them. The loaning editions have the price and amount of transportation the borrower must pay, stated in the two right hand columns of the list. On books marked "free list" there is no charge for use or postage.

We must ask our friends to remember that our library has to earn its own living. We cannot indulge in many stay-at-homes; our books must be out at work. Some standard works are allowed, by virtue of age or qualities not generally recognized, to remain on the shelf, waiting for an occasional student, but usually they must be kept moving, as we do not keep a lodging house for books. We buy enough copies to meet demands immediately; it is only now and then that one has to wait. If there is a reasonable probability that a book can be kept moving we will get it if asked to do so. It is a great convenience both to the borrower and to us, to have a uniform rate of five cents, but there is a limit. We were recently asked to buy a thirty dollar book and loan it at five cents a week. This book would have to work day and night for nearly twelve years to pay for itself—it would have been worn out long before that time.

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*Letter from a Correspondent:*—"I have just received the Rosicrucian Cosmo-Conception, and thank you. It surpasses my fondest hopes."

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## OUR NEW NAME.

The change of name of the Library to *The Oriental Esoteric Library* relates solely to matters of internal administration which do not concern the public in the least. The old name will still be recognized, and all correspondence concerning the work of the Center or Society coming to the Librarian, will either be handled by him as of old, or referred to the proper officer. To insure prompt attention, all subscriptions and library business should be addressed to "The Librarian, O. E. L."



## BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY.

(*Affiliated with the Oriental Esoteric Society of the U. S. A.*)

Books noticed in THE BULLETIN OF THE ORIENTAL ESOTERIC CENTER, or in the special lists, can almost always be borrowed by mail, and can generally be purchased outright.

*Terms for Renting Books.*—All books not on the Free Mailing List are loaned, irrespective of size, at the uniform rate of five cents a week or fraction of a week (time in transit not counted) and cost of transportation to the borrower. Agreement to these terms must invariably be made in advance, and dues may be paid on their return, by enclosing stamps or otherwise except that volumes valued at more than two dollars, or single volumes of sets worth more than two dollars, will be loaned only upon a library deposit of two dollars (or more at the option of the Librarian), returnable on demand after deducting charges. A deposit entitles to precedence in borrowing. The figures in ( ) indicate the transportation charge, which must be repaid. If sent by registered mail, 10 cents must be added. There is an extra charge of 5 cents for collecting dues.

*Terms for Selling Books.*—Cash with order. No charge for transportation unless marked with a star.

Borrowed books may be kept (unless marked not for sale) on remitting the price, in which case there is no charge for transportation, but *rent on all time over two weeks must be paid.*

Foreign currency and foreign stamps will not be accepted, except that Canadian currency will be taken at 10 per cent discount.

Copies of the Library Rules, Free List and circulars will be sent on application.

Borrowers should give address for express packages when possible. Express is perfectly safe, and usually as cheap as mail.

Address inquiries and make remittances payable to *The Librarian, O. E. L., 1443 Q Street N. W., Washington, D. C.*

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### SPECIAL OFFER.

Thousands of readers pay *one dollar and ten cents* each for the books of Yogi Ramacharaka. By sending us *one dollar* and mentioning this offer you can get any one of these books and THE BULLETIN for six months in addition. If you have borrowed one of these books you can keep it and get THE BULLETIN for six months for one dollar and ten cents. You do not have to be a new subscriber or to order for yourself. We will renew your subscription or send THE BULLETIN and book to any two addresses. The books are: *Fourteen Lessons in Yogi Philosophy; Advanced Course in Yogi Philosophy; Raja Yoga; Gnani Yoga; Hatha Yoga; Psychic Healing; Mystic Christianity; The Inner Teachings of the Philosophies and Religions of India.*

## BOOKS FOR RENT AND SALE BY THE ORIENTAL ESOTERIC LIBRARY.

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

### *Vedanta Philosophy.*

The Divine Heritage of Man, <i>Swami Abhedananda</i> ..	1.00	(.08)
The Gospel of Ramakrishna, <i>Swami Abhedananda</i> ....	1.50	(.07)
How to be a Yogi, <i>Swami Abhedananda</i> , free list.....	1.00	(.08)
India and Her People, <i>Swami Abhedananda</i> .....	1.25	(.10)
Lectures, <i>Swami Abhedananda</i> , 2 vols. ....each	1.00	(.07)
Lectures and Addresses in India, <i>Swami Abhedananda</i> .	.82	(.07)
Philosophy of Work, <i>Swami Abhedananda</i> ,.....		
.....paper, 35; free list, cloth	.50	(.05)
Reincarnation, <i>Swami Abhedananda</i> ,.....		
.....paper, 45; free list, cloth	.60	(.05)
Sayings of Sri Ramakrishna, ed. by <i>Abhedananda</i> , free list.....	.75	(.04)
Self-Knowledge (Atma-Jnana), <i>Swami Abhedananda</i>	1.00	(.08)
Spiritual Unfoldment, <i>Swami Abhedananda</i> ,.....		
.....paper, 35; free list, cloth	.50	(.05)
Lectures on the Vedanta Philosophy, <i>Max Mueller</i> ..	1.75	(.10)
Ramakrishna, His Life and Sayings, <i>Max Mueller</i> ...	1.75	(.09)
The Path of Devotion, <i>Swami Paramananda</i> .....		
.....paper, 50; cloth..	1.00	(.05)
Principles and Purposes of Vedanta, <i>Swami Para-</i> <i>mananda</i> .....	paper..	.25 (.03)
The True Spirit of Religion is Universal, <i>Swami</i> <i>Paramananda</i> .....	paper..	.30 (.03)
Vedanta in Practice, <i>Swami Paramananda</i> .....	1.00	(.06)
The Path to Perfection, <i>Swami Ramakrishnananda</i> ..	1.08	(.08)
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## THE SOUL INCARNATE.

We live amid the stars.  
Our little life below,  
So tiny and so transient,  
Is like an apple-blow—

A harbinger of fruits  
In spheres beyond our ken;  
A breath, materialized;  
Thought, transformed into men.

Within those realms, there range  
The symphonies uncaught,  
Whose color, born of radiant sound,  
Is into meaning wrought.

And both, obedient  
As messengers, convey  
The lightest thought between two souls,  
Or wondrous truths display.

Within those starry realms  
We know. Our paltry fears  
Drop like a veil. There stand revealed  
The mysteries of years.

A spark of light we bring  
From that translucent state;  
Its glow awakens memories  
The soul would fain translate.

All our activities  
Are prompted from afar;  
What we once felt and heard and saw  
And dreamed of, that we are.

—Ariel.

# BULLETIN

OF THE

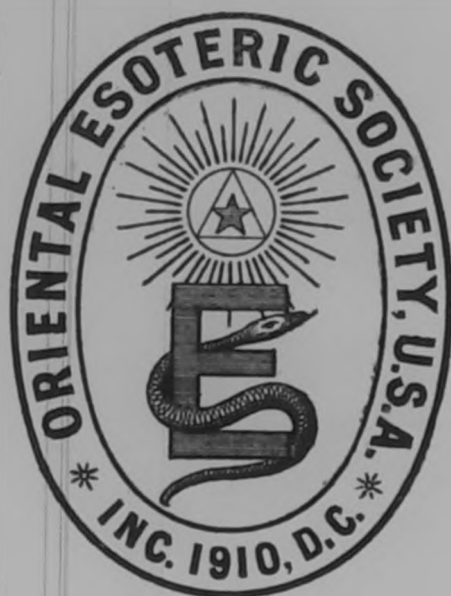
## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

Vol. VI

Friday, May 27, 1910

No. 20



ON SUNDAY EVENING, MAY 29TH, AT 8.15,  
THE SUBJECT OF THE TALK WILL BE

“THE PATH”

*Public Invited.*

Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## PERSONALITY AND INDIVIDUALITY

The word "personality" is derived from the Latin, *persona*, a mask; and we shall therefore use it here in speaking of that which masks the real man—for a mask is the outer semblance or shell, and it well represents the idea we have in mind in our use of the word. "Individuality," on the other hand, we shall use to stand for that part of man's nature which is *indivisible* from the real, divine man, or the Higher Nature.

In our study of the Ahamkara and the way in which it is at present in process of transmutation by the mass of men today, we must make a clear distinction between these two stages of growth: man's knowledge of himself as a "personality" and his consciousness of his "individuality."

The force, Ahamkara, makes of man a personality, it causes him to recognize himself as apart, or different from his circumstances, or from other men, or from God. As long as this force dominates him he does not look for the similarity in all things, for the good in all men, or even for the presence of God in the world; but he looks for differences, for opposites, for evil motives and faults everywhere.

We all know that while a mask is like the real man, yet it is only an appearance and has no life in it. In this way, it resembles the personality.

The more advanced man, whose individuality is developing, knows that true life consists in following the Divine Will; he does not regard the faults or the motives of others but rather his own weaknesses. He centres himself and adjusts his life to the laws of the Universe, gladly recognizing the unity of all things. So his life is much more peaceful and happy than that of the other, because it is more orderly.

When the personality is too pronounced and over-balances the individuality, we have an aggressive, obtrusive, independent way of bearing ourselves towards others, looking at ourselves as being good while someone else is evil, considering ourselves as advanced in the spiritual life while someone else is less advanced—in short viewing ourselves as separate from another. This way of thinking separates us from the whole and leads to the exaltation of the personality at the expense of the higher nature and is one of the most subtle snares of the stage of growth at which we are now arrived as a race.

Some people exalt their personality in one way and some in another. There are those who pursue pleasure or some form of ambition, who desire comfort, wealth, sensation or popularity; and while all of these things are good in themselves and may be rightly

found in the lot of the disciple, yet, he who *desires* them, shows by that very action that he is separated in his own estimation from these good things and does not possess them. And this thought of separation and poverty is a lower form of development than the attitude of the disciple who accepts whatever good thing comes in his way and uses it for the good and advancement of the human race. If he is popular, he uses his popularity to bring men to the light; if he is rich in this world's goods, he remembers the poor and the suffering; his ambitions are purified and embrace other men besides himself; his comfort never stands in the way of a service to be rendered; he is, in short, unified—one with all men, with his surroundings and with God.

This man will have a very strong personality, but his individuality, or his sense of oneness, will be still stronger and more prominent in his life. He will be ruled by his desire to serve, not by the desire to acquire or to be some great thing.

The oriental teachings point out very clearly the road to the cultivation of the individuality. In "Light on the Path" we read 'Do not fancy you can stand aside from the bad man or the foolish man. They are yourself, though in a less degree than your friend or your master. But if you allow the idea of separateness from any evil thing or person to grow up within you, by so doing you create Karma, which will bind you to that thing or person till your soul recognizes that it cannot be isolated. Remember that the sin and shame of the world are your sin and shame; for you are a part of it; your Karma is inextricably interwoven with the great Karma. And before you can attain knowledge you must have passed through all places, foul and clean alike. The self-righteous man makes for himself a bed of mire. Abstain because it is right to abstain—not that yourself shall be kept clean.'

Numberless are the sources of discipline which are open to all of those who are ready to take up such training, for our life is one succession of invitations, more or less subtle, to look at the outer and to desire some one of the prizes for which men strive; and every time that we refuse such invitations, we are centering our forces within and passing from personality to individuality; for self-righteousness we thus substitute toleration and compassion, and for selfishness—love.

The personality *desires*, the individuality *possesses all things*,"

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#### WHAT IS A HOROSCOPE?

A Horoscope is a map of the heavens at the moment of birth.

If you want a horoscope or advice on personal problems address 51 The Gladstone.

## HOW TO STUDY ASTROLOGY

We recommend those who desire to take up the study of astrology to commence with the three astrological manuals; *The Rationale of Astrology*, *Everybody's Astrology*, and *What is a Horoscope and How is it Cast?* These cost 45 cents each and can be rented. Also, *Leo's Practical Astrology*, which may be rented or bought for \$1.25. We will also send free on application a twenty-four page pamphlet, *How to Study Astrology*.

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*Worn Copies for Sale.* The following books and pamphlets, withdrawn from circulation, will be sold, postpaid, at the prices stated, or \$1.20 worth for \$1.00 and \$2.50 worth for \$2.00. We do not guarantee their condition, nor can we correspond about them, so state second and third choice.

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What books did you love best when you were a kiddie?



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For information regarding the *Young People's Section* of the Oriental Esoteric Society, address its President, *Carleton Wolsey Washburne*, 600 Villa Street, Elgin, Illinois. (See also BULLETIN of April 15th).

The Librarian's sole recreation at present—and it is sufficient—consists in re-reading the charming books of Edouard Schure. They are:

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We have received a few copies of Schure's new occult novel, *The Priestess of Isis*, \$1.25 (.12), which pictures with much graphic power the city of Pompeii on the eve of her destruction.

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## WAITING

Legend there is of Eastern climes that when the oyster would  
Fashion within its heart a pearl, it seeks the neighborhood  
Nearest the surface of the sea ; and there, alert, it waits  
Till underneath the star Svati, it opens its rude gates,  
Ready to welcome to its heart, amid the ocean's swirl,  
That mystic drop of rain, transforming it to purest pearl.

Tarry ye in the ground, we say unto the grains of wheat.  
Ye have activity within. Then wait, till voices sweet  
Summoning forth thy latent force, shall bid, in terms of rain  
Sunshine and dew, thy powers yield their slow-increasing gain.  
Under that dark and sacred soil shall operate in thee  
Perfectly as in distant spheres, the law of Trinity.

Wait? 'Tis a word the thirsty, panting soul can ill abide.  
Wait! 'Neath the clouds of earthly flesh the seed of truth must hide.  
Passive, receptive, wait! The Christ within thee shall be born!  
E'en as the oyster waits the drop of rain from stars till morn,  
Open thy soul and wait. The inspiration from above  
Into thy heart shall drop the priceless pearl divine, of love.

—Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, June 3, 1910

No. 21

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ON SUNDAY EVENING, JUNE 5TH, AT 8.15,  
THE SUBJECT OF THE TALK WILL BE  
"THE LAW OF LOVE."

*Public Invited.*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
Act of March 3, 1879.

## THE USE OF SYMBOLS.

There are many men to whom the use of symbols is unknown, if not indeed scorned. Living, as the materialist has been taught for so many years to live, in the world of "matter of fact" they are unable to rise above the common place; all else appears to them as fantastic and fanciful.

They make use of symbols, it is true, for convenience in the world; they speak in words (which are symbols), they write in hieroglyphics—letters or numbers—(each of which symbolizes to the occultist a particular vibration), but all of these symbols are without any inner meaning to them; they are but dead things, the outcome of convention and the mutual agreement of men!

Symbols, to the occultist, are not dead, they are living powers forming a connecting link between the different planes of being upon which man lives and vibrates, and they serve to open up to him those higher and universal truths his intellect cannot at once grasp. All is One Great Whole and man is a part of that whole.

We live in the midst of a world that is, for the most part, grossly materialistic; yet, is not this, however unevolved, still within the Great Whole, a part of that Whole, vibrating with every beat of the Great Heart of the Universe?

And are not you a vital, animated part of the Whole and a symbol of some phase of Its activity?

Every vibration that stirs the life in a single blade of grass is working to perfect a symbol of the beauty of the Lord. Every movement that you make is a symbol of the outgoing of some force, the manifestation of some one of your characteristics; and this can be read and understood by an observer, just as you read the day's news in your paper.

The sum total of all the symbols upon which you have worked in your present, and other life-times, is engraven, so that all men may read, in your form, your features, your walk, gestures, voice, manners, and in all your sentiments and aspirations.

Some have worked well, and their symbol, though perhaps not ideal in classical outline, is nevertheless full of strength, of compassion and of helpfulness.

Others may have less of strength but more of beauty; while still others radiate wisdom and inspiration like a dazzling star.

Man is himself the grandest of symbols as he will one day understand.

All is vibration. The Breath goes forth, it mirrors itself again and again, every image a symbol of its inner essence; these again reflect themselves and cross vibrations with each other, giving rise to forms innumerable, each one a symbol of its creator and embodying his life.

The snowflake in its infinite variety always expresses with a six-fold radiation, never any other; yet no two snowflakes have ever been found alike.

Every symbol holds within itself the power of the original creator, and of the Breath of which it was born; thus we uplift the Cross in our Churches and Temples and in so doing we receive its vibrations of regeneration through sacrifice, and we are aided in evolving the perfect spirit. After struggle and effort, the Cross suggests equilibrium, poise and victory.

The disciple raises his eyes to the Cross, and, as he gazes, down the mist of the ages, reflecting itself from plane to plane, there flows to him the essence of purity, strength, consolation and balance. In proportion as his faith has opened to him the doors of the higher realms will he receive comfort and peace.

The vibration of the Five-Pointed Star is of an entirely different nature. It is a great dynamo of mental force and is well chosen as an emblem of this nation with its energy, its force and power. He who would lead the race today needs to be a mighty magician of a five-fold radiation—the head commanding and ruling the whole being. In the Cosmos, this dazzling star pours down upon men the macro-cosmic cohesive force, Love.

The triangle at once raises our eyes to the apex, to the spiritual realm and symbolises the Trinity throughout Creation—the three-fold aspect of the Godhead.

The Serpent has been used from all time as a symbol of the Great Force latent in Nature and in Man. The ancient Initiates of the Mysteries were called "Nagas" or serpents, and we see this emblem portrayed in the insignia of Orders of Initiation, where it not only declares to the world the source of the teachings of these bodies, but it unites them, by means of its vibrations, with the great body of Adepts.

When the Serpent is seen in the spiral form, it stands for evolution and continual progress towards perfect manhood, a work which is to be consciously undertaken by man himself in the New Era.

Thus every symbol has a two-fold use: to the world it stands for some intellectual or spiritual concept; but esoterically, it opens a door through which a stream of the force or power of the concept can reach the waiting disciple and renew his strength.

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By means of the Ancient Science of Astrology now being revived, many persons are helped to understand themselves and their conditions. If you want a horoscope address 51, The Gladstone, Washington, D. C.

## FIRST PRINCIPLES OF ESOTERISM.

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*A Prediction Verified:—Modern Astrology* (London) for May, page 218, contains the following prediction: "Changes are likely to take place in the Government, and royalty is under decidedly adverse influences. Highly placed persons will die, members of Parliament, and possibly some great statesman or royal personage." King Edward died on Friday, May 6th.

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Mallet's *First Steps in Theosophy* is the only book on the free list with colored plates of the human aura.

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(Of the Order of The 15)

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## I AM.

I am! The wheel of fortune swift may whirl,  
The earth may tremble, sea devour the land,  
Unnumbered hosts of battle fall or stand—  
I am! Let thunderbolt the message hurl!

I am! Ring out the tidings o'er the deep.  
I am! The lightnings paint the words in air.  
The flames, ascending, seek me, and declare  
I am! while mighty echoes earthward leap.

I live in light of everlasting day.  
I move amid ten hundred million forms  
That love me. ' Where my love their spirit warms  
I have my being, spark divine as they.

Eternal, like the ever-blooming stars,  
Eternal as the law that planted them,  
A starry seed dropped from the parent stem,  
I am. No earthly touch my beauty mars.

The darkened waters bear the lily white;  
The joyous song ascends through tainted air:  
I am that Pure One, dwelling everywhere;  
I am the song that echoes through the night.

I am in lowly hut and lofty hall;  
I am in burning bush, and Sinai's mount;  
The Rose of Sharon I, the living fount;  
I am the Spirit which thy soul doth call.

I am the truth of all thy heart doth love.  
I am the life of all thy soul desires.  
I am the way he walketh who aspires  
To know eternal wisdom born above.

Despairing, hopeless one, abide in me.  
In lowest depths of Hades I am found.  
The spot where thou dost stand is holy ground—  
The great I AM descends to dwell with thee.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

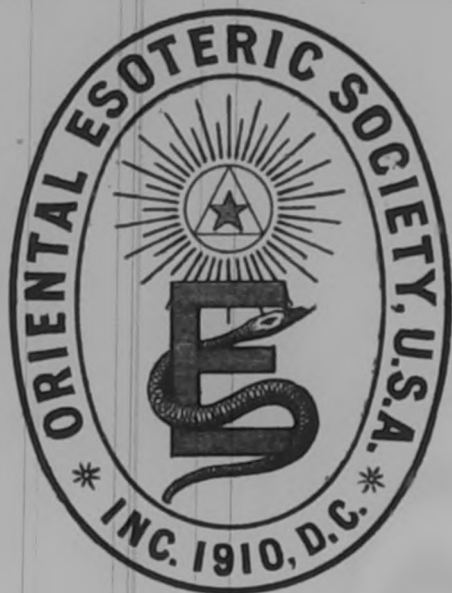
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Vol. VI

Friday, June 10, 1910

No. 22

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ON SUNDAY EVENING, JUNE 12TH, AT 8.15,  
THE SUBJECT OF THE TALK WILL BE  
"HAS THOUGHT POWER TO CONTROL DISASTER?"

*Public Invited.*

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Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the  
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## THE HALL OF LEARNING.

There are three Halls through which the pilgrim must pass on his way to final freedom. The first of these Halls is called the Hall of Ignorance or the phenomenal world of sense and terrestrial consciousness. The name of the second hall is the Hall of Learning. In it he will find the blossoms of life but he will learn also that it is the world of the Great Illusion, or the world of deceptive sights. In this hall he will learn to stifle the voices of the flesh and having flayed the mind he will flee from this Hall to the *Hall of Wisdom* where only the light of Truth can shine and where he will find the *Master*. But before he can pass on to the Third Hall he must learn all the rules written on the walls of the Hall of Learning.

The object of these rules is threefold: to enable us to kill the lunar body at will, to purify the mind and to conquer the hunger of the heart. The first two rules written in this antichamber read thus: "Before the eyes can see they must be incapable of tears; before the ear can hear it must have lost its sensitiveness." We do not desire to see the truth until we have learned to discern the real from the unreal. When we have worn out pleasure then we wear out pain. To suffer either pleasure or pain causes a vivid vibration, which is life to the consciousness of man. This does not lessen when the disciple enters upon his training; on the contrary it increases. It is rather a test of his strength. He must suffer, must enjoy or endure more keenly than other men while yet he has taken on an added duty, which does not exist for other men. He must learn not to allow anything to shake him from his fixed purpose.

As the eyes are the windows of the soul so the ears may be called its gateways or doors. Through them comes the noise and confusion of the world. We must learn to close them at will, to be deaf to all illusion. The still, small voice will be heard very faintly at first but if we listen it will grow stronger.

The first seven of the numbered rules have reference to the killing of the lunar body, the body which belongs to the personality and which desires to feel pleasure, which is ambitious and loves ease and comfort. It is that part of us which separates us from our brothers and makes us feel we are better than those who are less fortunate; which desires to grow from the outside rather than from within. When we have learned to work for work's sake, to live in the eternal, to be free from the tyranny of things, to be one with all that lives, to learn from sensation rather than be subject to it, to grow in the silence, we can begin to look for the bloom. The intention will begin to develop in the silence which we have learned. The personality has been partially subdued and we are now ready to learn to speak. But before we can speak in the presence of the Masters the voice must have

lost its power to wound. In order to do this we must purify the mind. The desires must be of the highest. "We must desire only that which is within us. Desire only that which is beyond us. Desire only that which is unattainable."

We must look within for the light. If it does not shine there it is useless to look farther for it. We must desire only that which is beyond us. Our ideal must ever be before us. As we advance it advances also. "Desire power ardently. Desire peace fervently. Desire possessions above all things."

The disciple knows that he possesses nothing but his immortal soul. His only wealth is that which can be possessed by all pure souls. The only power is that which will make us appear as nothing in the eyes of men, the one act of our lives being the desire to serve. The peace we desire is that peace which nothing can disturb and which passes understudy. When the voice has lost its power to wound, we give up all idea of defence and of offence. No longer do we criticize or pass judgment. If we think we are superior in any way to our fellow man, then we are incapable of discipleship.

Having purified the mind we have a still more difficult task, that of conquering the hunger of the heart. Before the soul can stand in the presence of the Masters it must have been washed in the blood of the heart. When this blood has flowed from the Heart we will be able to stand before the Masters as a pure spirit. No longer desiring to incarnate for the sake of emotion and experience. Long ages of successive lives may stretch before us but we no longer wish to live for self. Then we are ready to look for that mysterious event which will prove to us that at last we have found the entrance to the Path.

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### ADVANTAGES OF MEMBERSHIP.

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study (see under "Classes of Membership").

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If your friend is interested in occultism, or if you wish to interest him, present him with *First Principles of Esoterism*, by the President of The Oriental Esoteric Society. Limp yellow leather, gilt edges, \$1.50; cloth, \$1.00.

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## THE MOUNTAIN TOP.

With slow and toilsome step the mountain height we climb  
The way is long and steep unto that height sublime,  
And yet the summit gained, we cannot always stay;  
The very vision calls our eager souls away  
To labor at the base, to do the little things  
That wait the touch of strength which inspiration brings.

It is not once for all the mountain must be scaled,  
For when the top is gained, its rarer air inhaled,  
We see beyond. Above rise fairer, purer heights  
That speak unto our souls; their soft effulgence lights  
Our hearts with love and faith, and bids us as we go  
Take words of hope and cheer to those who toil below.

If we neglect to use the light that we obtain,  
'T will fail us in the night, and leave a weary pain  
Of groping and regret. 'T was not to lend us bliss  
In some far distant world, but service, now, in this  
Dark realm, the vision came! Thy way is dark? Then see  
If thou hast used the inspiration lent to thee!

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, June 17, 1910

No. 23

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THE SUNDAY EVENING TALKS ARE NOW CLOSED  
FOR THE SUMMER.

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Act of March 3, 1879.

## WHY SLEEP RESTS US

All scientists agree that sleep is a condition of rest of the nervous system, during which the energy expended during the waking hours, is renewed; and that sleep is promoted by fatigue of the nervous system. Some say it is occasioned by the clogging of the brain by waste products, others that it is the isolation of the brain cells from physical contact with each other, while the function of these cells is suspended; while still others claim that it is a process, unconsciously performed, of self-mesmerism. But all agree that when certain cells are exhausted, a period of rest and recuperation is required.

F. W. H. Myers strikes a good note, when he says that sleep must be treated in its positive, not in its negative aspect. The waking state is absolutely dependent on it, for life cannot be sustained without the aid of its strength. "A few moments of sleep, a mere blur across the consciousness, may change a man's outlook on the world. At such moments, one feels that what has occurred in the organism—alteration of blood pressure, or whatever it be—has been in some sense discontinuous." Even in so brief a time, there has been some physiological change, and the recuperative power has been awakened.

Physiology gives many reasons why sleep rests us. We are not expending our energy by sending it out in all directions, physical, nervous and mental. Every thought means an outlay of force, every motion an expenditure of energy. During his waking hours, the individual has at his disposal a certain amount of Nervous Force, which his mind and his desires are constantly draining. The vitality is all the time trying to replace this nervous force, but the task is too great for it. Little by little it fails to restore the amount used, and finally becomes bankrupt. Then drowsiness sets in, for the real Self is no longer able to manifest through the more material vehicles, and wishes to withdraw for a time. He has been exercising his will in making decision after decision all day long, he has been regulating the flow of nervous force expended, and now his supply needs replenishing. The limbs grow heavy, the eyes close, and the part which we call the Astral Body of man, repairs the organic losses, and produces a new supply of nerve force. Then the state of equilibrium, which was lost when the force ran low, is regained.

Sleep then occurs from the lack of this equilibrium between the centers of reason and the centers of impulsion—the man of will and the man of impulse.

Besides the gross physical body, we have a body through which the life current flows, called the vital body; one through which we express our desires and emotions, called an astral body; and one through which we think, or mental body. These are all we need at

present. When the physical body is placed at rest, the vital body through which the life current flows, stays with it, while the body of desires and that of mind, pass out into an ocean of harmony and wisdom, under the direction of the Ego, the real man, and there they drink in from the source of supply what they are needing to renew them. Here in the Great Heart of the Universe they find a vital essence which corresponds with the essence in the vital body which has been left behind, and when their supply is replenished, they communicate fluid to the vital body, which in turn acts upon the physical, rebuilding it. So we see why sleep repairs the body better than does merely rest.

Sometimes the desire body does not withdraw from the physical. Then the sleep is restless, the bodily restoration to strength is much diminished, and one awakens perhaps more fatigued than when he retired. This is why sleep does not rest us.

So when we pass from the physical world at night, it is not with the desire of seeing beautiful visions, nor of aiding those who know more of the region where they live than we are able to know, but rather, our purpose is to ascend into the region of truth; and as we give ourselves into the friendly arms of sleep, forgetting all the material events of our daily life, free from the illusion of the senses and of material desire, we are met by Those into Whose care we have committed our spirit, Those whose exalted mission it is to give instruction to souls who are in immediate communication with the dark earth as we are, so that when we return we may present these truths directly to the masses of men who are still unable to hear on these upper planes of their Being.

Sleep then, is indeed a time of great importance. And as its privileges are high, so are its responsibilities. When we return to the life of the physical, the new sun is shining in the sky, the new day is before us with all its activities, demanding an outlay of force on every plane, physical, mental, spiritual. If the connection with the world of causes during sleep, has been a vital one, if the soul has really been immersed in the realm of truth, our body is renewed and able to take up its work with added power and knowledge. We can be more useful for our night's repose and better able to choose the good and pass by what is called evil. We come back with the knowledge that a good, positive action will profit us and the world more than will a passive, destructive critical attitude. And we have the will to execute our judgment.

When our heart knows how to rejoice with the Highest, to suffer with the most unfortunate, to give happiness though it must sacrifice itself, then it is tuned to receive, while the physical body lies in repose, potent vibrations from the Dweller in the Heart, so that we may go forth into the new day with renewed life, to give peace to all who are troubled at heart.

This is the great, the vast, mystic possibility of Sleep.

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## YE ARE TEMPLES

We are building day by day  
Temple arch, or palace gay,  
Prison, barrack,—what we will  
Rises stone by stone to fill  
Our unspoken thought; we hew  
Not alone by what we do,  
But by what we think each hour;—  
Thoughts are truly things of power.

But 'tis left for us to choose  
Plan and purpose; we may use  
Brick or marble, wood or stone—  
'Tis our thought and will alone  
That constructs, or else tears down.  
Hate destroys, while love will crown  
Any structure and transform  
Prison walls to palace warm.

“Ye are temples,” it is writ.  
Savage shrines may be more fit  
For His worship than a fire  
Kindled by profane desire.  
Hearts made pure to do His laws,  
Thoughts made strong to serve His Cause,  
These will stand. What we erect,  
That the centuries perfect.

—*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, June 24, 1910

No. 24

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*"All human creatures love, and hate, and suffer, and struggle, and hope—but how desperately few understand!"*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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## THE GREAT BREATH.

All occult science rests upon the doctrine of the illusory nature of matter, and the infinite divisibility of atoms.

Every particle, whether known as organic or inorganic is a life. Like must produce like, nor can the Absolute Life produce aught but living beings; there is life in *laya* even, just as in the man who is in a profound cataleptic sleep: he appears dead, but he is living.

Science teaches us that the living and dead organisms of men and animals are invaded by hundreds of all kinds of bacteria; we are threatened from without at every breath we draw, as well as from within. But science has not yet joined hands with occultism in acknowledging that our whole bodies, as well as those of animals, of plants and of stones, are entirely made up of just such lives—beings so minute that for the most part no microscope can discover them.

Every day brings out more clearly the identity between the animal and physical man, between the plant and man, and even between the reptile and the rock, its nest. The physical and chemical constituents of all of these are found to be identical. But this is not all, for occult science declares that not only are the chemical compounds the same, but also that the same infinitesimal and invisible lives compose the atoms of the bodies of the mountain and of the daisy growing upon it; of man and the rock upon which he leans. Every grand life attracts to itself in strict accordance with karmic and other law countless numbers of other lives, of which it forms its body and through which it lives and manifests. They are indeed the kingdom of the grand life.

These lives are constantly changing, they enter the body, do their work, die, and are expelled, to enter another temporary abode.

Every atom and molecule in the Universe is both *life-giving* and *death-giving* to the bodies of such grand lives, for it eternally destroys and changes the forms that it has helped to build. "It creates and kills; it is self-generating and self-destroying; it brings into being and it annihilates that mystery of mysteries, the *living body* of man, animal or plant, every second in time and space."

In occultism every atom is a soul, not a disincarnated entity, but a center of potential vitality with intellectual power; and indeed the atom may be looked upon as a compact or crystallized point of energy or divine ideation.

A molecule is not a unity in the same way, for it is a simple aggregate of atoms; but a crystal, a cell, an ant, an oak or a sun—

all of these are grand lives each sustaining myriads of lesser lives of which it is composed.

Around each of these centers of divine energy, atom, crystal, cell, organism, star or nebula there radiate spheres of force, of life, of sensibility, of thought, and of bliss. All of these spheres exist around every being; but in some they remain potential alone and negative, when the consciousness is unable to respond to them for lack of advancement.

The *physical* death of a being is the decomposition of its body into its constituent parts; but *metaphysically* death is but the transfer of the activity to a higher and vaster plane: the gathering in of the sheaves of experience and garnering them in the highest of those radiant spheres that limit for the time the possibilities of the being.

By these repeated harvests and garnerings, the potentialities of the life become ever richer and fuller, and in the course of millions and millions of centuries, of innumerable eternities, the soul of the atom becomes the life of a cell, the potential vegetable becomes a potential animal; the human spirit becomes the planetary spirit; the angel of the nebula becomes the god of space, and so on to infinity.

The soul is always centrifugal in its expression; it tends to extension, to Brahma, and this universal aspiration is the *in-drawing of the Great Breath*.

*The Grand Expiration* is the opposing centripetal force, by the action of which the sphere becomes the point, spirit becomes encased in matter, the soul incarnates, the great becomes small.

In Paranirvana all humanities, past, present and even future—like all things—will be one and the same. Everything will have re-entered the Great Breath and become merged in Brahman, or the Divine Unity.

But however limitless, from a human standpoint, the Paranirvanic state may be, yet it has a limit in Eternity. Once reached the same Monad will re-emerge therefrom as a still higher being, on a far higher plane, to recommence its cycle of perfected activity.

The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a Mankind, whose monads may be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world.

“This is thy present Wheel, said the Flame to the Spark. Thou art Myself, my Image and my Shadow.”

“Earth, water, flame, air, ether, life and mind,  
And individuality—these eight  
Make up the showing of Me, Manifest.”

“Of many thousand mortals, one, perchance,

\* \* \*

Knoweth Me, as I am, the very Truth.”

## THIS WEEK'S BOOKS.

*Etidorhpa.* Professor Lloyd's book, now in its eleventh edition and its fifteenth year, describes a journey to the interior of the earth. It belongs to the Jules Verne type of scientific fiction, with a moral at the same time.

*An Astral Bridegroom* is an interesting and at times amusing story dealing with reincarnation. Fiction is not proof, but it serves to make philosophy palatable, and Mr. Lees' story administers the doctrine of reincarnation, which is a bitter pill to so many, in a sugar coated form.

*Three Years in Tibet* is an account by a Japanese priest of a journey undertaken in search of manuscripts. Mr. Kawaguchi's narrative is not only an extraordinarily interesting description of this strange people, but it is unique in that it gives the impressions of a Japanese Buddhist of his Tibetan coreligionists. The accounts of his meeting with the Dalai Lama, and of his application of the principle of non-resistance when attacked by Tibetan bandits, also good Buddhists, are very naive, as likewise his love affair with a Tibetan maiden, a modern Nausicaa.

*Rays of Truth:* Essays by Mrs. Leo on some religious aspects of astrology.

*The Triumph of Truth, or the Doom of Dogma*, by Henry Frank, is a regular vacuum cleaner for the dogma beclouded mind. It is to be recommended rather to those who need a good house-cleaning than to those who are looking for new mental furnishings.

*The Worship of Satan in Modern France.* The title is descriptive of the preface, which is sensational enough. There could be no better warning against trifling with occultism unless backed up by pure motives. The rest of the book consists of essays on Swedenborg, Mme. Guyon, Stainton Moses, Mme. Blavatsky, psychical research. Some of it is witty, much of it is sensible and all of it is interesting. Admirers of Mme. Blavatsky will tear their hair on reading it.

777 is a book treating of comparative religion and symbology. It is doubtless of great value to the student and is said to contain the truth about the Tarot cards, but it is the antipode of a novel and we do not recommend it for a summer afternoon. From the preface we learn that "The Americans, grossly and crapulously ignorant as they are of the rudiments of any human language, seize like mongrel curs upon the putrid bones of their decaying monkey-jabber, and gnaw and tear them with fierce growls and howls." Thanks, kind Sir, but you forget that it is not that which entereth into the man which defileth him, but that which proceedeth from him, and your language is suggestive of *mephitis mephitica*.

*The Equinox*, published on the 21st of March and the 21st of



September, is the official organ of The Order of the Golden Dawn and is edited by Aleister Crowley. It is the spiciest reading we have found for some time, not excepting the Police Gazette, and we are loath to lay it aside. It contains magic, occult fiction and some excellent poetry as well as poetical prose. Its occultism savors more of Limburger than of the sincere milk of the word; nevertheless Mr. Crowley's writing is never dull, his reviews are delightfully frank and we shall await the coming of the 21st of September with the thought that it will bring another number of The Equinox. We shall also invest our savings in a set of Mr. C.'s works.

Mr. Mead's books are well known to students of comparative religion. *Fragments of a Faith Forgotten* is a study of certain Gnostic writers, while *The World Mystery* consists of four essays reprinted from *Lucifer* under the titles: "The World Soul;" "The Soul-Vestures;" "The Web of Destiny," and "True Self-Reliance." They are of a somewhat popular nature and quote from the Vedas, from Hermes and other sources, and we regret that we can say no more here than that they are delightful and inspiring.

Mr. Jacobs' Fairy Tales are real folklore tales, which will give joy both to children and adults. They will form part of our juvenile library.

### RECENT ADDITIONS TO THE LIBRARY.

An Astral Bridegroom, a Reincarnation Study (fiction), <i>Robert James Lees</i> .....	\$1.25	(.11)
Etidorhpa, or the End of the Earth (fiction), <i>John Uri Lloyd</i> , illustrated .....	1.50	(.12)
Three Years in Tibet, <i>Ekai Kawaguchi</i> , illustrated (deposit) .....	5.00	(.27)
Rays of Truth, (Astrological Essays), <i>Bessie Leo</i> ....	1.25	(.10)
The Triumph of Truth, <i>Henry Frank</i> .....	1.50	(.14)
The Worship of Satan in Modern France (Modern Mystics and Modern Magic), <i>Arthur Lillie</i> ....	1.50	(.09)
The Equinox (Official Organ of the A. A.), Vol I, Nos. 1, 2, 3, .....	each.. 2.00	(.24)
777 (Symbolism; Magic). (deposit) .....	3.50	(.08)
Of the Love of God, <i>St. Francis de Sales</i> , tr. by <i>Lear</i> .	1.00	(.06)
The World Mystery (Studies in General Theosophy), <i>G. R. S. Mead</i> .....	1.50	(.10)
Apollonius of Tyana, <i>G. R. S. Mead</i> .....	1.25	(.09)
Plotinus, <i>G. R. S. Mead</i> .....	.35	(.04)
Fragments of a Faith Forgotten, (Gnosticism), <i>G. R. S. Mead</i> . (deposit) .....	3.50	(.23)
Echoes from the Gnosis, <i>G. R. S. Mead</i> , 11 vols., cloth .....each..	.35	(.03)
Celtic Fairy Tales, <i>Joseph Jacobs</i> , illustrated .....	1.25	(.14)
More Celtic Fairy Tales, <i>Joseph Jacobs</i> , illustrated...	1.25	(.13)

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*Esoterism (continued from June 17th)*

The Texts of Taoism, translated by <i>James Legge</i> . (deposit) . . . . . Part II..	3.40	(.15)
The Doctrine and Ritual of Transcendental Magic, <i>Eliphas Levi</i> . (deposit) . . . . .	5.00	(.17)
FIRST PRINCIPLES OF ESOTERISM, <i>Agnes E. Marsland</i> . . . . . leather, \$1.50; cloth..	1.00	(.06)
Thrice Greatest Hermes, <i>G. R. S. Mead</i> . 3 vols. \$10.00 . . . . . each..	..	(.18)
The Upanishads, translated by <i>F. Max Mueller</i> , 2 vols. (deposit) . . . . . each..	3.40	(.15)
Lao-Tze's Book of the Simple Way, translated by <i>W.</i> <i>G. Old</i> . . . . .	1.00	(.07)
The Tarot of the Bohemians, " <i>Papus</i> ," translated by <i>Morton</i> . (deposit) . . . . .	2.50	(.13)
Set of Tarot Cards, with Key by <i>A. E. Waite</i> , (4th class postage. \$3.25 deposit) . . . . .	3.25	(.20)
A Dweller on Two Planets, <i>Phylos, the Thibetan</i> . . . . .	2.00	(.15)
Dreams, <i>Olive Schreiner</i> . . . . .	.75	(.06)
Jesus, The Last Great Initiate, <i>Edouard Schure</i> . . . . .	.75	(.07)
Krishna and Orpheus, <i>Edouard Schure</i> . free list. . . . .	.75	(.06)
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*Alchemy; Rosicrucian.*

Alchemy and the Alchemists, <i>R. Swinburne Clymer</i> , 4 vols., \$8.50. . . . . each..	..	(.09)
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The Real History of the Rosicrucians, <i>A. E. Waite</i> ....		2.50	(.14)

*Some Hindu Classics and Books on Hinduism.*

Yoga-Vasishta (Laghu), translated by <i>K. N. Aiyer</i> ..		1.50	(.10)
The Gita Govinda, and other translations by <i>Sir Edwin Arnold</i> .....		..	(.10)
Sri Rama Chandra, Stories from the Ramayana, <i>Annie Besant</i> .....	boards..	.65	(.05)
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Hymns of the Atharva-Veda, translated by <i>M. Bloomfield</i> . (deposit) .....		6.75	(.27)
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The Sacred Laws of the Aryas, translated by <i>George Buehler</i> , 2 vols. (deposit) .....	each..	3.40	(.16)
The Philosophy of the Upanishads, <i>Paul Deussen</i> ..	(deposit) .....	2.75	(.17)
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The Iliad of the East (Tales from the Ramayana), <i>Frederika Macdonald</i> .....		1.75	(.12)
The Upanishads, translated by <i>Mead and Chattopadhyaya</i> , 2 vols. ....	not sold..each..	..	(.04)

## THE QUIET HOUR.

The quiet hour of peace is here.  
Come forth, my soul, and take thine own.  
Farewell to worry, haste and fear.  
'Tis joy and love thou shalt enthrone.

Thy doors are barred to anxious thought,  
Thy inner portals wide are flung  
To realms where only truth is sought,  
Where strength and purity are sung.

There, pulsing 'mid the rhythmic flow  
Of life that brings refreshing rest,  
Desire the highest thou dost know,  
Rise upward to its very crest.

The vision gained, thy brother call!  
Together look upon the sea  
Of boundless life surrounding all,  
And feel thyself as Spirit, free.

Then if the ebb must bear thee back  
To busy life, thy vision hold.  
Its joys and peace thou shalt not lack;  
Its love thy daily life shall mould.

—Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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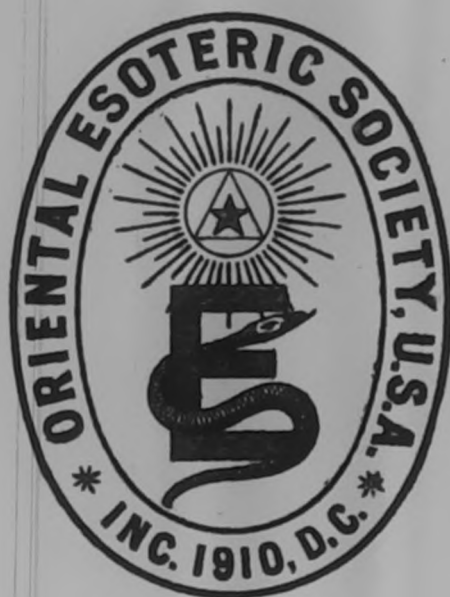
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Vol. VI

Friday, July 1, 1910

No. 25,

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*"All human creatures love, and hate, and suffer, and struggle, and hope—but how desperately few understand!"*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## THE THREE VIRTUES.

Esoterism is like a path mounting straight up the side of a mountain, and Exoterism is like a path which winds slowly towards the same goal. At the top of the mountain lie Joy and Peace, the two things after which all humanity is striving—yet, in its very striving, loses. The drunkard looks for them in liquor; the thief in money; yet when they have that which they thought would bring them joy, both Joy and Peace are further away than before.

If we consider the people around us, it is evident that they who have these most-desired possessions are they who give them up freely, and with their whole will. This is true in all things; self-sacrifice is attainment. It is also true vision; for until we sacrifice our vision of ourselves as separate from others, we cannot possibly clearly see our Universal Self.

Since, then, *self-sacrifice* is both vision and attainment, it is the first and most essential quality for climbing the Path of Esoterism.

But the Path is steep and long, "Heaven is not reached in a single bound," but by constant struggle. After we have sacrificed the vision of our personal self, and beheld for a moment the divine goal, there still remains the Path between it and us.

With the glorious vision as a guide and source of strength, we must turn to our work. Nor do we ever stop climbing—stagnation is corruption. To quote Eliphaz Levi: "To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins." With constancy we climb—constancy in all things, and above all, constancy in self-sacrifice; for never, not even at the brink of attainment, can we disregard a brother.

If we must be constantly active, we must not allow ourselves to hesitate even for fear of choosing the wrong way. We must decide which way seems best and then act immediately and resolutely according to our decision. If it is the wrong way we have chosen, we shall suffer for it, just as surely as we shall get burned if we put our hand in the fire. But we shall learn from our suffering and grow strong. Therefore, on taking any course that we have decided is best, we should say: "This way seems best according to my present light; I will therefore act in it with all the force of conviction until it is equally clear to me that it is wrong; and if I have not chosen aright I will cheerfully accept the consequences." A few actual painful experiences in this attitude of learning will soon give us an exceedingly clear insight as to what is wrong and what is right. And it is only with this attitude that we can help anyone or get any-

where ourselves. This is the true moral courage which means victory.

When we have entirely acquired the three virtues, Self-Sacrifice, Constancy and Will or Courage, we are well equipped to climb the path of Esoterism which leads to God.

—*Bulletin of Young People's Section, Vol. 1, No. 25.*

### IMMORTALITY.

Faith in Immortality comes through looking on the invisible, for invisible things are immortal. The real and lasting thing in a home is the bond of love, not the material of the house or its furnishings.

The visible is but a symbol of the invisible. The figures of an equation, in so far as they are figures, do not state a truth. They are the symbols of the truth which is in the mind. So is the Lord's Prayer the same prayer in whatever language it may be written.

The visible is destructible, while the invisible is everlasting. The works of art of the ancients are in ruins, but the beauty which they interpreted will last forever.

Though the ancient shrines and Temples have been destroyed, the love of God manifested in them of old is still expressed in our modern churches. So it is that the internal spirit or invisible personality of an individual remains essentially the same, however much the material habitation may change through illness and age.

If we have faith in a future immortality, surely we must experience and be conscious of the present immortality. And we must build a *faith*, not a mere opinion that there is immortality—a faith established by the constant realization that material things are temporal and that the immaterial is everlasting.

“We are now immortal and living with the Immortals. And he who forms the habit of looking on the invisible realities veiled behind the visible symbols, will not lose the vision when the veil is taken away.”

—*Bulletin of Young People's Section, Vol. 1, No. 27.*

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### ADVANTAGES OF MEMBERSHIP.

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

## THIS WEEK'S BOOKS

*The Key of Solomon the King.* This celebrated and delightful magical work has never until now been printed. It is attributed to King Solomon, and doubtless with right, for none less wise than Solomon could have used in his evocations the names of Daniel, Shadrach, Meshach and Abednego, and even of Saint Peter and Saint Paul. The serious reader will overlook these anachronisms and perceive the lofty spirit of reverence and devotion in which it is written. Many of the prayers are worthy of a place in the service of the Church of England. To the curious we recommend the experiment of rendering oneself invisible, which is so simple that any schoolboy can perform it. Solomon says that it works, and doubtless, with his large family, there were many times when he found it useful. And yet—an occultist will see things in this book which are true, but of which the world knows nothing.

*Your Fortune in Your Name, or Kabalistic Astrology* is written by the eminent astrologer Sepharial, and will appeal to those interested in the relations of names and numbers. It is a fascinating book, requiring not a little study, and we recommend it as a substitute for bridge.

*The Book of the Simple Way, Lao-Tze's Tao-Teh-King,* is a profoundly esoteric book by China's greatest sage. It is to be highly recommended for study and meditation, and we heartily recommend it to students. There is that in it which suggests Walt Whitman.

*Azoth, or The Star in the East.* If Mr. Waite intended this book to put people to sleep, he should have made it more handy. The only thing which kept us awake while reading it was the fear that it would fall on our toes. Otherwise it would have served this end excellently. We recommend it to those who buy books by the pound.

Every admirer of Mrs. Besant, and the writer is one, will want to read the four volumes we have added to the Library.

*Lillian Edger's Elements of Theosophy* is an excellent introductory book.

*The books on the Will and on Self-Control* are all by well known writers, who need no introduction.

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We give special concessions and discounts on loans to properly accredited librarians of theosophical branches and other occult or new thought organizations. Branches which cannot afford extensive libraries can borrow books from us, through their librarians, on terms which make the cost to each reader trifling. We will also loan books in numbers for study classes. We give liberal discounts on books bought by librarians for retailing to members. We can frequently supply good second-hand books. For terms, apply to *The Librarian, O. E. L.*



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English Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.25	(.12)
More English Fairy Tales, <i>Joseph Jacobs</i> , illustrated...	1.25	(.12)
The Complexion Beautiful, or New Skin for Old, O. <i>Hashnu Hara</i> .....	paper .40	(.02)
The Perfect Way to Healing, <i>Wm. E. Towne</i> ..	paper .50	(.04)
The Key of Solomon the King (The Greater Key), transl. by <i>S. L. Macgregor Mathers</i> (deposit)...	7.00	(.14)
Your Fortune in Your Name, or Kabalistic Astrology, "Sepharial" .....	.75	(.07)
The Commentaries of Hierocles on The Golden Verses of Pythagoras, <i>Andre Dacier</i> .....	.75	(.06)
Lao-Tze, The Book of the Simple Way, tr. by <i>W. G. Old</i> .....	.75	(.06)
Elements of Theosophy, <i>Lilian Edger</i> .....	.75	(.07)
Australian Lectures, 1908, <i>Annie Besant</i> .....	1.00	(.07)
Buddhist Popular Lectures, 1907, <i>Annie Besant</i> .....	.80	(.05)
The Religious Problem in India, <i>Annie Besant</i> .....	.75	(.04)
Shri Rama Chandra, Lessons from the Ramayana, <i>Annie Besant</i> .....	.90	(.05)
Azoth, or the Star in the East, <i>A. E. Waite</i> .....	1.75	(.25)
The Esoteric Basis of Christianity, <i>Wm. Kingsland</i> ..	1.25	(.09)
The Astral Light, "Nizida".....	1.00	(.07)
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Ars Vivendi (Art of Living), <i>Arthur Lovell</i> .....	1.00	(.07)
The Education of the Will, <i>Jules Payot</i> .....	1.50	(.12)
The Will to be Well, <i>Charles Brodie Patterson</i> .....	1.20	(.11)
Self-Control and How to Secure It, <i>Dr. Paul Dubois</i> ..	1.50	(.11)

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Free sample copies of THE OCCULT REVIEW can be obtained from the Librarian for a two cent stamp. Current numbers, 15 cents; subscription, \$1.25 a year.

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W. Wynn Westcott's Introduction to the Study of the Kabalah, \$1.25. Sold or rented.

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*First Principles of Esoterism*, by the President of The Oriental Esoteric Society, is proving very popular, and is generally bought by borrowers. Price, cloth, \$1.00; limp leather, \$1.50. It may be rented.

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Send for a 24-page free pamphlet; *How to Study Astrology*, and for the two Free List manuals, *The Rationale of Astrology* and *Everybody's Astrology*, (price 40 cts. each). We sell and loan all the best astrological books and a horoscope can be obtained by writing to 51, The Gladstone, 1423 R Street, N. W., Washington, D. C.

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*Hindu Classics and Books on Hinduism (continued from June 24th)*

The Upanishads, translated by <i>F. Max Mueller</i> , 2 vols. (deposit) .....	each..	3.40	(.15)
Vedic Hymns, part I, translated by <i>F. Max Mueller</i> (deposit) .....		6.00	(.24)
Vedic Hymns, part II, translated by <i>H. Oldenberg</i> .. (deposit) .....		4.75	(.19)
Nature's Finer Forces, <i>Rama Prasad</i> .....		1.50	(.12)
The Philosophies and Religions of India, <i>Rama- charaka</i> .....		1.00	(.12)
Krishna and Orpheus, <i>Edouard Schure</i> . free list....		.75	(.06)
A Study of the Bhagavata Purana, or Esoteric Buddh- ism, <i>P. N. Sinha</i> .....		1.75	(.17)
Narada Sutra, an Inquiry into Love, translated by <i>Sturdy</i> . free list. ....		.35	(.03)
The Vedanta-Sutras, with Commentary by <i>Sankara- karya</i> , translated by <i>G. Thibaut</i> . (deposit).....			
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The Vedanta-Sutras, with Commentary, etc. (deposit) ..... Part III..		7.75	(.28)
The Spirit of the Upanishads (selections). free list..		.50	(.05)
The Theosophy of the Upanishads .....		1.00	(.09)

(See also *Bhagavad Gita*)

*The Bhagavad Gita; Translations and Commentaries*

The Song Celestial (poetical trans. Bhagavad Gita.) <i>Sir Edwin Arnold</i> .....			
.....leather, 1.00; free list, cloth..		.75	(.03)
The Bhagavad Gita, translated by <i>Annie Besant</i> ....			
.....paper, .20; leather, .75; free list, cloth..		.50	(.03)
The Bhagavad Gita, translated by <i>M. M. Chatterji</i> ....		2.00	(.17)
The Bhagavad Gita, translated by <i>John Davies</i> ....		2.00	(.12)
The Bhagavad Gita, with Ramanuja's Commentary, translated by <i>A. Govindacharya</i> . (deposit)....		3.18	(.18)
The Bhagavad Gita, trans., with Introduction and Commentary by <i>Charles Johnston</i> , free list.....		1.00	(.10)

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## THE TESTED ENDURE.

He knoweth my soul must be tried  
In fire that is fiercer than hell,  
Until I stand forth purified,  
And hear the approved "All is well."

He knoweth the way that I take,  
The hot heat of anger and wrath,  
Of jealous revenge,—for His sake  
I tread all alone the long path.

No test will His mercy abate,  
No trial will His goodness withhold,  
My soul must go forward,—nor wait,—  
Until it come forth as pure gold.

He knoweth the furnace is hot!  
How else could my soul be made pure?  
Through ages, some nuggets, forgot,  
Lie worthless,—the tested endure.

My weakness and sin He doth know;  
They pale in his Presence august;  
He holdeth my heart-life, and though  
He slay me, e'en yet I will trust.

*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

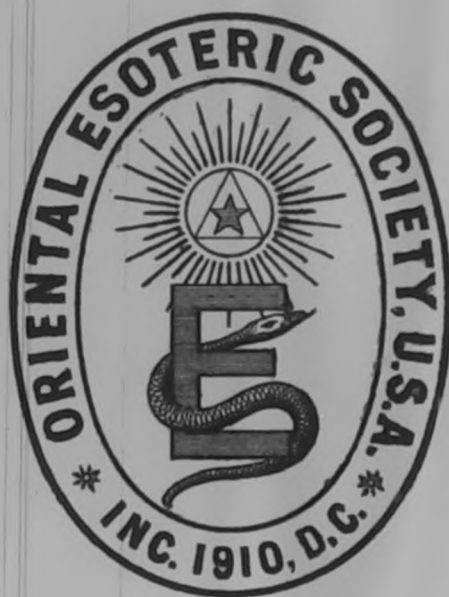
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Vol. VI

Friday, July 8, 1910

No. 26

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*"All human creatures love, and hate, and suffer, and struggle, and hope—but how desperately few understand!"*

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Annual Subscription, 50 cents   Six months, 25 cents   Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## A MEDITATION

I ask for Power, that I may help my Brothers. For Thou knowest, O Father, that this is my great wish in life—that my Brothers may universally see the Light.

But why dost thou wish this?

Because, my Father, I see men struggling and unhappy, I see them saddened with the sense of separateness, I see them darkened with ignorance and illusion, yet they are all One—the Infinite is indivisible.

If the Infinite is indivisible, my Brother, how can man feel separate, and whence comes the great difference in all things?

It is because the Infinite Being, the Noumenon, in manifesting must manifest infinitely—into an infinitude of phenomena. Hence are no two phenomena alike, for manifestation is into an infinitude of forms, as well as an infinitude of things—were it not so, all things being alike, would in form be one, and the Unmanifest would remain unmanifested. But since the universal Noumenon doth manifest in these many forms, each form while it thinks of itself as a form must see itself as different from all else.

And what is wrong in this, my Brother? What wouldst thou change?

Nothing is wrong, O Father God, yet when man seeth thus the outer form alone, and forgetteth that his outer form is but the *form*, and thinketh not of the Noumenon he manifests, there come to him the three great woes, that Buddha spoke of—sickness, old age and death. And with these three come sore unhappiness, and misery, and strife. While if each man saw in himself the Light of Truth eternal, no longer would these woes persist, but he would live in the great Peace.

But knowest thou not, my Brother, that all mankind will one day gain this Peace of which thou speakest?

Yes, but I would hasten it, and spare him this time of woe.

Is there time in the Eternal?

No, Father, and in the Eternal there's naught of suffering. But poor man sees this not. He is right now on earth, a phenomenon, unconscious of the Noumenon which gave him his existence. He suffers, and cries for help. I would help him.

And thinkest thou, my Brother, that the phenomenal self wants help of the sort that thou wouldst give it? Does not the help that you would offer annihilate phenomena? Does the phenomenon cry for annihilation?

No it is the Higher Self which seeks deliverance from the lower.

But, Brother, if the Higher Self is Noumenon, is it not conscious now of its true Being? What canst thou give to it?

Naught, truly, Father; but there is a Self which we call Soul. This Self is not Phenomenon, nor Noumenon either. It is the result of the action of Noumenon on phenomenon, and has free will. This Soul then, may make a choice, and yield itself to low or high. With men now on the earth, this soul has chosen low, and now it sees the woe brought on by this wrong choice. The soul sees, that in self, in separateness, and in phenomenon, (all which are one) there is only endless misery. It longs for Peace, and asks thee, Father, for power to see this Peace.

And, Brother mine, if thus it asks the Father, why strivest *thou* this prayer to answer?

For we are one, Eternal Father, and when I answer this call of mankind, it is Thou who answerest in reality.

But why, Brother, should thy phenomenal self be made to manifest this help? Since the Father is in all beings, and will answer each his call, why shouldst thou come down from thy Nirvanic State, thy Peace and Light, to help those who have within them that same light which they can bring forth by asking?

O Father, these my Brothers know not the Light. For all their many lives they've spent in following shadows, or dim flickering lights, like will-o'-the-wisps, which flicker o'er the swamps, and then are gone, leaving the traveller farther in the marsh. But if they saw a steady light, such as I, Father, now would give, and were the image perfect, so great would be the light in me, reflected, that each would turn within, and there find Peace.

Thou hast shown well that thou canst help mankind, but now, Brother, tell why thou shouldst do it.

Because, my Father, I have gained the light through all their efforts. Through their misfortunes, pains and sorrows have I climbed upward. Moreover, there were Brothers who before me, did climb the ladder of perfection, and having pity on my ignorance, did give to me and others their high teachings; but when they did this it was on condition that we should give in turn to those below us, some of the light which our Elder Brothers gave us. A third reason, Father, have I, and this more potent than obligation or promise given. These Brothers are myself in many aspects, and I do love them and feel compassion for their sorrow. E'en though I could advance without them I would not—I long to help them. For as islands of the sea all have a common base, though each above is different from its neighbor, all men are but phenomena of Thee, the All Light Noumenon. If thou givest me the Power to do this Work, Eternal Father, then will all who seek find Light and Truth and Perfect Peace.

## THIS WEEK'S BOOKS

*The Vishnu Purana* is, so far as we know, the only one of the eighteen Puranas which is completely accessible in English. Professor Wilson's translation, with an introduction on the Puranas and copious notes, forms a mine of information for the student of Hinduism. Beneath the cloak of myth and legend it is full of the profoundest philosophy, and in it is to be found the whole system of Hindu cosmogony.

*Scientific Romances* (two volumes) and *An Episode of Flatland* are by C. H. Hinton, the popular writer on the Fourth Dimension of Space. They are entertaining, instructive and witty, and we read them with a feeling of sorrow that the gifted writer has passed to the world of the Fourth Dimension.

*The Story of Anna Kingsford* does not require an introduction to admirers of *The Perfect Way*.

*Veritas*, by Henry Melville, is a book full of information on masonry, astrology and symbolism, and a reader provided with pick, shovel and dynamite could doubtless extract from it a fortune of valuable knowledge.

*Astrological Essays*, a new book by Mrs. Leo, we prescribe for those who are interested in the astrological aspects of theosophy and the theosophical aspects of astrology, and still more for those who accept neither.

*Our Invisible Supply; How to Obtain*. For those who like this style of literature, this is the style of literature they like. We are convinced that there is an Invisible Supply of ideas in the book, but we have sought in vain to learn How to Obtain them.

*A Book of Secrets, with Studies in the Art of Self-Control; and Living by the Spirit*. Mr. Dresser's books breathe a lofty spirit of common sense; he gives the impression that he knows what he is talking about. The words "magnetism," "electricity" and "vibration" do not appear once.

*Through the Mists; Leaves from the Autobiography of a Soul in Paradise*. This book claims to be a spirit communication, describing life in paradise. It is to be classed with many others purporting to give a glimpse into the Beyond, and is preeminently a book for spiritualists. That it has continued in vogue for twelve years shows that there are many to whom this style of heaven appeals. It is fascinating enough, but after wandering through spirit land in its pages, we have come to the conclusion that we prefer to stay where we are, and so we recommend it to those who find life boresome. Thank God we are still where we can do something besides talk. From the psychical standpoint these supposed communications would be intensely interesting, could we but find the key unlocking the mystery of personality.



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The Vishnu Purana, transl. from the Sanskrit by <i>H. H. Wilson</i> . 5 vols. and Index vol. (special deposit). The set, \$18.00;.....each..	.....	(.13)
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51, *The Gladstone*, (1423 R Street, N. W., Washington, D. C.) is a good address to remember if you want a horoscope.

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## A WISH

My wish for thee? A freedom broad and grand  
That, midst the circling cycles, firm shall stand,  
Alive to God; to feel and own His sway,  
And moving in His presence, glad obey.

My wish for thee! A sympathy divine  
That with a brother, knows not "mine" and "thine,"  
But yields in loving service at his cry  
The silent recognition—"This is I."

My wish for thee? A second, clearer sight  
That sees, through deepest gloom, the inner light—  
The lamp of soul-fire glimmering above  
Thy humblest brother—seeing, thou wilt love.

My wish? A joyous, more abundant life  
That, welling up within, drowns fear and strife,  
And quickens with its vital overflow  
The budding life divine in all below.

My wish for thee! An atmosphere of peace  
Where fevered, restless thought shall, conquered, cease;  
And aspiration, winged with truth and prayer,  
Shall waft thee Godward, freed from earthly care.

—Ariel.

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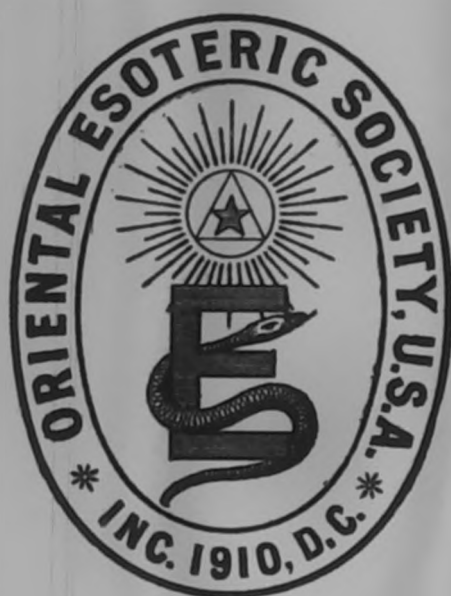
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## MOTES AND BEAMS

The teaching of Esoterism with regard to our responsibility for the failure of other men to do their duty, is quite different from the way of the world.

"Am I my brother's keeper?" The world answers "Yes." Esoterism also answers "Yes." But the outcome in action of these two affirmations is entirely different.

For the world understands that its responsibility rests in controlling the outer acts of men; while the disciple recognizes that he can only aid his brother by first of all "keeping" himself.

The world is full of these acts of control—so full indeed, that there is no liberty anywhere. The father believes that he is responsible for the moral status of his son, and so he seeks to control his outer actions and calls him to account for every hour of his time; the mother expects to share every thought of her daughter's heart; and that very expectation defeats its own object. For though the girl is pining for just that very confidential outpouring, yet it will not come by force to her lips in obedience to the "expectation" of duty. It must be spontaneous.

Children tell us what they consider they "have a right" to receive from their parents; and parents exact from their children an unwilling obedience long after these have reached maturity. Brothers dictate the actions of sisters, and these again require the fulfilment of certain obligations among themselves, so that the life of every soul is hedged in by all the requirements of every relative, even distant ones, and it cannot find a free expression. Nor are our relatives the only ones who have a right to occupy themselves with our outer lives; even our friends consider, in all faith, that it is a part of their duty to take an interest in us and in our actions and ways of living.

Esoterism, on the other hand, lays less stress upon the outer actions, but more upon the inner growth. It recognizes each soul as a separate entity, so far as its mode of expression is concerned, and gives each one therefore perfect freedom of thought and action. Knowing that all are one, and that this apparent separation is but apparent, it assumes that if each one purifies and strengthens *himself* he will, at the same time, be contributing to the purity and strength of his brother. And it will be much more efficiently done in this way, because it arouses no opposition.

All are "sparks from the hearth of Myalba" and each spark must follow its own majestic curve; the presence of others, like itself, adds to its beauty and brightness as it rises into the air, just as *it* also contributes to the brilliancy of the whole. But if each sought

to control and dictate the path of the other there would arise confusion and turmoil, the beauty of the curves would be lost and entangled, and all freedom would disappear.

This is, unhappily, a true picture of the conditions of many lives today. The extent of the control which it is thought right to exert over another is often astounding. We constantly receive letters from husbands requiring us to return, unanswered the letters of inquiry of their wives; because these have to attend to the housework and the family, and they have no time for reading! How many men lock up our books in their desks? How many women hide them in their bureau drawers? Not because they would not willingly and most naturally share them with those who are so dear to them; but because these hold them in slavery, and, not being able to understand thoughts so new to them, they look upon them with suspicion and hatred.

The soul is born to be free, and, after the individual has arrived at maturity, he should be allowed to make his own mistakes, so that he may learn by them, and may thus continue his upward path. Anyone who restrains the activities of another, does so to the detriment both of himself and that other.

This law is at the root of the command, "Judge not;" for criticism is one of the most usual and active of the particular forms of slavery to which we have alluded.

The duty of the disciple is with himself, not with others. He is required to judge himself, and see to it that he does his utmost in every path of duty. But he is not called upon to decide what another should, or should not, do; he is indeed unable to judge in such a matter, for he himself is not yet without fault. Nor does he know the past circumstances that have brought his friend to the particular place in which he stands. Each one is emphatically his own "keeper;" for he has, within, the divine monitor, and this will always guide him to those experiences he needs.

No one of us, however advanced he may appear to be, is yet in a position to judge his brother, or to decide for him. For we are not yet free from faults and therefore our sight is still clouded. The Lord Issa (Jesus) makes this the one requirement: "Why beholdest thou the mote that is in thy brother's eye and perceivest not the beam that is in thine own eye. Cast out first the beam out of thine own eye, then shalt thou see clearly to pull out the mote that is in thy brother's eye."

The disciple is humble in whatever walk of life he is found. Is he at the head of a family, a city, a nation—the higher the office the more generous the outflow of service and the more tender and considerate his heart for each, remembering always the One who said "I am among you as he that serveth."

## THIS WEEK'S BOOKS

*The Magnet*, by Lida A. Churchill, and *Thought-Force*, by Wm. Walker Atkinson, are two books on "personal magnetism." Both are good, but Mr. Atkinson appeals most to us because of his strongly common sense attitude; he holds no high opinion of theories. In truth, one does not need to hold opinions on auras or magnetism to be a gentleman. To say, with the author of *The Magnet*, that "painted faces, bleached hair, pronounced perfumes. . . . draw upon him who uses them the electric aura which is created by repulsion" may mean something—or it may not—we think not. A theory on auras is no more necessary to personal attractiveness than is an opinion on proteolytic ferments an essential to a good digestion. If you have an idea, don't try to conceal it with words. Drop all this jargon and see that to be magnetic means simply to be honest, frank, fearless, self-controlled, healthy, respectful, considerate, in short, all that you like in others, and try to cultivate these qualities in yourself, not forgetting that you cannot successfully sham them. You know well enough that a painted face, false hair, or false anything else is fraud, that the person using fraud is a liar. Don't attempt to rub the sharp corners off the word "lie" by saying that something is wrong with the electricity or the aura. We like Mr. Atkinson's way of putting it.

*Nerves in Disorder, a Plea for Rational Treatment.* Dr. Schofield's book is one of the popular medical treatises we are adding to the library, and those who want to know something of neurasthenia, of hysteria and of the influence of the mind on the body should read it. It is full of valuable suggestions.

*Lives of Alchemystical Philosophers.* In his introduction Mr. Waite disputes the theory that the alchemists concealed any subtle meaning in their writings, and holds that they were simply seekers after a method of physical transmutation of metals. His series of biographical sketches, a sort of Who's Who in Alchemy, is intended to support this view. Every student of chemistry knows that it had its origin in the experiments of the alchemists, and that they were trying to make gold for gold's sake. Mr. Waite thinks they may have occasionally succeeded. We are quite as ready to accept their statements as those of the pious author of *The Key of Solomon*, who found it an easy matter to make oneself invisible. We are no longer surprised at anything, not even at the capacity of man for deceiving himself and others.

*The three books on Mme. Blavatsky* are not new, but there are many to whom her teachings are new, and to these we recommend them.

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Miss Marsland has just finished a new book, "*What Esoterism Is*," which will soon be published.



## RECENT ADDITIONS TO THE LIBRARY

The Magnet, <i>Lida A. Churchill</i> .....	1.00	(.04)
Thought-Force in Business and Everyday Life, <i>Wm. Walker Atkinson</i> .....	1.00	(.07)
Practical Hypnotism, <i>O. Hashnu Hara</i> .....paper..	.50	(.03)
Nerves and Disorder, <i>A. T. Schofield, M. D.</i> .....	1.50	(.10)
Good Health and How We Won It, <i>Upton Sinclair and Michael Williams</i> .....	1.20	(.12)
Mind, Religion and Health, Rev. Robert MacDonald.	1.30	(.11)
In Memory of H. P. Blavatsky, by Some of Her Pupils .....	paper..	.35 (.06)
H. P. Blavatsky, an Outline of Her Life, <i>Herbert Whyte</i> .....	.50	(.04)
Reminiscences of H. P. Blavatsky and the Secret Doctrine, <i>Countess Wachtmeister</i> .....	.50	(.07)
Lives of Alchemystical Philosophers, <i>A. E. Waite</i> (deposit) .....	3.25	(.17)

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*The Path to the Masters of Wisdom*, selected from Mrs. Besant's writings, has been reprinted and can be had from the Librarian for 35 cents.

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Papus, *The Tarot of the Bohemians*, \$2.50. Set of Tarot Cards with Key by A. E. Waite, \$3.25. You can borrow them, but only on deposit, \$2.00 for the book, \$3.25 for the Cards and Key.

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Next week's BULLETIN will contain a list of books on New Thought and Mind Culture. If you don't see what you want, ask for it.

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If you want instruction you cannot do better than become a corresponding member of the Society. For one dollar a year, or one dollar and a half in countries to which postage is five cents, you can get our lessons and have the privilege of personal correspondence with regard to them. Nearly all of our first year members have renewed and many of them have become warm personal friends. Address the Secretary or Librarian, as may be convenient.

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*First Principles of Esoterism*, by the President of The Oriental Esoteric Society; cloth, \$1.00; leather, \$1.50. Rented.

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For information regarding the Young People's Section of the O. E. S. write to *Carleton Woolsey Washburne, 600 Villa Street, Elgin, Ills.*

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The Library accepts contributions, from one cent up. Stamps will do.

(Subject to change without notice)

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### *Psychical Research and Spiritualism (continued from July 8th)*

After Death—What? <i>Caesare Lombroso</i> (deposit)...	2.50	(.17)
Hypnotism and Suggestion in Therapeutics, Education and Reform, <i>Dr. R. Osgood Mason</i> .....	1.50	(.11)
Telepathy and the Subliminal Self, (Hypnotism, Automatism, Dreams, Phantasms, etc.), <i>Dr. R. Osgood Mason</i> .....	1.50	(.10)
Spirit Teachings, "M. A. Oxon" ( <i>Stainton Moses</i> ) .....	not sold	.. (.13)
Human Personality and its Survival of Bodily Death, <i>F. W. H. Myers</i> , unabridged, 2 vols., \$12.00, each (Unabridged edition loaned only by special arrangement.)	..	(.25)
Human Personality, etc., <i>F. W. H. Myers</i> , abridged edition (deposit).....	3.00	(.21)
Demonism and Spirit Obsession, <i>J. M. Peebles</i> .....	1.15	(.19)
Apparitions and Thought Transference, <i>Frank Podmore</i> .....	1.50	(.12)
Naturalisation of the Supernatural, <i>Frank Podmore</i> ..	2.00	(.18)
The Dissociation of a Personality, <i>Morton Prince</i> (deposit) .....	2.80	(.18)
Hypnotism in Mental and Moral Culture, <i>J. D. Quackenbos</i> .....	1.25	(.09)
Kreuz und Quer durch die Welt, <i>Prof. Willy Reichel</i> .....	not sold	.. (.09)
Occult Experiences, <i>Prof. Willy Reichel</i> ...not sold..	..	(.11)
An Occultist's Travels, <i>Prof. Willy Reichel</i> .....	1.00	(.11)
Should Spiritism be Seriously Studied? <i>Prof. Charles Richet</i> .....	not sold	.. (.05)
Are the Dead Alive? <i>Fremont Rider</i> .....	1.75	(.15)
Can Telepathy Explain? <i>J. Minot Savage</i> .....	1.00	(.10)
Rationale of Mesmerism, <i>A. P. Sinnett</i> .....	1.25	(.10)
After Death (Letters from Julia), <i>Wm. T. Stead</i> ....	1.00	(.05)
How I Know that the Dead Return, <i>Wm. T. Stead</i> ....	.75	(.06)

Clairvoyance, What it is and How it is Done, <i>R. D. Stocker</i> .....	.50	(.04)
Telepathy, What it is and How it is Done, <i>R. D. Stocker</i> .....	.50	(.04)
Proofs of Life after Death, <i>Robert J. Thompson</i> .....	1.50	(.15)
Brain and Personality, <i>W. Hanna Thomson</i> .....	1.20	(.12)
Guide to Mediumship, <i>E. W. and M. H. Wallis</i> .....	1.00	(.12)
Telepathy, <i>E. B. Warman</i> .....	.50	(.06)
Hypnotism, <i>E. B. Warman</i> .....	.50	(.06)
<i>Astrology</i>		
Solar Biology, <i>Hiram Butler</i> . (deposit).....	5.00	(.26)
The Spherical Basis of Astrology, a Comprehensive Table of Houses for Latitudes 22-56 Degrees, <i>J. G. Dalton</i> . (deposit).....	2.50	(.12)
Influence of the Zodiac on Human Life, <i>Eleanor Kirk</i> .....	1.00	(.08)
<i>Leo's Astrology Manuals:</i>		
The Rationale of Astrology, <i>A. H. Barley</i> , free list .....	.40	(.04)
I. Everybody's Astrology, <i>Alan Leo</i> , fr. list.	.40	(.04)
II. What is a Horoscope and How is it Cast? <i>Alan Leo</i> .....	.40	(.04)
III. Theoretical Astrology, <i>H. S. Green</i> ....	.40	(.03)
IV. The Horoscope in Detail, <i>A. Leo</i> and <i>H. S. Green</i> .....	.40	(.03)
V. Directions and Directing, <i>H. S. Green</i> ..	.40	(.04)
VI. Planetary Influences, <i>Bessie Leo</i> .....	.40	(.04)
VII. Horary Astrology, <i>Alan Leo</i> .....	.40	(.04)
VIII. The Degrees of the Zodiac Symbolised, "Charubel" .....	.40	(.04)
IX. Medical Astrology, <i>Heinrich Daath</i> ....	.40	(.04)
Astrology for All, <i>Alan Leo</i> , Part I, 3d edition, (deposit) .....	2.75	(.19)
Astrology for All, <i>Alan Leo</i> , Part II, 2d enlarged edition. (deposit) .....	3.50	(.21)
How to Judge a Nativity, <i>Alan Leo</i> , Part I, Analysis, (deposit) .....	3.50	(.20)
How to Judge a Nativity, <i>Alan Leo</i> , Part II, Synthesis, (deposit) .....	3.50	(.20)
Practical Astrology, <i>Alan Leo</i> .....	1.25	(.07)
Progressed Horoscope, <i>Alan Leo</i> . (deposit).....	3.50	(.20)
Astrological Essays, <i>Bessie Leo</i> .....	1.25	(.11)
Rays of Truth, <i>Bessie Leo</i> .....	1.25	(.10)
An Introduction to Astrology, <i>William Lilly</i> , Edited by "Zadkiel".....	1.50	(.14)
<i>Raphael's Almanac</i> , not loaned.....	.50	.....
<i>Raphael's Ephemeris</i> for current year, not loaned....		
..... paper..	.25	.....

## THE SEA OF LIFE

As mighty ocean sends her ceaseless waves  
To break upon the unrelenting shore,  
Then calls her waters back to seek once more  
The peace that dwells within her treasured graves,  
So man, endued with life perpetual, braves  
The shores of time, to beat upon the store  
Of earthly wisdom, searching 'mid its lore  
For truth, which shall make men of errant slaves.  
O Master, see how countless millions roll  
Like troubled billows, surging o'er life's sea!  
Lead Thou them gently, from the rocky shoal,  
And teach Thy truth, that maketh all men free.  
O dwell within each newly wakened soul,  
And let it find eternal peace in Thee.

—*Ariel.*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, July 22, 1910

No. 28

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*"All human creatures love, and hate, and suffer, and struggle, and hope—but how desperately few understand!"*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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## GIVING AND RECEIVING

"It is more blessed to give than to receive", the Master said.

We look out into the world about us and everywhere we see the spirit of commercialism, men seeking to get something for nothing, bargain-hunting, the business life!

Even in the pursuit of higher things, the same spirit creeps in, in spite of all our watchfulness, and we find ourselves frequenting those places and making friends of those people from whom we can get something—not money or material things perhaps, but instruction, or amusement, or inspiration.

When we join a Church, a Society or even a Club, we set off against each other in our minds the privileges and advantages to be gained, on the one hand and the money and time to be given, on the other; and we are loud in our complaints if the advantages prove to be less than we had expected or different in character.

Still the blessing is to him who gives!

For, in this attitude do we manifest the divine, higher self in us, and put under foot the selfish lower tendencies. He who would grasp and hold for himself, or his, is not blessed, is not divine. He is afraid of losing something, and so, that which he fears is attracted to him. He is poor now, in his fearsome soul, and material poverty will not be long in following.

Many persons are complaining today that "they get nothing" from their Churches or the instructions of their various teachers, yet the food upon which they are starving is feeding others in abundance and these are growing strong and lusty upon it. The very fact that men complain, and find fault with something outside of themselves proves that they are looking the wrong way. If they would turn around and begin to *give*, the tide would turn.

"I cannot be always giving" another says to us; "soon I shall have nothing for myself."

Does giving impoverish? No, a thousand times, no; for giving is the fly-wheel which starts the true life of man, when it is touched by the power of Love. It is the outward sign of the love within—love of others, of all beings, love of the good, of God.

In "Light on the Path" we read, "The ordinary man expects, not to take equal fortunes with the rest of the world, but, in some points, about which he cares, to fare better than the others. The disciple does *not* expect this. Therefore though he be, like Epictetus, a chained slave, he has *no word to say about it*".

And Epictetus himself says: "Remember that you must behave as at a banquet. Is anything brought round to you? Put out your hand and take a moderate share. Does it pass by you? Do not stop it. Is it yet to come? Do not yearn in desire towards it, but wait until it reaches you."

The real blessing that comes to the giver is the merging, momentarily, of the soul in the ocean of universal love. He has realized a tiny glint of the divine radiance and his whole being rejoices.

We love those who give, not because they make us presents, but because they are noble, generous souls; we see them give to the world that wealth that money cannot buy: pure ideals, high and lofty thoughts, an unspotted life, good deeds. These are the gifts for which we bless them, yea, and they shall be blessed!

He who gives to the world, gives a thousand gifts in one. And who shall set a limit to the blessings that follow after the pure life of one great soul. Like waves they roll in upon eternity crest after crest, each one towering high above his fellow.

The greater the being, the greater the power to give.

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### A MEDITATION

It is silent, the silence of expectation. The earth is hushed in reverence due the message that is called universal, since it is understood by all who listen.

From far off a melodious strain is just perceptible, like the first faint glow of morning. It hovers and shimmers, with slight suggestion of its coming glory, and its pulsing is scarcely discernible. In unfolding beauty the melody grows and glows, sustained by harmonies whose structure, made up of countless melodies, is based on the unswerving law of rhythmic vibration, in itself the union of melody, harmony and rhythm—the three in one.

The full tone—glory sweeps onward and upward, enveloping like light and filling space with quivering vibrations that are regular, ordered and pure. Calmly gliding, ever mounting, yet not striving, the height of infinite peace is reached, and its glory extended far and wide, is the day, full of active accomplishment, not aggressive, but ever undisturbed and and gently governed. The glory slowly fades into the sweet peace of twilight, passing imperceptibly to the glistening starlight, the night of fulfillment. The melody becomes more sustained and lofty until it fades with a benediction from the sphere of mortals, leaving sublime exultation and upliftment in its wake, as flowers with perfume.

It gave no material picture, it told no story, yet its message was explicit, carried out in pulsing life to its climax and close. Absolute music, it is called and we hear it in our dreams, and on those rare occasions when it is sounded by those few inspired to bear the message, the men of genius.

“He who feels his heart beat peacefully, let him have peace.”

*Extract from Bulletin of the Young People's Society, Vol. I,  
No. 23.*

## THIS WEEK'S BOOKS

*The Glimpse; an Adventure of the Soul.* The central feature of Mr. Bennett's novel is an adventure of the hero on the astral plane, on being driven out of the body by the insults of his wife when her unfaithfulness was discovered. The love story is no better than can be found in many another novel, but the description of the astral state is intensely interesting and strictly according to Leadbeater. We cannot help being sorry for the poor man when he was compelled, much against his will, to return to earth, even though it was to discover that his wife had taken poison in the meantime.

*Self Reliance; Practical Studies in Personal Magnetism, Will Power and Success, through Self-Help or Auto-Suggestion.* Mr. Coates' book is another admirable treatise on getting control of oneself, which we commend to every one who is, or rather, who thinks himself to be, a failure. There is not a dull page in it, and the only difficulty in reading it through is that one is prompted every minute to jump up and succeed.

*Seeing the Invisible*, by Mr. Coates, is a popular account of psychometry, telepathy and other psychic phenomena. Mrs. Coates is an excellent psychometrist and her remarkable achievements, as well as some of the famous ones described by Professor Denton, are interesting reading. We recommend this book to experimental psychologists.

*Psychic Philosophy as the Foundation of a Religion of Natural Law*, by V. C. Desertis. This book is fifteen years old, and has twice been god-fathered by the eminent Alfred Russell Wallace. The author talks till there is nothing left to talk about, and in the process covers nearly everything, from Urim and Thummim to gambling, and from electrons to divorce; but he is never tiresome; he is learned, philosophical and full of fine feeling, and his discussion of spiritualistic phenomena is scientific and interesting.

*Exposition of the Doctrine of Karma*, by Brother Atisha, is a convenient handbook of 120 pages which we commend to those who wish to study the subject exhaustively and who therefore want to know the name, both in Sanskrit and English, of every possible kind of Karma, and the definition thereof. Karma is divided into genera, species and varieties, making the book as fascinating as a treatise on systematic conchology. Thus we learn that there are four kinds of Functional Karma, viz., Reproductive, Supportive, Counteractive and Destructive; also, the Weighty, Death-Proximate, Habitual and Cumulative; likewise, the Immediately-Effective, Remotely-Effective, Indefinitely-Effective and Non-Effective; and then, the Abstract and Concrete; similarly, the Physical, Moral and Mental, etc. The book is by no means dry, however, and is probably the most complete analysis to be found in English. We know those to whom its study would be a source of joy. (Note: we will present



a Sanskrit glossary to every direct purchaser of this book, if requested.)

*The Seven Rays of Development*, by Arthur H. Ward. The seven "rays" or "paths" are the paths of Power, Healing, Action, Devotion, Knowledge, Imagination and Discipleship. The author says: "By dint of seeking, several friends and myself, working independently, got into communication with the other side, and obtained some information of an interesting nature with regard to past births, after-death states, our different ways of growth, and such matters . . . I have been told in the course of a communication that I understand the question of the Rays of Development correctly."

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### A MISTAKE

It is an error to imagine that esoterism is to be taken up only when one foot is in the grave, or when life is half spent and opportunity half lost. The rational view of life which it presents is something to get hold of *now*, no matter how young you are. The esoteric life should begin in childhood; the baby should be taught to practice it on his kitten and his dolly. Our Young People's Section is proving an immense success for those who are fortunate enough to belong to it. If you are young, you should join it; if you have children you should encourage them to join it. Those who cannot attend meetings are instructed by correspondence. We expect soon to have a section for very young people, under twelve years.

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Have you read *First Principles of Esoterism*? It is a good book to begin with.

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We have in stock all the best books on astrology.

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### RECENT ADDITIONS TO THE LIBRARY

Prayers, Ancient and Modern, ed. by <i>Mary W. Tileston</i>	1.00	(.08)
My Little Book of Prayer, <i>Muriel Strode</i> . . . . .	1.00	(.04)
"Thoughts" of Marcus Aurelius Antoninus . . . . .	1.00	(.06)
The Glimpse, An Adventure of the Soul, <i>Arnold Bennett</i> , (fiction) . . . . .	1.75	(.11)
Self-Reliance; Practical Studies in Personal Magnetism, Will Power and Success, through Self-Help or Auto-Suggestion, <i>James Coates</i> . . . . .	2.00	(.10)
Seeing the Invisible; Practical Studies in Psychometry, Thought-Transference, etc., <i>James Coates</i> . . . . .	2.00	(.12)
Psychic Philosophy, <i>V. C. Desertis</i> . . . . .	1.50	(.12)
Exposition of the Doctrine of Karma, <i>Brother Atisha</i>	.40	(.04)
The Seven Rays of Development, <i>A. H. Ward</i> . . . . .	.35	(.04)

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### *Astrology (continued from July 15th)*

<i>Raphael's</i> Ephemeris for each year from 1800 to last year, not loaned.....each, paper..	.35	.....
Guide to Astrology, " <i>Raphael</i> ".....	1.00	(.08)
Horary Astrology, " <i>Raphael</i> ".....	1.00	(.08)
A Key to Astrology, " <i>Raphael</i> ".....	.40	(.03)
The New Manual of Astrology, " <i>Sepharial</i> "..... (deposit) .....	4.50	(.11)
Your Fortune in Your Name, or Kabalistic Astrology, " <i>Sepharial</i> ".....	.75	(.07)
Complete Arcana of Astral Philosophy, <i>W. J. Simonite</i> . (deposit) .....	5.00	(.14)
The Divine Languages of Celestial Correspondences, <i>Coulson Turnbull</i> , (deposit).....	3.00	(.13)
Heliocentric Astrology, <i>Yarmo Vedra</i> , illustrated....	1.50	(.19)
<i>Pamphlet: "How to Study Astrology," sent free on request.</i>		

### *Glossaries*

Working Glossary for Theosophical Students.....	.50	(.05)
Short Glossary of Theosophical Terms.....	.10	(.01)

### *Swedenborg's Works*

Angelic Wisdom concerning the Divine Love and the Divine Wisdom.....	1.10	(.13)
Angelic Wisdom concerning the Divine Providence...	1.40	(.16)
The Apocalypse Revealed, 2 vols.....each..	1.40	(.18)
Arcana Caelestia, The Heavenly Arcana, vols, 1-10.. ..... each..	1.45	.....
vols. 1, 2, 3, 4, 8, 10, (.20); vols. 5, 6, 7, 9, (.22)		
The Delights of Wisdom Pertaining to Conjugal Love	1.40	(.17)
The Four Leading Doctrines of the New Church....	1.10	(.13)
Heaven and its Wonders and Hell.....	1.40	(.17)
Miscellaneous Theological Works.....	1.45	(.19)
The True Christian Religion.....	2.80	(.32)
Emanuel Swedenborg, His Life, Teachings and Influence, <i>George Trobridge</i> .....	.30	(.06)

*Supplementary List of Occult Books*

Australian Lectures, 1908, <i>Annie Besant</i> .....	1.00	(.07)
The Path to The Masters of Wisdom; Selection from <i>Annie Besant</i> . 2d ed.....		
.....leather, \$1.00; fr. list, cloth..	.35	(.04)
Cosmic Consciousness, <i>Richard M. Bucke</i> , (deposit).	4.00	(.21)
Ida Llymond and Her Hour of Vision, <i>Hope Cranford</i> , (fiction) .....	1.25	(.12)
Letters from the Teacher of the Order of The 15, <i>F. Homer Curtiss</i> .....	1.10	(.07)
Elements of Theosophy, <i>Lilian Edger</i> .....	.75	(.07)
The Equinox, (Periodical), Vol I, Parts I, II, III..		
..... each..	2.00	(.24) <sup>2</sup>
Brotherhood Nature's Law, <i>Burcham Harding</i> .....	.50	(.04)
History and Power of Mind, <i>Richard Ingalese</i> .....	2.00	(.14)
The Esoteric Basis of Christianity, <i>Wm. Kingsland</i> ..	1.25	(.09)
An Astral Bridegroom, <i>Robert James Lees</i> , (fiction)	1.25	(.11)
Through the Mists, The Autobiography of a Soul in Paradise, <i>Robert James Lees</i> .....	1.25	(.13)
The Worship of Satan in Modern France; Modern Mystics and Modern Magic, <i>Arthur Lillie</i> .....	1.50	(.09)
Etidorhpa, or the End of the Earth, <i>John Uri Lloyd</i> , (fiction), illustrated.....	1.50	(.12)
The Key of Solomon the King, (The Greater Key), transl. by <i>S. L. MacGregor Mathers</i> , (deposit)..	7.00	(.14)
The World Mystery; Studies in General Theosophy, <i>G. R. S. Mead</i> .....	1.50	(.10)
Veritas, Revelation of Mysteries Biblical, Historical and Social <i>Henry Melville</i> , illustr. (deposit)....	5.50	(.18)
Oahspe, a New Bible, <i>J. B. Newbrough</i> , (deposit)...	5.50	(.50)
The Astral Light, <i>Nizida</i> .....	1.00	(.07)
Lao-Tze's Tao-Teh-King; The Book of the Simple Way, trans. by <i>W. G. Old</i> .....	.75	(.06)
Azoth, or the Star in the East, <i>A. E. Waite</i> .....	1.75	(.25)
Lives of Alchemistical Philosophers, <i>A. E. Waite</i> ...		
(dep.) .....	3.25	(.17)
H. P. Blavatsky; an Outline of her Life, <i>Herbert Whyte</i> .....	.50	(.04)
In Memory of H. P. Blavatsky, by Some of her Pupils .....	paper..	.35 (06)
The Vishnu Purana, transl. from the Sanskrit by <i>H. H. Wilson</i> . 5 vols. and Index vol. (special deposit). The set, \$18.00.....each..	..	(.13)
777 vel Prolegomena Symbolica Ad Systemam Scep- tico-Mysticae Viae Explicandae, Fundamentum Hieroglyphicum Sanctissimorum Scientiae Sum- mae, (deposit).....	3.50	(.08)

## GIVING

Dancing gaily thro' the air  
Sift the snow-flakes. Do they care  
That the first ones perish where  
They had thought to linger?

Green from out their earthy mound  
Blades of grain peep from the ground,  
Scattering their bounty 'round;  
'Tis unconscious life-blood.

Lark and thrush on joyful wing  
Break their little hearts to sing  
Melodies that in them ring,  
Glad to lift life's sorrow.

Hear the happy hum of bees  
As they suck from flow'rs and trees  
Honied sweetness, ill at ease  
To be droning idly.

And the flowers? Blushing soft  
Colors of the rainbow, oft  
Faint they, as are borne aloft  
Kisses of their fragrance.

Merry streamlets leave the dells  
Where the yellow primrose tells  
Fairy tales, with gay farewells  
Dashing toward the mill wheel.

Leaves of crimson, brown and gold  
Flutter gaily to their fold,  
Nursing through the winter cold  
Nature's tender seedlings.

"Joy is deep, not fugitive.  
Deep we drink, then freely give,  
So we gather strength to live;  
Life is one glad anthem."

—Ariel.

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, July 29, 1910

No. 29

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*"All human creatures love, and hate, and suffer, and struggle, and hope—but how desperately few understand!"*

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Annual Subscription, 50 cents    Six months, 25 cents    Three months, 15 cents

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

"The history of the philosophy of India is an abridged history of the philosophy of the entire world."

—(Cousin.)

## TO INDIA

I greet thee, O ancient India! Fatherland of thought! Cradle of Adepts!

I greet thee ancient nurse of the entire world, thou Mother of Science, of Morals, of Poetry and of Love!

I greet thee, goddess of Fraternal Religion, for thou hast flashed thy light on even the countries of the far West, bequeathing to all peoples, as sign of their origin, thy tongue and thy morality!

I greet thee, immortal birth-place of Rama, of Krishna and of Buddha.

I greet thee, Queen of the World, crowned with the threefold crown of Brahma, of Siva and of Vishnu!

I was born among thy rocks, surrounded by thy mysterious forests; I have studied the language of thy sublime nature; I have prayed and I have smiled; I have listened to the lessons of the *pundits* and savants saying, "To live is to think; to think is to study God!"

I have heard the poets singing:

### SABAPAPASSA AKARANAM. . . .

and thy love, thy perfumes, thy flowers, thy mountains and thy beauty have given me divine instruction!

I have seen thee later rise higher, shedding thy light upon the whole world; I have seen thee giving thy manners, thy customs, thy laws and thy religion to Egypt, to Persia, to Greece and to Rome!

I saw thee open thy bosom to the great Krishna, son of the Virgin Devanagari, who preceded the Son of the Virgin of Bethlehem!

I saw thee preach with Buddha, love, fraternity and tolerance!

Later I was present at thy decadence! . . . thy people which had given light to the world, was already very old! . . . and the eternal law of *Karma* proclaimed the hour of thy repose! or to say better, thy fall!

I saw the Brahmans and the priests give the support of their word and the Sacred authority of the *Vedas*, to assist the despotism of the Kings, and, forgetting thy origin, stifle thee beneath a corrupt theocracy!

I saw thee bow thy head to the odious domination of the stranger and I have seen thy sons, poor old Mother India, weakened and brutalized by the use of alcohol and by the sword, give up without a struggle to the merchants who oppress them, thy blood, thy riches, thy virgin daughters and thy liberty!

I have seen thee half dead, on thy knees imploring, night and

morning, that God . . . in whose name the Brahmans, the priests and the foreign tyrants have slain thee! . . .

Slain! . . . No, my ancient Mother India—not yet! She who has borne Krishna and Buddha cannot die! Thou wilt never die! They will take perhaps thy treasures, thy precious stones and thy golden gods, they may take thy robes, all that thou possessest which is of Myalba, but thy Veil, thy secrets, thy science, thy occult power, thy faith, thy love! Oh, no! these they shall never take.

“Remember the heirs of the Hindoo Brahmans and Buddhists!” proclaims in the ether, the powerful voice of the Silence. . . .

Arise, Mother of our Mother, for Divaspati (the lord of the day—the sun) shines again—it rises anew for thee! *Karma* wills it, and THOSE WHO KNOW have decreed it.

To live is to think!

And thought takes form, and the form with time and eternal movement takes a body, and the body which still directs and governs . . . is thyself!

Greeting! *Mata* (Mother,) *Adda Nari* (Nature) of the Hindoos, *Greeting*.

For Samraj (the Universal King—God) is with thee.

From “Occult Science,” by Dr. A. de Sarak.

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## CONDITIONS OF ACTIVE MEMBERSHIP IN THE O. E. S.

1. Any earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.

2. Corresponding Members who have finished a two year's course, and are in good standing, are eligible for Active Membership.

3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.

4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating in full, name, profession, nationality, etc., of the applicant, the services he has rendered to humanity, and his reasons for wishing to join the Society.

5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required, unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

7. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, from October 1st to June 1st, inclusive. (\$9.00.)

## A VACATION FOR THE BULLETIN

The publication of the BULLETIN will be suspended as usual for five weeks, commencing August 5th. The next number will be issued September 9th.

The office of the Librarian will be open without interruption for the loan and sale of books and for general correspondence relating to the Society. Subscriptions and membership applications will be received as usual. The Secretary's office will also be open.

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ACTIVE and CORRESPONDING MEMBERS will be received during the summer. Applications should be addressed to the President, O. E. S. Read the conditions of Active Membership.

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## THIS WEEK'S BOOKS

*Joy Philosophy*, by Elizabeth Towne. We all love the cheerful, jovial spirit of the editor of the *Nautilus*. We think we have all her books in the library, but if we have overlooked any we hope some kind friend will inform us, for we want them all. Just what the solar plexis is, we have not been able to make out, but certain it is that it has to be kept open and free from kinks and not allowed to collapse. Here is the author's recipe for removing the kinks. Go to a big garret, and declare aloud—I am HAPPY; I AM happy—I AM; everything is just as it *ought* to be, and I LIKE it so—I *do*—I DO—I'm HAPPY, I tell you—I AM!" Do this for five minutes. Any solar plexus should wake up after that. We will add that we have found the reading of this book to produce a similar stirring up, and we guarantee that any one with a sense of humor and a slight knowledge of physiology will be made joyful by it.

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*A Search after Ultimate Truth*, by Aaron Martin Crane. Mr. Crane is the author of an admirable book on "Right and Wrong Thinking," which we always recommend. Whether the present work is interesting, depends on the taste of the reader. In his search for ultimate truth, Mr. Crane proceeds on the principle that

Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe.

And here is one of the results: "Thus examination shows that without resultant destruction, absorption, or loss in any way, each of the essentials, characteristics, and peculiarities of God contributes the whole of itself to each of all of the others; each is coexistent and coextensive with every other one and with them all in combination; individuality unites them all, and principle moulds them into one harmonious whole, so that their reciprocal and individual relationships constitute a oneness of each with all and of all with each, and thus each is coextensive and coexistent with God Himself." We have an idea that this includes the proposition that God is Love, but we



are not quite sure. The way to truth and to knowledge of God clearly lies in a proper combination of logic with the English dictionary.

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*A Wanderer in The Spirit Lands*, by Franchezzo. This is a mediumistic communication on life in the spirit world. It contains ninety pages of hell and seventy-five pages of heaven. We think we prefer hell, but even this is not to be compared with the magnificent productions of Milton, of Dante, and of Swedenborg.

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*Immortality; What a Hundred Spirits Say of their Homes; and Spirit Mates; a Symposium*. We owe a large debt to Dr. Peebles for having collected into these two volumes a mass of information based mostly on mediumistic communications. We most cordially commend these to all who wish to learn the views of spiritualists and the data on which they are based.

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*The Book of the Goetia of Solomon the King*. This book, frequently known as *The Lesser Key of Solomon*, is edited by Mr. Aleister Crowley, editor of the *Equinox*. It contains a description of the seventy-two great spirits, who, with their legions, were imprisoned by King Solomon in a vessel of brass; likewise, Mr. Crowley's description of Mr. A. E. Waite. The spirits were ultimately liberated by some Babylonians who opened the vessel in search of treasure and may now be invoked by the methods given in the book. A handsome volume of sixty-five pages.

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One of our correspondents writes as follows: "Miss Marsland's book, 'First Principles of Esoterism,' is to me a revelation, a sign post among the mazes, a beacon light along the waste, a warning of the pitfalls and blind alleys that await every pilgrim in the field of occult exploration. For years I have been wading through volumes of reading, but I never felt quite sure, and have paused at the threshold of various schools of learning. This book contains what I have been seeking."

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### RECENT ADDITIONS TO THE LIBRARY

Joy Philosophy, <i>Elizabeth Towne</i> .....	1.00	(.06)
A Search after Ultimate Truth, <i>A. M. Crane</i> .....	1.50	(.12)
A Wanderer in the Spirit Lands, <i>Franchezzo</i> .....	1.00	(.11)
Immortality; Occupations of Spirits, <i>J. M. Peebles</i> ..	1.15	(.16)
Spirit Mates; a Symposium, <i>J. M. Peebles</i> .....	1.25	(.15)
The Book of the Goetia of Solomon the King (The Lesser Key of Solomon), <i>Aleister Crowley</i> (deposit) .....	paper.. 7.00	(.08)
The Soul of Osiris; a History, <i>Aleister Crowley</i> (poetry) .....	2.00	(.09)

(Subject to change without notice)

## BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

### *New Thought; Mind Culture*

By *James Allen*:

As a Man Thinketh		
Entering the Kingdom		
The Heavenly Life		
Morning and Evening Thoughts		
Out from the Heart		
The Path to Prosperity		
Through the Gates of Good		
The Way of Peace		
.....each, paper, .15; cloth..	.50	(.04)
From Poverty to Power, <i>James Allen</i> .....	1.00	(.09)
The Life Triumph, <i>James Allen</i> .....	1.00	(.07)
Law of the New Thought, <i>Wm. W. Atkinson</i> .....	1.00	(.07)
Mind Power, or The Law of Dynamic Mentation, <i>Wm. W. Atkinson</i> .....	2.00	(.18)
The New Psychology Series, <i>Wm. W. Atkinson</i> :		
The New Psychology, its Message, Principles and Practice		
The Art of Expression		
The Art of Logical Thinking		
Memory, How to Train, Develop and Use It		
The Psychology of Salesmanship		
The Subconscious and Superconscious Phases of Mind		
Suggestion and Auto-Suggestion		
Thought Culture		
The Will.....each..	1.00	(.10)
The Secret of Mental Magic, <i>Wm. W. Atkinson</i> ....		
.....Not sold..	....	(.09)
The Secret of Success, <i>Wm. W. Atkinson</i> .....	.50	(.04)
Thought-Force in Business and Everyday Life, <i>Wm.</i> <i>W. Atkinson</i> .....	1.00	(.07)
Thought Power, its Control and Culture, <i>Annie Besant</i>	.75	(.07)
God a Present Help, <i>Dr. H. Emilie Cady</i> .....	1.00	(.08)

Lessons in Truth, <i>Dr. H. Emilie Cady</i> .....		
.....paper, .50; cloth..	1.00	(.08)
The New Theology, <i>Rev. R. J. Campbell</i> .....	1.50	(.11)
The Magic Seven, <i>Lida A. Churchill</i> .....	1.00	(.05)
The Magnet, <i>Lida A. Churchill</i> .....	1.00	(.04)
Self-Reliance; Practical Studies in Personal Magnetism, Will Power and Success, Through Self-Help or Auto-Suggestion, <i>James Coates</i> .....	2.00	(.10)
Life and Power from Within, <i>W. J. Colville</i> .....	.75	(.09)
Right and Wrong Thinking, <i>A. M. Crane</i> .....	1.40	(.12)
Revelations of the Life Beautiful, <i>M. E. Davis</i> .....	1.00	(.10)
A Book of Secrets, <i>Horatio W. Dresser</i> .....	1.00	(.07)
Living by the Spirit, <i>Horatio W. Dresser</i> .....	.75	(.05)
In Search of a Soul, <i>Horatio W. Dresser</i> .....	1.25	(.12)
The Perfect Whole, <i>Horatio W. Dresser</i> .....	1.25	(.12)
The Power of Silence, <i>Horatio W. Dresser</i> .....	1.35	(.12)
Voices of Hope, <i>Horatio W. Dresser</i> .....	1.25	(.10)
Self-Control and How to Secure It, <i>Dr. Paul Dubois</i> ..	1.50	(.11)
Health and Happiness, <i>Rt. Rev. Samuel Fallows</i> ....	1.50	(.10)
Happiness, Forethought minus Fearthought, <i>Horace Fletcher</i> .....	1.00	(.11)
The New Menticulture, <i>Horace Fletcher</i> .....	1.00	(.10)
Optimism, <i>Horace Fletcher</i> .....	.75	(.06)
Kingdom of Love, <i>Henry Frank</i> .....	1.00	(.10)
Mastery of Mind, <i>Henry Frank</i> .....	1.00	(.10)
The Triumph of Truth, <i>Henry Frank</i> .....	1.50	(.14)
The Inward Light, <i>H. Fielding Hall</i> .....	1.75	(.11)
Power of Will, <i>Frank Channing Haddock</i> .....	3.17	(.17)
Concentration and Acquirement of Personal Magnetism, <i>O. Hashnu Hara</i> .....	1.00	(.07)
Mental Alchemy, or the Wonders of Thought Force, <i>O. Hashnu Hara</i> , free list.....	.50	(.05)
Practical Psychometry, <i>O. Hashnu Hara</i> ...paper..	.50	(.03)
Practical Yoga and Persian Magic, <i>O. Hashnu Hara</i> .	.50	(.04)
The Road to Success, <i>O. Hashnu Hara</i> .....paper..	.50	(.03)
History and Power of Mind, <i>Richard Ingalese</i> .....	2.00	(.14)
The Majesty of Calmness, <i>Wm. George Jordan</i> .....	.30	(.04)
The Great Within, <i>C. D. Larson</i> , free list.....	.50	(.03)
The Hidden Secret, <i>C. D. Larson</i> , free list.....	.50	(.03)
How to Stay Young, <i>C. D. Larson</i> .....	1.00	(.09)
The Ideal Made Real, <i>C. D. Larson</i> .....	1.00	(.09)
Mastery of Fate, <i>C. D. Larson</i> . free list.....	.50	(.03)
Mastery of Self, <i>C. D. Larson</i> . free list.....	.50	(.03)
On the Heights, <i>C. D. Larson</i> .....	.50	(.03)
Poise and Power, <i>C. D. Larson</i> . free list.....	.50	(.03)
The Hidden Life of the Soul, <i>H. L. Sidney Lear</i> ....	1.00	(.05)
Have You a Strong Will? <i>Chas. G. Leland</i> .....	1.50	(.11)

## THE MASTER'S WORK

Go, on the work that the Master requires.  
Stay not to question, but moved by His might,  
Firm in the faith that His promise inspires,  
Thou shalt in all things be guided aright.

Leave in His keeping thine incomplete task,  
Trusting Omnipotence knoweth His own.  
Look not behind thee, His plan do not ask;  
E'en as thou needest the path shall be shown.

Go where He sendeth, the way matters not;  
Forest or farmland or mountain or sea,  
City or villa or hut half forgot,—  
Work for the Master is waiting for thee.

Go in His calmness; the deed may seem small,  
Just a word spoken, a grasp of the hand;  
Strive not for great things, but wait for the call.  
Hold thyself ready, then do His command.

Go, but remember the Spirit is still.  
Enter thy closet and seek Its repose;  
Act, then, in silence thy mission fulfil,  
Go, with the peace that His presence bestows.

—*Ariel.*

# BULLETIN

OF THE

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Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

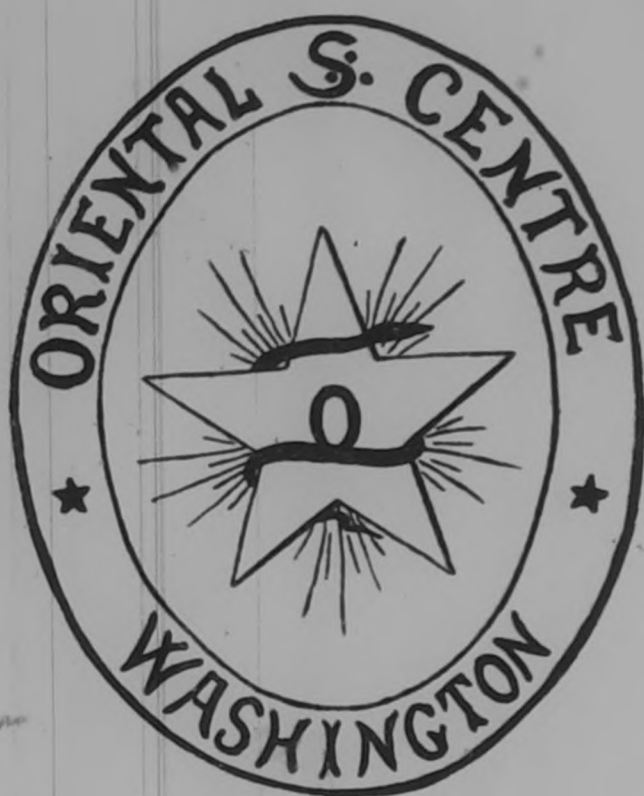
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Vol. VI

Friday, September 9, 1910

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Entered as second-class matter June 18, 1909, at the Post-office at Washington, D. C., under the Act of March 3, 1879.

## CONSTANCY

Intelligence, Will and Constancy are the three essentials to all successful work; and whenever a man complains of his inability to succeed in something to which he has given his earnest attention, the failure is always due to his being unable to bring about the right balance between these three.

The Intelligence may be keen and fertile, the Will may be strong and determined, yet, if there is inconstancy or any form of instability, there can be no lasting success. Indeed, the finer the intelligence, and the greater the power of the Will, the more complete and irretrievable will be the downfall, if there is a lack of a steady and certain policy.

In the world we find, for the most part, inconstancy. The mind is restless, roving, anything but "one-pointed." Men live in their desires, they do what is pleasant, and their general aim in life is to provide a continual succession of more or less agreeable sensations. They spend the winter in the city, on account of the social life; they go to the country, the mountains or the sea, according to their tastes when the weather grows warm. If their desires, in such matters are interfered with by circumstances, they are as much aggrieved as if some calamity had really happened.

This habit of always trying to do what we like to do, exclusively, is very weakening to the higher man; it causes us to flit, like the moth, round and round the flame of desire, until our wings are scorched and burned.

There is no reason why the disciple should not enjoy the good things of life, if these come in his way; quite the contrary. But if he makes pleasure and comfort an important issue—whose absence causes a feeling of grievance—then his whole attitude becomes inconstant, uncertain, and he spends his time in illusions of Maya.

Those, however, who have discovered the futility of this life of pleasure-seeking, and who have reached the step above desire, are still not "constant" in the sense in which the word is used by the occultist. For their ignorance of the forces of their own natures and of their environments prevents them from steering an absolutely straight course through life.

They are in the position of the Captain of a sailing vessel. They are obliged to tack or run before the wind, as the case may be, but are unable to hold a steady course. With constancy, however, these do arrive eventually at port.

The intelligent man who wills to carry out some piece of work, for example, rarely completes it without making changes in the

original plan. In some way he will deviate from what he had at first intended, he will improve upon his first idea, and step aside to avoid some obstacle he had not foreseen. If he were perfect in intelligence, will and constancy, he would go straight as an arrow to the mark.

This is the ideal to be striven for.

In occultism constancy is known to awaken a great force. This has been symbolized by the saying, "A constant dropping wears away a stone." A thought once held has little power, but if it is indulged every day and day after day, it gradually takes possession of our being and moulds us to its likeness.

Thus Constancy is a precious touch-stone if used by the disciple in the ennobling of his character and the purification of his desires; and it increases in strength as he rises out of the illusions of matter.

He who is constant in aspiring towards lofty ideals, constant in the love and service of his fellow-man, constant in the time of trouble, constant in study and in meditation, and constant in his love and devotion to the Supreme Being, arrives at last at the heights where shines the eternal torch of Truth.

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## THE BULLETIN

Our little BULLETIN which now has subscribers in every State of the Union, and in countries all over the world, was started in Washington, D. C., in the spring of 1904, in a very simple way.

The first numbers were only typewritten with an occasional printed one; and were inscribed "Oriental Philosophy and Comparative Religion." But after a time they became regularly established and were called by many of their friends, "The Weekly Comforts."

From 1904 to October, 1908, the circulation was free, the expenses being covered by its author, Miss Marsland, and one or two friends, who appreciated the written teachings; and in these early days its circulation was sometimes restricted for want of means. When funds ran low, the mailing list had to be divided up into sections, and part sent out each week. But it always came out.

It was used as an adjunct to the Lectures on Oriental Philosophy that were given regularly, twice a week, at 1443 Q Street, and thus it aided in drawing together those earnest workers who are now the chief supporters of the work.

The name "Bulletin of the Oriental Esoteric Center" was given to it after the revival of the Center in the Fall of 1908.

## WHAT ESOTERISM IS

Under this title, Miss Agnes E. Marsland, President of the *Oriental Esoteric Center*, and of the *Oriental Esoteric Society*, has just published a booklet pointing out the fundamental principles of the teaching known as Esoterism, as represented by the Society and the Center. The differences between Esoterism and other forms of occult and oriental teachings are strikingly shown in a comparative table.

Now ready. Price, paper, 35 cents; cloth, 50 cents, from the Librarian. Only the cloth edition will be loaned.

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## THIS WEEK'S BOOKS

*A Manual of Cartomancy, Fortune-telling and Occult Divination*, by "Grand Orient." This is an admirable book on the methods of fortune-telling. No one who has had occasion to use even the more mechanical methods, or those depending on chance, as the drawing of cards, can fail to be struck with the remarkable and often astoundingly appropriate application of results to individual conditions and problems. We think we are safe in saying that fortune-telling is as accurate, even if not as scientific, as the local forecasts of the Weather Bureau. We do not understand this fact, and to us it offers one of the most fascinating fields of research. The writer of the book is frank enough to disclaim infallibility for any of the methods, and states that a part of the secret consists in the use of the intuition by the diviner: "Whatever the process, whatever the instruments, they are simply aids to elicit clairvoyance, and to cast the Seers for the time being into a subjective or interior condition." We cordially commend this book to those who are seeking information or entertainment in this subject.

*Every-Day Business for Women*. This is an admirable book on business methods and practical business problems with which a woman is likely to come in contact. Banking, accounts, contracts, borrowing, stock dealing, freight and postoffice, taxes, wills, legal obligations to servants, how to travel, and hundreds of other matters which a woman should know are sufficiently treated. The author neglected to include a chapter on How to Handle Husbands, but a careful study of the book will render this unnecessary in a large degree, partly by rendering such an asset unnecessary, partly by making its management easier. Every woman should own this book, and would save many times its cost by having it in her desk for frequent reference. We commend it to some of our correspondents who have trouble with the Librarian.

*Colloquies With an Unseen Friend*. Talks with spirits by means of automatic writing. This is a most entertaining book, as such books frequently are. These particular spirits believe in reincarna-



tion, a doctrine which is slowly spreading to the spirit land. Dogs are half human, and reincarnate as savages. Bull dogs reincarnate as prizefighters, and fox terriers as book reviewers. The spirits talk about everything, and we feel that we are attending an afternoon tea in heaven.

*The Fountain of Youth.* By Dr. Grace Peckham Murray, is a practical and common-sense guidance book on personal hygiene, by an eminent physician. Manicuring, care of the face, hair, nose, eyes, arms and other parts of the body which appear in public are fully treated. This book will be eagerly read by most women, and should be read by all, and though intended for women, many parts may be profitably read by men. It is illustrated with one hundred and forty-four photographs. We congratulate the lady who sat for the scowl, on her courage in sacrificing herself for the public good.

### RECENT ADDITIONS TO THE LIBRARY

Manual of Cartomancy and Occult Divination, " <i>Grand Orient</i> " .....	1.00	(.09)
Every-Day Business for Women, <i>Mary A. Wilbur</i> ..	1.25	(.09)
Colloquies With an Unseen Friend, <i>Walburga Lady Paget</i> .....	1.50	(.10)
The Fountain of Youth; Personal Appearance and Hygiene, <i>Grace Peckham Murray, M. D., illustr.</i>	1.35	(.12)
The Spirit of St. Francis de Sales, <i>Jean Pierre Camus</i> .....	1.00	(.06)
Brotherhood Nature's Law, <i>Burcham Harding</i> .....	.50	(.04)

Those who have complained of not receiving the BULLETIN between July 29th and September 9th, are reminded that the publication was suspended for the usual summer vacation. The present number follows that of July 29th.

The Librarian is going on a vacation, and this will explain some delays in correspondence and filling orders, although the fifteen assistants remain.

BY AGNES E. MARSLAND  
President of The Oriental Esoteric Society

#### WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

Both may be bought or rented from the library.

(Subject to change without notice)

## BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

(Affiliated with the Oriental Esoteric Society of the U. S. A.)

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

*New Thought; Mind Culture (continued from July 29th).*

The Mystic Will, <i>Chas. G. Leland</i> .....	.50	(.06)
Concentration, <i>Arthur Lovell</i> .....	1.00	(.07)
Imagination and its Wonders, <i>Arthur Lovell</i> .....	1.50	(.08)
Volo; or, the Will, <i>Arthur Lovell</i> .....	1.00	(.07)
Prosperity through Thought Force, <i>Bruce McClelland</i>	1.00	(.06)
Meditation, <i>Henry B. Mitchell</i> .....paper..	.20	(.02)
The White Cross Library (Your Forces and How to Use Them), <i>Prentice Mulford</i> , 6 vols.....each..	2.00	(.09)
The Measure of a Man, <i>Charles Brodie Patterson</i> ..	1.20	(.12)
The Education of the Will, by <i>Jules Payot</i> .....	1.50	(.12)
Raja Yoga, <i>Ramacharaka</i> . free list.....	1.00	(.10)
Psychoma (Soul-Sleep), <i>Helen Rhodes</i> .....	1.00	(.06)
Soul Culture; Self-Development, <i>R. Dimsdale Stocker</i>	.50	(.04)
Happiness and Marriage, <i>Elizabeth Towne</i> ...paper..	.50	(.04)
How to Grow Success, <i>Elizabeth Towne</i> .....paper..	.50	(.04)
Joy Philosophy, <i>Elizabeth Towne</i> .....	1.00	(.06)
Just How to Concentrate, <i>Elizabeth Towne</i> .....	.25	(.02)
Just How to Train Parents and Children, <i>Elizabeth Towne</i> .....	.25	(.02)
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## THE BLUE OF THE INFINITE

O the breadth of the ocean is in this sky!  
The clouds are its billows; and mountain high  
They rise and they fall, and are inward pressed  
Till more blue is revealed, like a place of rest.

From the mountainous shore are its billows rolled,  
In thunderous surges, fold on fold,  
Till high in the zenith, the depth of this sea,  
The blue of the Infinite bends o'er thee.

It bends, till it touches thy Soul, and then  
Thy heart beats quicker with love for men,  
And thy hand is ready, thy thought is clear,  
And something within breathes "God is near."

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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### IN QUEST OF TRUTH

"What is Truth?" Pilate asked the Lord Jesus as He stood before him to receive the world's judgment. And that same world has never ceased to marvel at the significant fact that Jesus made no answer.

"Truth is within ourselves; it takes no rise from outward things;" each one must prove it for himself, and what is true for one, is not necessarily truth to another. We may even go further and say that what is true for one today, may not be truth for him tomorrow, or next year, when he has grown wiser.

Truth is ever the same—eternal and changeless—but man's perception of it is as vague and unformed as is the infant's sense of the sun. He feels after it, and reaches out his tiny hands towards its beauty, he cries to have it for a plaything and only as he grows older does he realize both its nearness and its distance.

The first lesson the child learns at his mother's knee is to tell the truth—often a very difficult matter for the little one whose eyes are not yet fully closed to the invisible world from which he came, and who continues to see and to hear many things that his elders denominate "untruth." For the world has its own interpretation of what constitutes truth, and according to this standard it too often calls white, black—and black, white.

For all our boasted love of "Truth for Truth's sake," we nevertheless frequently sacrifice the verbal truth rather than hurt the feelings of a friend. Or we do not tell the whole truth as regards our own failings. And we think it right to deceive the sick—for their good!

In social life, the lie of politeness, the smile of complaisance, the outer semblance of interest, the word of praise and flattery—

all constitute an atmosphere of deceit and uncertainty destructive to truth of character. Yet all of these go to make up a code of morals which is accepted by those who "move in good society" and is duly observed by them, however much they may chafe against many of its demands.

Again we ask, What is Truth? Is it an endeavor to make our acts and words describe accurately material objects and events? Yes, it is, and much more! For matter is changing and illusory, whereas Truth is immutable, ever the same! Truth, therefore cannot find a full expression in matter and material affairs. As well could we try to show the child what the ocean was like by pointing him to the rain-drop.

Absolute Truth is the great Law by which all Nature works. This grand law of Truth is faintly reflected in the various laws of Nature as laid down by modern science as well as in the operations of the human mind itself. Perception of it is the goal of the real student of philosophy. The real student of science also studies it as the embodiment of the laws of Nature; and the devotee worships it and strives to attain to it by spiritual concentration and meditation.

We cannot perceive Absolute Truth at our present stage of evolution; we can however observe it in its manifestations and strive to approach it more nearly.

Relative Truth for each is the most profound conception that he can have of Absolute Truth. Relative falsehood is that which to his judgment, is clearly contrary to Absolute Truth as he sees it. The scientist sees falsehood in a phenomenon which seems to be contrary to a law that he understands; the devotee sees falsehood when he does an action contrary to the highest moral law of which he can conceive.

How then may we surely know truth from error? There are so many specious lies in the world, so many false teachers and teachings!

We can attain to truth by clarifying our own natures; by working on those principles that we now see to be true; by always telling the truth, unless we remain silent; by cultivating our discretion, and by using all the means we possess to gain truth.

To attain truth we must constantly seek it by concentrating every effort to the greatest good. Truth comes to those who seek it for the purpose of guiding their own lives towards the perfect life.

The Inner Spirit, dwelling in the pure realm of spirit, always perceives Truth; if then we leave it unhampered and unperturbed by lower thoughts and desires, it will bring us a clear vision. Consequently our will must be ever directed toward Truth as an ideal. We must live truly, ignoring everything egotistical and transitory, pursuing the one prize. We must incarnate Truth in all our actions,

by speaking, thinking, living and acting the highest Truth according to our lights.

This is the True Life, the true Man! He does not need to tell a lie to make himself appear to others as different from what he really is, for he *is* true. *Fear* cannot make him prevaricate, for his range of vision is so large that even death itself has no fears for him. He will not lie so as to gain an advantage over his brother, for he knows that all is his for the taking, that nothing is his exclusively, and he remembers that there will come a day when he can take nothing with him but *character*. Character, therefore, seems to him to be of more importance than wealth.

The true prevails, not the untrue.

To become Divine is the aim of life: then only can Truth be said to be ours beyond the possibility of loss, because it is no longer outside us, or even in us, but we are it, and it is we; we ourselves are a truth, a will, a work of God.

He who knows the Truth knows the Light; and he who knows the Light knows Eternity.

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### ADVANTAGES OF MEMBERSHIP

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

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## THE YOUNG PEOPLE'S SECTION OF THE ORIENTAL ESOTERIC SOCIETY

The Oriental Esoteric Society has established a Young People's Section for the training of those who feel stirring within themselves powers which they wish to use in helping the race.

We are just swinging into a new Cosmic Cycle and those who are now the Young People will have to take upon themselves later the work of leadership in the New Era.

For this they must be trained. The Section suggests how they may be developed and disciplined and made to serve the world. It puts forward a standard of morality far more rigid than that of the present civilization, for its ethical teachings are based on inevitable spiritual laws. Its teachings explain present conditions, and they form a basis for a profound self knowledge. The work is not to give much head learning—that is left to the schools and colleges—but rather in acquiring true Soul Wisdom.

The Section issues a weekly Bulletin which contains short articles by various active members. Sample copies will be sent free to any address. Regular subscription is fifteen cents for three months or sixty cents a year.

Corresponding Membership is open to any earnest person who wishes to know something of the Esoteric teachings. The course consists of a series of graded lessons designed at once to show the harmonizing truth which underlies science and all the great religions, and to help the student in applying this truth in his life. The lessons are simple and direct in form. They are generally sent at intervals of about a month. With each lesson go a few questions designed not so much to bring out what the student remembers, but rather how far he has developed his capacity for thinking and living. Esotericism is a mode of *life*.

The fees for Corresponding Membership are twenty-five cents for three months, or one dollar a year. Corresponding Members receive the Bulletin of the Section free. The Lessons are planned especially for those between fifteen and twenty-one, but there is no age limit to membership.

Active Membership is for those who are in grim earnest and ardently wish to help in the work of the New Era. Applications for Active Membership should be addressed to the President. In applying for membership—either active or corresponding—the age and reasons for wishing it should be stated, as well as any additional facts which will aid the Section in making the work as individual as possible.

Branches of the Young People's Section will be formed wherever a group of seven or more earnest young people in a given neighborhood wish to take up class work. Such Branches will receive a special course of instruction in addition to the correspondence work. Regulations as to the organization of Branches will be sent on request.



For further information address:—*Young People's Section, O. E. S., 600 Villa St., Elgin, Illinois; or The Oriental Esoteric Society, 1443 Q Street, N. W., Washington, D. C.*

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### THIS WEEK'S BOOKS

*The Psychic Treatment of Nervous Disorders.* Dr. Dubois is professor of neuropathology in the University of Berne, and this is the sixth American edition of this work. It is thoroughly scientific, and intended either for the physician or the intelligent layman. After reading some of the books based on occult or little known or hypothetical principles, it is refreshing to feel that the author knows what he is talking about. We require a deposit to borrow this book, and it is worth it.

*Reincarnation and Christianity*, by a Clergyman of the Church of England. Reincarnation is not mentioned in the Apostles' Creed or the Thirty-nine Articles, but that one may be a subscriber to these and yet a believer in reincarnation is shown by this book, which is a contribution from the side of orthodoxy. We commend it to those who hold to the church, and yet are feeling that the church, possibly, does not hold the entire truth.

*From Incarnation to Reincarnation.* Mr. and Mrs. Ingalese are too well known to require introduction. This book is not primarily a treatise on reincarnation, but on some of the great problems of life from the standpoint of reincarnation. There are chapters on sex, marriage, parenthood, the higher life and death. We do not have to agree with everything the authors state, but we think the book can be read with profit by those who are beginning to awaken to the significance of these problems.

*Mind and Brain.* Mr. Elmer Gates tells us of some things he has done and of many that he is going to do. His method is simple—you cure a bad habit by creating an opposite good one in its place. We thought Adam knew this, but we may be mistaken. He describes his celebrated experiments on the color reactions of the condensed breath exhaled by persons in various states of emotion. We are curious to know how he succeeded in getting a violently angry person to breathe through an ice-cooled tube—we imagine he tied the tube on first and then called him names. We commend this book to those who would aid the Library and the postoffice.

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### RECENT ADDITIONS TO THE LIBRARY

The Psychic Treatment of Nervous Disorders, <i>Dr. Paul Dubois.</i> (deposit) .....	3.00	(.17)
Reincarnation and Christianity, by <i>A Clergyman of the Church of England.</i> .....	boards .40	(.05)
From Incarnation to Reincarnation, <i>Richard and Isabella Ingalese</i> .....	2.00	(.13)
Mind and Brain, <i>Elmer Gates.</i> .....	paper, 25; cloth .50	(.05)

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Nerves in Order, <i>A. T. Schofield, M. D.</i> .....	1.50	(.10)
Nerves in Disorder, <i>A. T. Schofield, M. D.</i> .....	1.50	(.10)
Good Health and How We Won It, <i>Upton Sinclair and Michael Williams</i> .....	1.20	(.12)
Healing, Mental and Magnetic, <i>R. Dimsdale Stocker</i> free list .....	.50	(.05)
Experiences in Self Healing, <i>Elizabeth Towne</i> .....	.50	(.04)
Health and Wealth from Within, <i>William E. Towne</i> .....	1.00	(.07)
The Perfect Way to Healing, <i>William E. Towne</i> ... ..... paper..	.50	(.04)
The New Science of Living and Healing, <i>Wallace D. Wattles</i> .....	.50	(.04)
Religion and Medicine, <i>Worcester, McComb and Coriat</i> .....	1.50	(.13)

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The Law of the Rythmic Breath, <i>Ella A. Fletcher</i> ...	1.00	(.11)
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### *Vegetarian Cook Books*

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Buddhist Popular Lectures, 1907, <i>Annie Besant</i> ....	.80	(.05)
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Seeing the Invisible; Practical Studies in Psychometry, Thought-Transference, etc., <i>James Coates</i> .....	2.00	(.12)
Self-Reliance; Practical Studies in Personal Magnetism, Will Power and Success, through Self-Help or Auto-Suggestion, <i>James Coates</i> .....	2.00	(.10)
The Spirit of St. Francis de Sales, <i>Jean Pierre Camus</i>	1.00	(.06)
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The Soul of Osiris, A History, <i>Aleister Crowley</i> (poetry) .....	2.00	(.09)
The Book of the Goetia of Solomon the King (The Lesser Key of Solomon, <i>Aleister Crowley</i> (dep) English ed.....paper	7.00	(.08)
The Book of the Goetia of Solomon, American edition	1.00	(.08)
Commentaries of Hierocles on the Golden Verses of Pythagoras, <i>Andrew Dacier</i> .....	.75	(.06)
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## THE SCHOOL-BOY

The eagle will not let her young abide  
Too long within the nest, but from on high  
She drives them; underneath or by their side  
She spreads her wings—but they must learn to fly.

So with the boy; the hearts that love him best  
Must send him forth, encouraged and made strong  
To bear the brunt of life, nor look for rest  
Till he can stand unstained and right the wrong.

Once more he enters newly into life,  
The world awaits him; step by step he'll learn  
To walk and bravely stand amidst the strife,  
And know the latent powers that in him burn.

'Tis inspiration that he needs, and trust,  
And faith that what he *wills* to do, he *can*;  
It is a sacred day when he is thrust  
Upon himself; for he becomes a man.

—*Ariel.*

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### IDEALS AND MOTIVES

I suppose that there is not one among our thousands of readers whose face is not turned towards truth; for otherwise they would not come to us. But their conceptions of what we shall be able to give them are so varied as to make us wonder sometimes whether indeed the bread we have to supply will meet their needs. That it will sometimes not be precisely what they are asking, is certain; but then, do they know what it is that they really desire? If they come to us, we believe that they are sent to us and we offer them what we have; although this may be sometimes very different outwardly from what they appear to ask for.

Their ideal and motive is ours, Truth! And we can but show them our way of realizing that ideal and living it.

There are as many stages in the growth of the ideal as there are individual souls, and men's motives for seeking the Truth range all the way from the most selfish desire of personal aggrandizement to the pure aspiration after Truth for Truth's sake.

Thus some are seeking after God and the good in all; others ask us to teach them how to call up the devil and subdue him. Some are looking for powers, so as to grow rich or successful; others desire a rule of life that shall aid them to suffer cheerfully. All are awakening to the higher, though some are staggering forward more blindly than others, and before them all we place much the same food, at first. For Truth is Truth, and from its pure source each one can drink and quench his thirst. The ideals of some are high, of others low, as it seems to us if we allow ourselves to think of it at all; but in the eyes of the Great Masters our highest aspiration is but little removed from that of the last awakened soul, and this thought may well make us humble.

As we stand upon the earth we are struck with the inequalities of every hillock and roll of the landscape; but seen from a height of a few thousand feet, even the highest and most precipitous mountain barely rises above the dead level. This new vision, from above, is startling and almost uncanny to the aviator at first; while to us it is very suggestive.

Although there are so many and infinite shades of difference in the ideals and motives of those who are seeking after truth, yet all these may be viewed under three general heads. The first and least advanced are those who obey from fear; their love of what is good, true and pure is largely mixed with a sense of what the world would say, or what the consequences would be to them if they fell below a certain standard. They try to do whatever is presented to them by their spiritual teacher in order to save their own souls, and to secure some spiritual advantages, but they are in dread and fear of death and of hell. The second class are no longer actuated by fear in their search after truth, but their aspirations are strongly imbued with hope. Their motive in all that they do is still to gain something for themselves; and their ideal is therefore not unmixed with selfishness. Hope, however, is a great vitalizer and it causes this class to strive with themselves and with Nature so that they wrest from her the knowledge of some of her simplest powers. They learn to control somewhat the flow of their own life-forces, and perhaps that of the universal supply. They acquire a certain power over their environment and over other people. They become teachers, healers, hypnotists, mediums and seers; and this stage of development with its infinitesimally small gradations upwards, is the transition period between the altogether selfish and the self-less love of truth.

This class is the largest of the three and it includes us all, after we have once realized our power to react upon ourselves by the power of thought. We do not at once soar to the heights of self-less being; but for many years, perhaps many lives, we climb gradually out of our bondage.

It is during this period that we are often in danger of taking the wrong road. For with power there comes responsibility, and it is open to us to use whatever power of reaction we can control, in one of two ways. We can cultivate our psychic nature and live in visions and communications; we can put a money value on our spiritual gifts; we can indulge in the belief that we are "very advanced," that we are better and different from other men—all of which paths lead downwards. Or we can disregard the psychic, which is lower, and devote ourselves to the strengthening of our spiritual natures. By the practice of self-control, by working for others as well as ourselves, by non-resistance and love to all, irrespective of their conduct to us; by meditation, concentration and obedience to special rules of conduct leading to higher paths, we

can raise ourselves into the third class, for we shall come to love truth for itself alone without any regard to our own interests, either spiritual or temporal.

All of these three periods have their uses and their proper places in the growth of the soul: the first is the time of purging, when man looks upon his vices as evil and brings them, one by one, under the control of his will; at this time his love of truth is mixed with fear of eternal punishment, or of some other consequence to follow upon his weakness. The second is the period of reason and of light; then man's ideals and motives attain to the heights of virtue and even illumination; but his love of truth is mingled with a consciousness of its advantages to himself, and his motive in seeking it is not entirely pure. The third period is that of perfect love and union with God and with Truth.

At our present stage of progress we are not at all times able to remain in the state of pure contemplation and peace continuously. Sometimes we soar aloft, but oftentimes we find ourselves acting from mixed motives—partly pure, partly selfish. Our ideal however is ever high above us and beyond; and as we follow, watching our motives and purifying them, it will lead us to all Truth.

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5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.

6. Active Members are required unless unavoidably prevented by distance or otherwise, to be present at the meetings held by the Society for study.

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*What Esoterism Is.* By A. E. Marsland. Roughly speaking, there are four classes of occult students; those who seek by occult processes to gain control over others or over external conditions; those whose prime object is self-development for its own sake—who want “to get to heaven”; those who desire to gratify a craving for knowledge—to satisfy the intellect; and those who are led, not by a desire for personal growth or acquirement of any kind, but who seek to rise by raising others—“whose form of worship is self-sacrifice.” It is to the last class that the term esoteric applies. It matters not to what school of philosophy they belong; in fact, Esoterism is essentially ethical and religious, and only secondarily doctrinal, although it recognizes a relation between the higher ethical ideas and the fundamental doctrines of the Orient. In this book Miss Marsland has indicated some of the more important essentials of Esoterism and has added a table contrasting Esoterism with other forms of oriental thought. We commend it as a pointer to the many who are asking: “What must I do to be saved?”

*My Lady Beautiful, or the Perfection of Womanhood.* By Alice M. Long. Another practical book “for ladies only.” The lady who figures in most of the photographs is evidently not the one referred to in the title. Gentlemen are not admitted, and we warn him who would intrude, misled into the notion that he will find a Venus, that he will be made most unhappy.

*The Influence of the Zodiac upon Human Life.* By Eleanor Kirk (Mrs. E. M. E. Ames). Those who do not wish to go deeply into astrology, and are content with knowing the influence upon character of the natal sign, that in which the sun was at the time of birth, will find Mrs. Ames' book worth reading. They must not expect, however, to find a complete picture of themselves, as no account is taken of the positions of the planets and other matters which largely modify the influence of the sign. At most, characteristics are given which are to be compared to the racial or national—all Irishmen are Irish, and all Scorpio people can be recognized as such. It will delight Virgo people to know that their astral colors are gold and black, speckled with blue dots, even if they are not told what this means—it will do to tell their less fortunate friends, plainer and less speckled.

*The Hindu Book of Astrology.* By Bhakti Seva, “The Blissful Prophet” and “Mystic No. 10.” The blissfulness of this Hindu prophet apparently consists in the success with which he has made an abstract of the above book of Eleanor Kirk, for a more evident case of unacknowledged filching we have seldom seen. Not only is the unusual picture of the nude gentleman with his physical vesture unbuttoned reproduced line for line, but in the text sentence after sentence is copied with little alteration and the whole varnished over with a film of Hinduism and saturated with an air of false piety which is revolting. Although the author pronounces a



blessing on all who read his book, we say: Better forego this and get sincerity by reading Kirk's book at once.

*The Book of Black Magic and of Pacts.* This is an American edition of Mr. Arthur E. Waite's book, which has been out of print. Mr. Waite is a well known authority on the literature of magic. In this book we have a description of the various classical treatises on magic, ranging from the whitest to the blackest, and an account of magical implements and rituals. If only we do not take the literature of magic too seriously, it is most delightful reading for one who has the least sense of humor, and may be recommended for a Sunday afternoon, while for the serious it presents an interesting field for psychological and ethical study. If, however, one is inclined to regard these matters seriously, and to look for a book such as one of our friends wrote for, which would enable him "to raise the devil", we recommend him to note the opinion of Mr. Waite that while it is likely that certain results have been and may be obtained by magical rituals, these are purely subjective, and are accompanied by great risks to mental health. Those who want the devil to come to them are likely to end by going to the devil. Whether the effects are astral or pure hallucination matters little from the safe and sane position; the lower astral plane is said to be a vast madhouse, and it is with that, if anything, that magic brings us in touch. We think this book will be instructive to students, entertaining to the idle and harmless to fools. We protest against the proofreader classing us as a "professed occultist."

*A Dictionary of Some Theosophical Terms.* By Powis Hoult. This is by far the best theosophical dictionary that has appeared. It is by no means a mere Sanskrit glossary, for while most of the terms are naturally Sanskrit, a fair proportion are Tibetan, Chinese, Greek, Latin, English, Egyptian, Hebrew, Persian, Chaldean and others. About two thousand terms are defined. The definitions are often taken *verbatim* from authorities and frequently illustrated by quotations. Subjects not theosophical, but of interest to theosophists, are frequently mentioned at some length, for example the Fourth Dimension. We heartily commend it to all students of oriental philosophy.

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## SPIRIT

The spirit that bides in the old elm tree  
Sighed softly as fall winds blew ;  
"My children now flutter away from me,  
For lessons are ended, and I am free  
To seek my Creator anew."

The spirit that fashions the roses red  
And paints the forget-me-not,  
Breathed gently,—"I'll watch while they lie half-dead,  
And call them again when their time is sped,  
To bloom in this lovely spot."

The spirit that broods o'er the sleeping child  
Said tenderly,—"Let us go  
Through dreamland to heavenly forests aisled,  
Where angels will greet with caresses mild,  
And bless ere we come below."

The spirit that guards a great nation's sleep  
Pleads lovingly,—"Leave your task!  
In trusting forgetfulness we will sweep  
Thro' realms where the river of life runs deep ;  
There drink of the joy you ask."

The Spirit of God says,—"Behold I wait  
To quicken this drowsy land.  
I yearn o'er its millions with pity great,  
And speak to the spirit which dwells innate,  
That hearing, they understand."

—*Ariel.*

# BULLETIN

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### THE NEW ERA

*"The Present Time—youngest born of Eternity,  
child and heir of all the Past Times with their  
good and evil, and parent of all the Future—is  
ever a 'New Era' to the thinking man \* \* \*  
To know it, and what it bids us do, is ever the  
sum of knowledge for all of us."*

—Thomas Carlyle.

We are living in a time of transition, of uncertainty and anxiety, characterized at once by difficult problems and by splendid opportunities. Every one who thinks at all, or who interests himself in the signs of the times, will own as much, but few comparatively are able to point to the causes of the present restlessness and wide-spread discontent, or to advise the best method of coping with it, so as to avoid impending calamity and disaster.

From all sides statisticians are sounding the cry of warning: economists fear the increasing cost of the necessaries of life; political economists would strike a blow at capital and the Trusts; the laws of society are lax; there is an alarming increase in crime, in insanity and suicide, we are told. On the other hand, there is a wonderful progress in every field of human endeavor; the great strain under which the world of today is evolving, is bringing to the front those who are strong, just as it is treading under foot those who are too weak to continue the further advance.

All that is happening to us today, is but a repetition of what has been before at the beginning of every "New Era"; the outer semblance of costume, the scenery and stage-setting differs from

the olden times of thousands of years ago, but humanity, with its passions, its desires and its aspirations, is ever the same.

Revolution or evolution, one or both are ahead of us; nor are they very far ahead. The problem, in many countries will be to prevent this one from becoming the other. We *may* have social revolution; we *must* have social evolution. A revolution may suddenly sweep away existing institutions as a fire destroys a forest; but a new forest, new conditions, will arise out of the ashes of the old, new aspirations, new problems, new possibilities of life.

What are we doing to learn "to know it and what it bids us do"? Are we among those who are determined to lead the race, to bend strong shoulders to the yoke, and "rise by raising others"? Or are we weak and faint-hearted, fault-finding and critical, vain and indolent?

When we think of what man is capable, how he can search out the secrets of Nature and "think God's thoughts after Him"; how sensitive he can become to all beauty and to the harmonies of sound, color, of form, of numbers and of laws; when we remember that he is capable of a self-forgetting love even unto death for his fellow-men; that he is capable of high aspirations, of spiritual struggle and victory, of entering into God's plans for the race and becoming even a co-worker with Him in them; when we think of the high plane on which he is capable of living and then remember where he is; when we consider that to most men, even as to the brutes, life is one long weary struggle to supply *animal wants*, surely we must look upon the race as in a low and early stage of development.

Progress in the future, as in the past, must be along two lines: the development of the individual and the organization of society. The development of the individual must be harmonious, that is, the physical, mental and moral or spiritual growths should keep pace with each other. Just so with the organization of society: it, like the development of the individual, should be harmonious. There should be a certain parity of growth or balance preserved in the physical, the intellectual and the spiritual development of society.

The Occident with its practical business methods, its energy and colossal enterprise is daily becoming more and more involved with the dreamy and mystical spirit of the Orient; just as the Orient is becoming infused with new life and force from the contact. The first results may seem to be disastrous; they may threaten to usher in the New Era with dissension, or even with war and bloodshed; but when these two become welded together in one we shall have a perfect individual, and a perfect organization of society.

Wherein lies the perfect life, in rest and passive subjectiveness, like our Oriental brothers, or in the restless activity and ceaseless anxiety of the West?

The necessities of life surge up around us, they bear us along with them, we must think quickly and even act, often, without consideration if we would keep pace with events and provide for the wants of those dependent upon us. This anxious, ill-considered action brings its consequences in uneasiness, and uncertainty of mind; and if we continue to crowd into one day the work of two, we shall become a center of inharmony, nervousness and disease. This is the normal condition of many of us; there are even times when the calmer ones are caught by the swirl of the tide and carried away.

In the Orient, the far-off, dreamy Orient, this atmosphere of hurry, business and intellectual criticism is unknown. The Orient prays and meditates in contemplative silence; buried in profound abstraction it raises its eyes to the stars and seeks in them an answer to the problem of existence. Worldly interests are lost—philosophy has taken the place of business.

We have no patience with this life of seeming indolence; while the Hindu, on his part, prays for his turbulent brother, so divine a pity does he feel for his condition of unrest. To each one, his own way of living is the only possible road to progress.

And the task of the New Era is to unite these two; and our promise for the coming age is the struggle and final blending of Orient and Occident—a life in which aspiration after God and the ideal takes its place first, and shows itself, not in indolence, but in active service and in love.

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### A MEDITATION

“Recognizing, as we do, the divine nature buried in every human heart, and our aim being to evolve that divinity by the continual exercise of unselfishness and the patient acquisition of true knowledge, may we, during the coming week, with this in view, keep our thoughts high, our intentions pure, our wills fixed upon helpfulness and accurate knowledge. Amid the turmoils and distractions of life, may we be ever mindful of the courtesy due to all; may we ever recognize the Real beneath the unreal, the place of peace at the heart of the storm; may we give our allegiance to our Higher Selves following their guidance even though it bring pain to our lower selves; may we ever strive to attain to control of our minds; may we so regulate our conduct that we shall do at once what deliberation would impel us to do; may we be tolerant to all; may we be forbearing and able to endure; may we attain by constant study and meditation that faith, enlightened and invincible, that leads to the feet of the Master; may balance be ours, composure, the peace that passeth understanding; may all that the world can offer be as naught to us in the light of the Higher Life which has dawned upon each one, who with true intuition has entered the outermost school of the Master.”

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*The Rosicrucian Cosmo-Conception.* We are glad to be able to announce that the revised and enlarged edition of Max Heindel's celebrated book, which has been so long delayed, has finally been published, and we are now able to fill orders. Of the first edition, nearly every one of the hundreds of copies which we loaned was sold. It would be impossible to give the book a better testimonial than this.

*Some Mystical Adventures.* The title of this book is somewhat misleading. It has nothing to do with psychical adventures of any kind, and is not a book of fiction, but a series of twenty essays on varied subjects, all of a theosophical or mystical character. Mr. Mead is chiefly known by his scholarly commentaries on ancient religious writings. In these essays, however, we see much more of the man himself; we feel in personal touch with him. Picking up the book during a dark hour, we have found so much of inspiration and help in it that we are loath to lay it aside, and would gladly quote page after page. The following expressive titles will give some idea of the scope of the book. The Immensities; Heirs of the Ages; The Master; Initiation; The Heroic Life; Guesses at What to Expect; On the Way of The Path; On the Nature of the Quest. We cordially commend it to those who are seeking a clearer atmosphere; who, with the author, are following the Quest. As Thrice-greatest Hermes said: "Seek'st thou for God, thou seekest the Beautiful. One is the Path that leadeth unto It—Devotion joined with Gnosis."

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than of Wagner, we will not read them through—to be condemned to do so would be a warmish sort of heaven, indeed; and so we suggest to those who are looking for the spirit of this truly great man that they begin by reading Dr. Hartmann's Paracelsus, and at the same time Robert Browning's interpretation of his character. To induce us to loan these heavy volumes would come high.

*Beyond the Borderline of Life.* By Gustavus Myers. This is a "summing up of the results of the scientific investigation of Psychic Phenomena, with an account of Professor Botazzi's experiments with Eusapia Paladino, and an abstract of the report of the cross-references by Mrs. Piper, Mrs. Verrall and others which so influenced Sir Oliver Lodge in his decision in favor of the spiritistic hypothesis." This is not original, but a quotation from the title page, and it describes the book better than we ourselves have done. We have a good many books about Eusapia and are wondering how soon the possible titles for books on life after death will be exhausted. We commend this book of two hundred and fifty pages to those who wish to inform themselves on the doings of the psychic researchers without wading through the voluminous proceedings—also to those who wish to see Professor Munsterberg sat upon.

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*Collins.* 1 Blossom and Fruit, .95 (new, 1.25); 1 Light on the Path, .30 (new, .50).

*Curtiss.* 10 Letters from the Teacher of the Order of The 15, .80 (new, 1.10).

- Garland.* 1 Shadow World, .50 (new, 1.35).  
*Hara.* 2 Concentration and Personal Magnetism, .50 (new, 1.00).  
*Hartmann.* 1 Magic White and Black, 1.55 (new, 2.00).  
*Kempis.* 1 Imitation of Christ, .25 (new, .40).  
*Kingsford.* 2 Perfect Way, 1.00 (new, 1.50).  
*Larson.* 1 Great Within, .25 (new, .50); 3 Hidden Secret, .25 (new, .50); 6 Mastery of Fate, .25 (new, .50); 1 Mastery of Self, .25 (new, .50); 4 Poise and Power, .25 (new, .50).  
*Leadbeater* 8 Astral Plane, .20 (new, .35); 3 Devachanic Plane, .20 (new, .35); 10 Invisible Helpers, .25 (new, .50); 1 Man Visible and Invisible, 1.90 (new, 2.50); 17 Outline of Theosophy, .12 (new, .25); 50 Pamphlets, .03 (new, .10-.15).  
*Leo.* 2 Astrology for All, part I, 1904 edition, 1.90 (new, 3.00); 3 Astrology for All, part II, 1904 edition, 1.90 (new, 3.50); 1 How to Judge a Nativity, part I, latest edition, 2.60 (new, 3.50).  
*Maitland.* 1 Bible's Own Account of Itself, paper, .10 (new, .30).  
*Mallet.* 9 First Steps in Theosophy, colored plates, .55 (new, .75).  
*Mulford.* 200 Pamphlets, .03 (new, .25). (*For titles see Free Mailing List*).  
*Paramananda.* 1 Vedanta in Practice, .30 (new, 1.00).  
*Prasad.* 1 Nature's Finer Forces, .90 (new, 1.50).  
*Ramacharaka.* 4 Advanced Course, .70 (new, 1.00); 8 Fourteen Lessons, .70 (new, 1.00); 1 Philosophies and Religions of India, .70 (new, 1.00); 1 Science of Breath, cloth, .50 (new, .75).  
*Rogers.* 3 Hints to Young Students, .12 (new, .25).  
*Schure.* 3 Jesus, the Last Great Initiate, .50 (new, .75).  
*Scott-Elliot.* 1 Story of Atlantis, English edition with 4 maps, .90 (new, 1.25).  
*Sinnett.* 1 Karma, .30 (new, .50).  
1 *Spirit of the Upanishads*, .20 (new, .50).  
20 *Miscellaneous Theosophical Pamphlets*, .03 (new, .05-.15).  
*Trine.* 2 In Tune with the Infinite, .30; 10 In Tune with the Infinite, .85 (new, 1.25); 13 What All the World's A'Seeking, .85 (new, 1.25).  
*Van Der Naillen.* 1 On the Heights of Himalay, .65 (new, 1.25).  
*Vivekananda.* 1 Karma Yoga, .70 (new, 1.00).  
*Walker.* 2 Reincarnation, 1.00 (new, 1.50).  
*Wilcox (Ella Wheeler).* 9 New Thought Pastels, cloth, .60 (new, .90); 1 New Thought Pastels, paper, .20 (new, .50); 3 Story of Literary Career, paper, .30 (new, .50). *All new.*

## THE FOUNTAIN

A living fountain sings  
Within our souls, and flings  
Its waters, vibrant with eternal life;  
It gathers force each hour,  
And flows with quiet power  
In strength to those who stand amid the strife.

This fountain sweet and pure  
That helps our souls endure,  
Feeds flowers from out its overflowing brink;  
We breathe it in the air,  
This fluid fine and rare,  
Its sparkling spray gives life to all who drink.

And in its springing tide  
God lives, and shall abide  
With man, till in that wondrous future dim  
When earthly tests are past,  
Man finds himself at last  
Absorbed within the Source, at one with Him.

But till that glorious day,  
'Tis man's to work away  
As doth the fountain, fed by God's own life,—  
To gather force each hour,  
And flow with quiet power  
In strength to those who stand amid the strife.

—*Ariel.*

# BULLETIN

## OF THE

# ORIENTAL ESOTERIC CENTER

Published weekly by the Oriental Esoteric Society at 1443 Q Street N. W.,  
Washington, D. C.

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Vol. VI

Friday, October 7, 1910

No. 34

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THE WINTER SESSION OF THE WORK OF THE SOCIETY WILL COMMENCE  
ON

Sunday, October 9, at 8.15 P. M.

AT THE HEADQUARTERS OF THE SOCIETY, WITH A LECTURE BY  
MISS MARSLAND

Subject:—"THE NEW ERA"



### THE WORK BEFORE US

The work of our Center and Society is growing by leaps and bounds, and it taxes to the utmost the energies of those at Headquarters to meet the demands that it makes upon us. Our Membership, both Active and Corresponding, is growing steadily; and Membership with us, involves not only union and co-operation on the side of the Member, but also teaching on our part. To every Member who desires it, we send, or give orally, systematic instruction according to his needs; and this is in itself a vast work. Corresponding Members receive lessons that are graded from the most simple problems of life to the more complex. Active Members receive more advanced instruction with fuller criticism of the work they send in.

We have sometimes quoted in these pages words of appreciation received from those who have been applying the teachings to

their daily difficulties and trials, and who have been aided and strengthened by them. One writes, "I could give you a score or more practical illustrations of the use of your teachings, every day.

My entire life is changed, every thought, every act, every motive is different from what it was before I began this study—this Life! \* \* \* Through all the ages I rest debtor to you all. May the Master bless you with his richest gifts—the gift of *Peace!*" Another says: "Your teachings for the last year have given me the confidence I needed to proceed on the path of investigation." Still another: "The Lessons give me new inspiration. You surely have a way of making everything definite, which is what I have *so* longed for." Thus each soul seems able to find in these teachings that particular aspect of the Truth which he is needing so that his thirst is quenched.

We are proposing to come this year yet closer to our Members and to those who read our little Bulletin. A plan is in our mind, and also in the hands of the printer, which we will explain in a later issue, by means of which we shall all grow to be one great Unit, and all have the opportunity of joining in a world-wide movement for the advancement of humanity and the spread of the Truth on earth. A little "Book of Meditations" is being issued, one thought for each day, and by its means, a great wave of helpfulness and strength will encircle the globe once in every twenty-four hours. For we have a band of co-workers joining hands from country to country without a break around the world. Even the oceans are spanned by our "sailor boys." We go in and out of the prisons and penitentiaries, lighthouses are illuminated and cheered—no one is too secluded to give "God-speed" to his brothers in the work and to receive theirs in return.

This is one of our plans for the new year, and we will speak of it in detail in a few weeks' time when the book is ready.

We have it also in mind to found here in Washington, in affiliation with the O. E. S., an Institute for the training of Teachers, Lecturers, Writers and Workers in all the various fields of Esotericism and the Higher Spiritual Life. The need of trained teachers for this work is one of the most urgent, if not the most urgent, today; and the cry is growing louder and more persistent month by month.

A few classes will be held informally this year, whilst our plans for the larger organized effort are being matured; for there is no time to be lost.

The first semester of ten weeks will begin October 17th.

The instruction will be given in a two-years' course, the work of the first year being principally instructive, and of the second, creative. In the first year the student is required to take in and assimilate the knowledge presented to him so as to form correct ideas; he also receives a general training of the whole physique, in

voice culture, and public speaking in general, together with a study of English language and composition as a means of communication. In the second year the work is largely creative and very practical. The student is now taught to prepare lectures and lessons, to deliver short orations, and, in short, to apply what he has learned to a practical use, as a teacher, lecturer, in writing prose or poetry, or in any other way that his genius dictates.

Three general lines of work will be inaugurated at once:

1. The study of Esoterism, the esoteric meaning of our Scriptures, Comparative Religion and Philosophy.
2. English. Rules of Construction, of rhetoric, variety in expressing thought, and the force of the written and spoken word.
3. Public Speaking. Voice Culture, Gesture developed according to psychological laws, Literary Analysis and reading as an Art, and Individual platform work and criticism.

The end of Oratory is to persuade; in order to persuade we must be understood; in order to be understood we must learn to make our bodies the instrument of our Will.

Although every Branch of our work is organized so as to become financially self-supporting, yet at the beginning of every undertaking there is always, of necessity, more out-going than in-coming, until the balance can be struck. As an organization we have grown, thanks to our many friends, like the scriptural grain of mustard seed. At present our income does not nearly cover the necessary out-goings, and it does not seem desirable to restrict these when so many souls are craving the food we have to give. Therefore such of our brothers as know of our needs and have means at their disposal, send us their offerings as they can, and in this way we have always had enough to meet our just debts and go forward. We may be permitted to recommend this field of usefulness to some of those who cannot otherwise become active workers.

Here, then, is a brief sketch of some of the work that is opening up before us with opportunities of unselfish service. There is a great need of helpers.

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the BULLETIN as an adjunct to the instruction.

## RECENT ADDITIONS TO THE LIBRARY

The Chief Scripture of India (Bhagavad Gita), <i>W. L. Wilmshurst</i> .....	.75 (.05)
The High and Deep Searching Out of the Threefold Life of Man through the Three Principles, <i>Jacob Boehme</i> (deposit).....	4.50 (.26)
The Doctrine and Ritual of Transcendental Magic, <i>Eliphas Levi</i> , transl. by <i>A. E. Waite</i> . American ed. (deposit) .....	2.50 (.17)
The Book of the Goetia of Solomon the King (the Lesser Key), ed. by <i>Aleister Crowley</i> . American ed. cloth .....	1.00 (.07)
All's Right with the World, <i>Chas. B. Newcomb</i> .....	1.50 (.13)

*The Chief Scripture of India (Bhagavad Gita)*. By *W. L. Wilmshurst*. This book is a popular and sympathetic description of the Bhagavad Gita, and may well serve as an introduction to its study. The author, an Englishman, does not display his religious affinities, but is clearly inspired by a broad and sympathetic spirit rather than by oriental or theosophical affiliations.

*The High and Deep Searching Out of the Threefold Life of Man through the Three Principles*. By *Jacob Boehme* (Behmen). Boehme wrote between 1612 and 1624. Most of his writings were translated into English by *J. Sparrow*, Barrister. The increasing interest in mysticism has in recent times encouraged the reprinting of some of these books, notably of "The Three Principles of the Divine Essence" in America. We understand, however, that the proposed American reissue will not be continued at present, and admirers of Boehme will therefore be pleased to know that an English edition is in prospect, of which this is the first volume. It is a reprint of Sparrow's translation, with an introduction by *Rev. G. W. Allen*.

*The Doctrine and Ritual of Transcendental Magic*. By *Eliphas Levi*; translated by *A. E. Waite*. Those of our readers who are interested in magic are to be congratulated on the publication of an American edition of this celebrated and invaluable work, at one-half the price of the original English edition. The reproduction is well done, as reproductions of this kind go, and the slight inferiority of workmanship is more than compensated by the lower cost. Of the book itself we can only say: Read it. Whatever your standpoint, you will be instructed in the deeper wisdom and entertained by the humor of the author, and still better, warned against indulging in practices which can lead only to your own harm.

*The Book of the Goetia of Solomon the King (The Lesser Key)*. We referred to the English edition of this book in the BULLETIN of July 29th. In the meantime an American "reprint" has been issued at one-seventh the price and worth about one-seventh as much from the artistic standpoint. Although it makes



us sad to see so beautiful a book imitated in this way, the text is the same, and will serve just as well the purposes of those who wish to make the acquaintance of the devil and all his angels. But Mr. Aleister Crowley is worthy of a better dress. We loan the American edition only.

*All's Right with the World.* By Charles B. Newcomb. New Thought books are likely to be either pap or mince pie. This is mince pie; you stick in your thumb and pull out a plum, a dozen of them to a page. This is the seventh edition, which speaks well for the book; but mince pies have also gone through many editions and still continue to produce indigestion if indulged in too freely. So do not read too much at once—almost any paragraph is enough for a day's meditation—else you will get indigestion and then some of these fine statements will appear as mixtures of absurdities and falsehoods. Is it really sane for one who is sick and poor and an arrant sinner to "roll out these grand, true, positive assertions:—I am well. I am opulent. I have everything. I do right. I know?" In our present dyspeptic mood, caused by too much pie, this looks to us quite as much like lying as for a negro to roll out the assertion that he is white. Being optimistic does not consist in being silly, but in admitting the evil and honestly looking, on the one hand for the cause, and on the other for the remedy, and in faith that the remedy will be found, and in this lies the superiority of esoterism. Better be like the Publican than like the Pharisee—or the ostrich.

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*Dear Kiddie:*—For what you spend in a week on candy, soda water or chewing gum (or perhaps cigarettes!), you can borrow for a month one or two of our books for young people (see list in this number), which will not only bring many happy hours to you and your friends, but the memory of which will stay with you as long as you live. They don't preach at all—they are just stories which are loved by young folks all over the world. Send for a list for yourself. You have only to pay the postage.

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The editor of that profound work, "777," writes us with reference to his statement as to the carrion-eating propensities of the Americans, quoted in the BULLETIN of June 24th: "I am sorry for generalising about Americans. The South produced Poe, after all. But I was thinking of Boston."

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At the request of Mr. Aleister Crowley, editor of the *Equinox*, we gladly correct our statement in the BULLETIN of June 24th. "The *Equinox* is not the official organ of the Order of the Golden Dawn, and has nothing whatever to do with it, save to complete its destruction." We will add that we are joyously yet impatiently awaiting the arrival of the September number of the *Equinox*.

Two books by the President of The Oriental Esoteric Society.

What Esoterism Is, <i>Agnes E. Marsland</i> .....		
.....paper, .35; cloth	.50	(.04)
First Principles of Esoterism, <i>Agnes E. Marsland</i> ..		
.....leather, 1.50; cloth	1.00	(.06)

If you knew what it costs us to publish the BULLETIN each week, you would send in that subscription by the next mail. The printer likes to be paid; will you help us?

*Save your time and ours* by addressing all business concerning the Library and the BULLETIN direct to the Librarian.

The postoffice does not allow us to stamp dates in books. So please keep account of the time you received them.

## A PRELIMINARY LIST OF CLASSICS FOR YOUNG PEOPLE

*(Subject to change without notice)*

These are all standard classics for young people and all young people should read them. Children, parents, teachers or others can borrow these books upon *agreement to return them postpaid within one month after receipt, and to refund to us the postage expended, indicated in ( )*. No other charge for use, if returned promptly. Library copies can be kept on remitting the price indicated in the list, and cheaper or more expensive editions can usually be purchased from the Library, but will not be loaned. In ordering, state "Y. P. Dept." The right is reserved to require the endorsement of a request by a parent, guardian or teacher. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

Little Men, <i>Louisa M. Alcott</i> .....	1.25	(.11)
Little Women, <i>Louisa M. Alcott</i> .....	1.25	(.11)
The Story of a Bad Boy, <i>Thomas Bailey Aldrich</i> , illustr. ....	.70	(.11)
Fairy Tales, <i>Hans Christian Anderson</i> .....	.75	(.10)
Arabian Nights' Entertainments.....	.75	(.11)
Children of the Motherland, <i>Annie Besant</i> .....	1.75	(.08)
Lorna Doone, <i>R. D. Blackmore</i> .....	.75	(.10)
Rab and His Friends, and Other Dogs and Men, <i>John Brown</i> .....	.60	(.10)
Pilgrim's Progress, <i>John Bunyan</i> .....	.75	(.10)
Alice's Adventures in Wonderland, <i>Lewis Carroll</i> , illustr. by Tenniel.....	1.00	(.09)
Through the Looking Glass and What Alice found There, <i>Lewis Carroll</i> , illustr. by Tenniel.....	1.00	(.10)
The Story of the Iliad, <i>Alfred J. Church</i> .....	1.00	(.11)

The Story of the Odyssey, <i>Alfred J. Church</i> .....	1.00	(.11)
The Last of the Mohicans, <i>J. Fenimore Cooper</i> .....	.75	(.10)
Robinson Crusoe, <i>Daniel Defoe</i> .....	.75	(.10)
The War of Independence, <i>John Fiske</i> .....	.75	(.07)
Undine, and other Tales, <i>Baron de la Motte Fouque</i> ..	1.00	(.09)
Autobiography, <i>Benjamin Franklin</i> .....	.60	(.09)
German Fairy Tales, <i>Grimm</i> .....	.75	(.10)
German Household Tales, <i>Grimm</i> .....	.75	(.10)
A Wonder Book, <i>Nathaniel Hawthorne</i> .....	.75	(.12)
Tanglewood Tales, <i>Nathaniel Hawthorne</i> .....	.75	(.10)
Tom Brown's School Days, <i>Thomas Hughes</i> .....	.75	(.10)
The Alhambra, <i>Washington Irving</i> .....	.75	(.10)
Celtic Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.25	(.14)
English Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.25	(.12)
Indian Fairy Tales, <i>Joseph Jacobs</i> , illustrated.....	1.75	(.16)
More Celtic Fairy Tales, <i>Joseph Jacobs</i> , illustrated...	1.25	(.13)
More English Fairy Tales, <i>Joseph Jacobs</i> , illustrated.	1.25	(.12)
A Child's Story of Atlantis, ed. by <i>Wm. Kingsland</i> ..	.50	(.04)
The Heroes, or Greek Fairy Tales for my Children, <i>Chas. Kingsley</i> .....	1.25	(.11)
Hypatia, <i>Chas. Kingsley</i> .....	.75	(.10)
The Water Babies, <i>Chas. Kingsley</i> , illustr. by L. Sam- born .....	1.25	(.12)
Westward, Ho! <i>Chas. Kingsley</i> .....	.75	(.10)
The Blue Fairy Book, ed. by <i>Andrew Lang</i> , illustr... 2.00		(.15)
The Blue Poetry Book, selected by <i>Andrew Lang</i> , illustr .....	2.00	(.13)
A New England Girlhood, <i>Lucy Larcom</i> .....	.75	(.07)
First Steps in Theosophy, <i>Ethel M. Mallet</i> , illustrated in colors .....	.75	(.07)
Cradle Tales of Hinduism, <i>Margaret Noble</i> .....	1.75	(.12)
Afloat in the Forest, <i>Capt. Mayne Reid</i> .....	1.00	(.10)
Ivanhoe, <i>Sir Walter Scott</i> .....	.75	(.10)
The Lady of the Lake, <i>Sir Walter Scott</i> .....	.75	(.08)
George Washington, an Historical Biography, <i>H. E.</i> <i>Scudder</i> .....	.75	(.08)
Black Beauty, <i>Anna Sewell</i> .....	.75	(.11)
Tales of the Punjab, <i>Flora A. Steel</i> , illustrated.....	1.50	(.08)
Kidnapped, <i>Robert Louis Stevenson</i> .....	.75	(.10)
Treasure Island, <i>Robert Louis Stevenson</i> .....	.75	(.10)
Uncle Tom's Cabin, <i>Harriet Beecher Stowe</i> .....	.75	(.11)
Gulliver's Travels, <i>Dean Swift</i> .....	.75	(.10)
Twenty Thousand Leagues under the Sea, <i>Jules</i> <i>Verne</i> .....	.75	(.11)
Being a Boy, <i>Chas. Dudley Warner</i> .....	.75	(.10)
Swiss Family Robinson, <i>J. R. Wyss</i> .....	.75	(.10)

## SEARCH, O SOUL!

Search, O soul, and find for me :  
Where the realm of heaven lies!  
Seek it in the azure sea,  
And the skies!

Is it in the dew-drop's gleam,  
In the perfume of the rose,  
In the sparkle of the stream  
As it flows?

Does it tint the rainbow span  
With its colors quick and bright?  
Does it penetrate to man  
With its light?

Aye, 'tis here, but man is blind  
In this world of discipline  
Till his heart has learned to find  
Heav'n within.

Tho' he search thro' sphere on sphere  
Till the stars themselves grow dim,  
Heaven's kingdom must appear  
First in him.

Then though he must pass thro' hell,  
Though he faint beneath his pains,  
God is there, and all is well,—  
Heaven reigns.

—*Ariel.*

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### THE TRINITY

The mystical formula of the Trinity is perhaps the most universally accepted of all the Sacred Truths that have been handed down to man by the wisdom of the past.

It is found at the foundation of Christianity and of the Egyptian Mysteries; the Kabala treats of it, as does the Epistle of St. John; in the ancient schools of India it reigns supreme; and in the researches of modern intellect it is postulated and allowed to point to the universal law of the creation of all things.

We, as Christians, do not understand its full significance because it has been given to us in the terms of symbology, and we are only just beginning to learn the alphabet of this new language; still there is something awakening in many of us that tells us "The Trinity" is a holy word, to be approached reverently, to be spoken under the breath, to be a subject of meditation and of inspiration.

The Divine Spark within us sleeps, but it is not dead, and it thrills in response to the enunciation of Universal Principle, just as the chord of a piano will sound when its key-note is struck upon another instrument near by.

The Trinity is not only personal, to be applied to man's conception of a personal God; it is universal, applicable to creative law everywhere; our nearest approach in thought to the Absolute First Cause of all creation, is our conception of a three-fold principle emanating from Unity; and even our own petty creations in literature, in mechanics, in every day business or household affairs, high or low, all are subject to this universal principle and its laws.

The Trinity is a Sacred Truth, revealed to man from the most remote ages, but little comprehended except by the few.

There are always three terms, or three aspects presented:

1. Divinity at rest, Inertia Static Electricity, or the Ideal of our creation to be.
2. An opposition to this state of rest: God the Creator, Spontaneity, Dynamic electricity, or the definite picture of what we intend to make.
3. A whole series of activities resulting from the combined activities of the first two principles.

The Trinity is capable of the most varied expression according to the particular activity that it is intended to symbolize; but in every trinity there are these three aspects: a Source of potential activity at rest, an Opposition to this state of rest, and the Interaction of these two aspects upon each other, producing an endless series of effects.

In Christianity, the Father is the Source of the Creation and of all things; the Son, or Verb (God in God before the ages) is the same principle animating inertia and vivifying form—or in other words the individualization of the Father; and the Holy Spirit is the principle of reciprocal union of the Father and the Son. As for Space, when individualized and animated, it is the First Creature—the Virgin Mother.

The Christian Trinity corresponds especially with the Trinity of Spontaneity. The Trinity of Desire or of Life is defined by St. John as Life, Light and Love. The Kabala treats of the same as three sorts of matter, Physical, Etheric, and Sensitive. Everyone knows the symbol of the two triangles interlaced, the Seal of Solomon; it represents the mutual blending of these two opposite Trinities—the Trinity of Spontaneity and the Trinity of Life.

The Hindu Trinity, Brahma, Vishnu, Siva, expresses rather the functioning of life in the world.

Let those who find these explanations difficult to understand consider the simplest and most evident example of the Trinity seen in our family life. The Father is (or should be) the source of all the activities of the home. The Mother constitutes the opposition, for she prevents the source from being a source only; she takes up the activities that the Father has started and carries them out; she has moreover her own ideas and aims that she presents, and by means of which she influences the activities of the Father himself. Thus there are born from the union of the first principle with the second a whole range of differing activities. All these activities, the children of the parents, form the third term of the trinity of the Family—Father, Mother, Child.

Many of the sad conditions of discord that exist in the home life could be remedied or, if taken in time, entirely obviated, by a clear understanding of this law. If the Father and Mother respectively understood their own sphere of activity, and functioned

in it strongly and loyally, allowing full freedom of action to the other, the home could not fail to be harmonious. When the Father is the Head of the house, not because he commands, but because he is the source of power, the giver of every pleasure, as well as pain when necessary; when the Mother is the help-meet, the beautifier, the one who rounds out and embellishes the ideas of the Father by her own genius, adding hers to them, and making always for harmony; then the home is truly a home, and the children of that union, on whatever plane they are born, whether they are physical or mental, incarnate or ideal in expression, are nobly born, and are destined to become blessings to the future race.

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## THE ORIENTAL ESOTERIC INSTITUTE FOR TEACHERS WASHINGTON, D. C.

It is proposed to found at Washington, D. C., in affiliation with the O. E. S., an Institute for the training of Teachers, Lecturers, Writers and Workers in all the various fields of Esoterism and the Higher Spritual Life.

A few classes will be held informally this year, whilst our plans for the larger organized effort are being matured.

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The instruction will be given in a two-years' course, the work of the first year being principally instructive, and of the second, creative. In the first year the student is required to take in and assimilate the knowledge presented to him so as to form correct ideas; he also receives a general training of the whole physique, in voice culture, and public speaking in general, together with a study of English language and composition as a means of communication. In the second year the work is largely creative and very practical. The student is now taught to prepare lectures and lessons, to deliver short orations, and, in short, to apply what he has learned to a practical use, as a teacher, lecturer, in writing prose or poetry, or in any other way that his genius dictates.

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2. English. Rules of Construction, of rhetoric, variety in expressing thought, and the force of the written and spoken word.
3. Public Speaking. Voice Culture, Gesture developed according to psychological laws, Literary Analysis and reading as an Art, and Individual platform work and criticism.

Application should be made to Miss A. E. Marsland, 51 The Gladstone.

## RECENT ADDITIONS TO THE LIBRARY

The Kingdom of Love, <i>Henry Frank</i> .....	1.00	(.10)
The Rosicrucians; their Rites and Mysteries, <i>Hargrave Jennings</i> .....	not sold	.... (.13)
Death Defeated, or the Psychic Secret of How to Keep Young, <i>Dr. J. M. Peebles</i> .....	1.13	(.12)
Flaxius; Leaves from the Life of an Immortal, <i>Charles Godfrey Leland</i> (fiction).....	1.50	(.12)
Konx Om Pax; Essays in Light, <i>Aleister Crowley</i> (deposit) .....	3.50	(.08)

*The Kingdom of Love.* By Henry Frank. Solomon the King has left us a book of Proverbs; between nine hundred and a thousand short pithy sayings, which we may read in the beautiful English of the King James version, and in which every word tells. The author of "The Kingdom of Love" has had the unenviable task of gleaning where Solomon reaped, and has produced a book of two hundred and forty-five pages, six to ten paragraphs to the page, which may be regarded as a sort of supplement to Solomon—often without the pith. Solomon's hobby was wisdom; if he had anything to say on the subject of love, he limited it to the family circle. Mr. Frank has had the advantage of a language greatly enriched with big words and science. He has used the big words to produce a mellifluous and flowery verbiage, and his science is largely home made; we warn our readers against accepting a word of it on his authority. He grossly misquotes Omar Khayyam, and even misspells his name. And yet the book has a mission. It points out how Love pervades the Universe, in many ways and many places where most have not suspected it, and it is filled with hints which will help and encourage. We commend it to those who will not see its blemishes.

*The Rosicrucians; their Rites and Mysteries.* By Hargrave Jennings. This book is out of print. The author states that he "began his inquiries in the year 1850, in a spirit of the utmost unbelief; thus taught by the world's assumptions and opinions. Much of this indoctrinated preoccupation the wise man has to unlearn in his progress through fogs and prejudices, and prepossessions cleared from the author's mind as he advanced." The book is a sympathetic treatment of the subject by one who is not a professed occultist. It is not to be expected that an outsider could have grasped the inner meaning of the Rosicrucian teachings and secrets, but the work is very readable and contains several interesting chapters dealing with symbolism in general.

*Death Defeated, or the Psychic Secret of How to Keep Young.* By Dr. J. M. Peebles. We always enjoy a book by Dr. Peebles. They are often put together in a somewhat scrappy fashion, but they are interesting, full of common sense and unusually devoid of psychic tomfoolery. This is not a book on psychic healing, but a commonsense treatise on personal hygiene, optimism and vegetar-



ianism. Dr. Peebles' opinions, as a physician, on vegetarianism and corsets are worthy of the deepest respect, and his style will appeal to those who would be bored by more systematic works.

*Flaxius; Leaves from the Life of an Immortal.* By Charles G. Leland. Admirers of Hans Breitmann may find pleasure in this book. Flaxius lived through the Ages and met with various adventures, which are described in eighteen chapters. We will not dull the expectation of the reader by telling of them, and will only say that since the book does not end, unfortunately, with the chapter "Flaxius in Hades," we found some consolation in the last, "The Evanishment of Flaxius." We recommend the reader to take this first, last, and all the time. Some moralising and much effort at wit.

*Konx Om Pax; Essays in Light.* By Aleister Crowley. Any one who has seen a volume of *The Equinox* will be interested in a volume by Mr. Crowley. He is a giant with his head among the stars and his feet in the mire, and who often directs our attention to his feet. He has written several volumes of verse, and such as we have seen is often not only full of lofty and beautiful sentiment and of profound occultism, but as musical as Swinburne's. His prose occult writings are original and often profound and fascinating, and he who is compelled to read namby-pamby books all day will find his clear style and sharp language charming and refreshing. Unfortunately, however, his criticisms often consist of abuse expressed in language only worthy of a bar room. Putrid corpses, excrements and other more unmentionable things form a large part of his critical armory, and his wit is frequently of the same grade. *Konx Om Pax* consists of four "Essays in Light," namely, "The Wake World (a Tale for Babes and Sucklings);" "Ali Sloper, or the Forty Liars;" "The Synagogue of Satan;" and "The Stone of Abiegnus." The Wake World is a description of The Path in the form of a beautiful fairy story. We have seldom read anything more charming or more worthy of careful study, and we wish that the author had published it by itself. Those who wish to know what the three other Essays in Light (and also in Smell) are like, may borrow the book. That which is not filth or profanity is probably wit; at least so we are informed.

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## IF

If you can keep your head when all about you  
Are losing theirs and blaming it on you ;  
If you can trust yourself when all men doubt you,  
But make allowances for their doubting too ;  
If you can wait and not be tired by waiting,  
Or being lied about don't deal in lies,  
Or being hated don't give way to hating,  
And yet don't look too good, nor talk too wise ;

If you can dream—and not make dreams your master ;  
If you can think—and not make thoughts your aim,  
If you can meet with Triumph and Disaster  
And treat those two imposters just the same,  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to, broken,  
And stoop and build 'em up with worn-out tools ;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss ;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with Kings—nor lose the common touch,  
If neither foes nor loving friends can hurt you,  
If all men count with you, but none too much ;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And—which is more—you'll be a Man, my son !

—Rudyard Kipling in *American Magazine*.

W. W. 1-35, 42-43

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### THE CLOUD WITH THE SILVER LINING

There are times in the lives of all of us when the storm-clouds lower—when all our affairs tend to go wrong suddenly, and unexpected events of a very surprising nature happen to us. Sometimes these misfortunes are to be traced to an unwise decision or action in our past of which we are aware; but more often they seem to gather black around us out of a clear sky, and at a time when all things appear to be going well with us. Nor can we see the reason or the justice of such a visitation.

If we are engaged in business our enterprises fail; not through our own want of foresight or prudence, as far as we can see, but through the actions of others. Our friends and clients for whom and with whom we are acting are removed from our field of action in some way—perhaps by an accession of fortune which obliges them to work along other lines, or again by some sudden disaster which renders them powerless to aid us.

Our best helpers leave us, the very elements conspire against us, fire consumes our home, water wrecks our ventures and, as with Antonio, lets

“Not one vessel 'scape the dreadful touch  
Of merchant-marring rocks.”

Worse even than this is the spirit of criticism, of opposition, of blame and of severity that shows itself in the attitude towards us of those who have always been our friends, and whom we love with all our hearts. The members of our family become irritable and easily provoked by the simplest thing that we do with the very best intentions; and every attempt that we make to approach them does but widen the gulf.

We meet with strenuous opposition in every undertaking, we lose our friends and come into unforeseen conflict with strangers; we suffer through separations and estrangement and our magnetic conditions are inimical to those about us, so that everything that we do irritates them.

This condition cannot fail to react upon our physical health and disturb our mental poise; it may cause us to act impulsively and rashly, if indeed it does not bring sickness and sorrow, so that we need to be most careful in all dealings with others, to avoid disputes and do nothing to offend others or bring upon ourselves unmerited blame.

Every one has his own burden and the picture that we have sketched will suggest to each sufferer his own problem. We have enlarged on this subject because the teachings of Esoterism have a special explanation of the cause, the reason, the justice and the ultimate good of these experiences.

If a man is training to lift a heavy weight, he will be required to practise every day those muscles that will be called into play. He is taught to take no account of the feelings of stiffness or soreness which these exercises will induce, but to endure all such hardships with cheerfulness and with gratitude to the trainer who imposes them upon him. Every day he grows stronger; every week the weight is increased, and as the time approaches for the final test he is required to discipline himself more and more severely. He makes no murmur but bears all things with his eye upon the final event. If he whimpers or complains, his trainer makes him suffer still more until he is hardened for the trial; for only so can he be made to triumph.

This illustration is a picture in symbol of certain periods in the life of the disciple, and will indicate, without further explanation, the cause, reason, and justice of our hardships and the *love* of Him who binds the heavy burden upon our shoulders.

Esoterism lays down moreover a definite rule to be followed by those who are so afflicted—a rule that is to be found in the sayings of the Lord Issa (Jesus), although it is too often wanting in the world of Christendom; it is even condemned as unpractical and lacking in proper pride.

The disciple is required to keep silent under accusation, unmerited disgrace or conflict of any kind; he is not allowed to defend himself or to hit back; if his friends fall away from him, he gives them their freedom and continues to love them just as before, but without longing for their return unless they too desire it; with every fresh blow that falls upon him, he brims over with love towards those who deal it—just as the man in the illustration above grows to love his trainer—a love that he is ready to manifest whenever opportunity offers, but which he does not force upon the

one unwilling to receive it. He remains quiet and peaceful, recognizing the Father's hand in all worldly happenings, and he waits until the cloud passes over and the "silver lining" becomes again "the clear shining of the Father's face." He summons all his strength to meet and combat the enemy *within himself*, knowing that now is a very critical stage in his career, and that it is the time for him to play the man. He is being weighed in the balances, and if he would not be "found wanting" he must never cease to strive, however great the odds.

And for the overcomer the reward is great.

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The Department of Public Speaking in the Oriental Esoteric Institute for Teachers stands for a definite and intelligent technique, founded upon the laws which underly all Art Manifestations. The processes of instruction will be self-revealing and self-discovering. Students will be brought to a knowledge of their best selves and to an appreciation of the greatest thought and emotion of the world through a systematic presentation of the best literature of all ages.

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*Rosicrucian Philosophy in Questions and Answers.* By Max Heindel. Every one who has had the good fortune to read Max Heindel's "Rosicrucian Cosmo-Conception" will welcome a new book by the same author. This is an occult information bureau, being arranged on the same plan as the well-known "Extracts from the Vahan" and "Letters from the Teacher." Mr. Heindel has collected and answered in this book one hundred and eighty-nine questions asked him after lectures. These are grouped as follows: Life on Earth; Life After Death; Rebirth; The Bible Teachings; Spiritualistic Phenomena; Clairvoyance; Astrology; Animals; Miscellaneous. Questions are still further grouped in subclasses; thus, under Life on Earth, we find: Social Conditions; Marriage; Children; Sleep and Dreams; Health and Disease. At the end of the book all questions are collected for ready reference, and there is an admirable index. The make-up of the book is the same as that of Cosmo-Conception. The teachings are admirable, and we can commend it almost without qualification. Here are two sentences, which every one should take to heart:

"The Rosicrucian teaching urges the pupil first of all to *live the life*, to concentrate all the powers of his being so to walk that he may be fitted for possession of the soul-powers absolutely essential to the investigations he contemplates."

"We have advanced to such a stage of individuality that *we can only progress by action from within*, and if we make any promises or take any vows we ought not to obligate ourselves to any one else, but make our promises and vows to ourselves; for if we cannot keep our vows to ourselves, we certainly cannot keep promises made to others."

*The Science of Getting Rich*, and *The Science of Being Well*. The parent of these books is Wallace D. Wattles; the god-mother is Elizabeth Towne. It is hardly necessary to say more to prove that they will be exceedingly popular.

In order to get rich you must THINK in a Certain Way. What that way is we do not propose to tell. It cost us just one dollar to get Mr. Wattles' secret, and if you are anxious to get rich you can borrow a dollar and send it to us for a copy of the book—you will soon be able to repay it. If you cannot do this we will loan it to you on the usual terms. We will only say that except you have riches thrust upon you, you will never succeed unless you add Mr. Wattles' suggestions to your other qualifications.

We appeal to all who get rich by Mr. Wattles' method to make a generous donation to the Society and the Library.

There is also a Certain Way of THINKING if you wish to be Well. You may be a jolly good fellow if you wish, provided you adopt this Certain Way and observe a few simple rules of health. The Way is simple and sensible; you must think of health, not sickness; you must have clean thoughts, not morbid ones; you must have faith; you must go without breakfast and fletcherise your dinner. The great thing is to "SEVER ALL MENTAL RELATIONS WITH DISEASE AND ENTER INTO FULL RELATIONSHIP WITH HEALTH." Read in conjunction with a book on hygiene, this is excellent.

The books are adorned with portraits of the author; the first shows the man of wealth, the second the man of health.

*The Equinox*, Vol. I, No. 4. The fourth number of *The Equinox* is before us, and it is like unto the others. The interesting "Temple of Solomon" is continued. This is an occult article, dealing largely with ceremonial magic and Frater P's experiences, from which it appears that magic may produce very astounding psychic results. The present installment is devoted mainly to a very interesting discussion of Hindu philosophy and the several forms of yoga. It is characteristic of several writers of this school that they drop readily from the sublime to—not the ridiculous, but—the filthy. Almost every writer shows this tendency. That there is a connection between occultism and the morbid stories in which the passions are paraded in a state of nudity we are loath to believe. We do not think we are queasy, but the only thing that can be said of the article "Glaziers' Houses" (a criticism of Bernard Shaw) is that if arranged alphabetically it would serve as a lexicon of billingsgate. Those who remember the behavior of the Tiger Mahatma in New York will find the popular estimate of him confirmed by Sam Hardy's experiences. Mr. Crowley contributes some fine poems which we regret that we do not understand. The volume is handsomely gotten up, and there is much that is elevating, but the final impression is as if we had been visiting a madhouse.

Send us the names of your friends who might be interested; or better, send them the BULLETIN.

**BY AGNES E. MARSLAND**

President of The Oriental Esoteric Center and The Oriental Esoteric Society

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## COMMUNION

I rest in Thy arms, O my Master;  
Thy Presence pervadeth my form;  
Held close in this holy communion,  
I hear not the voice of the storm.

The love that once filled my horizon  
And flooded my being with bliss  
Was naught but a far-distant echo,  
To lead me on, upward, to this.

Are trials behind or before me?  
I know not; Thou only art here.  
Thy strength, thro' my weakness made perfect,  
Doth blot out the picture of fear.

Thou knowest my frame, its temptations.  
Thou knowest,—O joy! Thou dost know!  
I rest in the love of Thy bosom.  
Where else can a wayfarer go?

Beatitude, this is thy mountain!  
Lost in love, in Thy love I am found.  
Thine image imprint on my forehead,  
Unspeakable peace, without bound.

—*Ariel*

# BULLETIN

## OF THE

# ORIENTAL ESOTERIC CENTER

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### HUMILITY

All the Great Teachers of humanity have taught humility. "Blessed are the meek," we read; "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven;" "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Again in the Bhagavad Gita, "Humility, unpretentiousness, harmlessness, rectitude, purity, self-control \* \* \* that is declared to be Wisdom." "I do not anything, says the Harmonized One," and in The Two Paths, "Self-gratulation, O disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself."

Nor have these Great Ones *taught* alone; they have been the great exponents of their teachings, showing by example how powerful the practice of humility can make a man. There was no moment in the life of the Lord Issa, Jesus, when His force of character was more apparent than at his trial before Pilate; he stood, the very incarnation of "humility, unpretentiousness, innocence, rectitude, purity and self-control," while the pomp and power of the then civilized world was arrayed against Him, and He received in Silence the venomous darts of His own countrymen for whom He was laying down His life. The power that radiated from His presence was such that "the governor marvelled," while the judgment that he gave at last was forced from him reluctantly and under protest.

Contrast these two figures, Pilate and Jesus—the first the emblem of worldly pride and glory, the second, the embodiment of spiritual power—and the true greatness of humility will be seen. The governor was hesitating, vacillating, superstitious but wanting

in true faith, fearful of the threats of the people and unprincipled enough to condemn a man after having pronounced Him innocent. Jesus was silent and serene with the dignity of unmerited suffering borne for a purpose consciously and with a definite end in view. Strength, determination, unflinching courage, love and compassion radiated from Him, clothing Him as with a garment.

Nor was this power the peculiar emanation of the Lord Issa alone; for in a lesser degree every one who is truly humble is surrounded with this same atmosphere of peace and power. It is the spiritual garment of the awakened soul, and it glows more or less brightly as the desire nature is kept under.

Men have for many years been taught to strive and struggle for worldly advancement, for power, for wealth, for learning, even for spiritual growth; desire has ruled their minds, nor can they understand how it can be possible to progress in any other way. Humility is contrary to their plan of living; they cannot conceive of it as practical. It sounds to them weak and negative; it would cause them to be oppressed and trodden under, they believe; and so they continue to criticize and condemn, and to raise their voices loudly in excuse and in self-defence. They foster their pride and their sense of self-respect and of virtue. They do not wait for others to find out their goodness, but they themselves are conscious of it and draw attention to it.

As we rise into the higher realms of thought and spiritual consciousness, this condition of unrest and personal pride seems less desirable, and we look around for a philosophy of life more in accord with our new growth. We observe our friends, and to our surprise it seems as if the strongest were the calmest, and the weakest the most stormy. Our eyes being once opened, we begin to doubt our former creed of the "Survival of the fittest" through struggle and by force alone.

Humbly we commence a new life, we set up new ideals—humility, patience, love, forbearance and self-sacrifice—and with halting steps we begin to climb the narrow path to true greatness.

For humility and greatness go hand in hand, and it is impossible to find the one without the other. Humility knows so much and sees so far that it comes to have a just appreciation of relative values. The man of the world puts himself in the foreground of his life's picture; he, to himself, is all-important, and all his attention is taken up with portraying his own triumphs and successes, and blotting out, as far as possible, his misfortunes. Thus he is narrowed down by desire, and his horizon grows daily closer. He lives in a very small and restricted world, and presides over it, and this leads him to believe himself great. Self-gratulation and personal pride are the natural consequence of a narrow mind.

The truly great man is always humble because his outlook on life is wide and lofty. With an eye ever open to discern the good,

Gift

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the beautiful and the sublime in all, he has little time or attention to devote to self-appreciation or desire. In his life-picture the foreground is largely occupied with work, with a presentation of beauty or with the manifestation of some aspect of divine principle. Of himself he thinks little, because he has known others so far in advance of himself. His horizon is wide, it is not even bounded by earth or the visible; for he has learned of the wonders of the stars and Sun, of interstellar Space, of angels and archangels, of Nature's mighty forces—and he feels himself to be a tiny pigmy in the presence of the Supreme Splendor. Yet he is not abashed or despairing, for he is not thinking of his own glorification; he works, doing with zeal and devotion whatever is put into his hand to do, in humility serving all, whether great or low, whether pure or degraded in the estimation of the world.

And when his time on earth is ended, his life, whether it has been secluded and unobtrusive, or perchance brilliant and famous, may all be summed up in the words: He hath done what he could.

True greatness begets humility, just as humility on the other hand involves greatness.

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## ADVANTAGES OF MEMBERSHIP

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the BULLETIN as an adjunct to the instruction.

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*Mrs. L. Dow Balliett will lecture at the headquarters of the Oriental Esoteric Society, 1443 Q Street, N. W., on Sunday, November 6th, 8 p. m., on *Vibration of Numbers; Their Practical Business Use* (admission free; public invited), to be followed during the week by a course of eight lessons on the same subject; six dollars for the course.*

## BOOK NOTES

<i>Cosmogony and Evolution, Richard and Isabella Ingaiese</i> .....	2.00	(.11)
<i>The Cycle of Life according to Modern Science, C. W. Saleeby, M. D., illustrated</i> .....	2.00	(.16)
<i>The Measure of a Man, Charles Brodie Patterson</i> ....	1.20	.....

*Cosmogony and Evolution.* By Richard and Isabella Ingaiese. It is always interesting to read a book on cosmogony, and often the crankier the more fascinating. There is much in this book which suggests the theosophical teachings, and much which does not. The authors speak with a spirit of sureness which would be inspiring of confidence had we not read many another writer, equally cocksure, but totally differing. We do not know where the greater part of the information comes from, but part of it is from an occultist (psychic?) who has visited various planets. We can conceive of no more instructive lesson to a student of occult cosmogony than to read, for instance, the various accounts of the planet Mars in which occult literature abounds, and which have been obtained through mediumship or automatic writing. To us they present nothing but a problem in psychology. We are glad to learn from this book that the old view that hell is inside the earth is correct—we feared it was just here; also that bad egos get there by virtue of their specific gravities; also that the "black cosmic force is much like a broad river of tar;" also that the dark ring of Saturn is made of the same stuff that hell is made of. But, as the authors remark, "Belief or disbelief will not change nature's laws."

*The Cycle of Life According to Modern Science.* By C. W. Saleeby. The author is a well-known writer on hygiene, but he is a cobbler who does not stick to his last, but wanders into other fields. The book recalls Goldsmith's lines:

And still they gazed, and still the wonder grew,  
That one small head could carry all he knew.

Electrons, ions, atoms, nebulae, cricket, swimming, the Yellow Peril, Cyprian inscriptions, science, sin, art and many other subjects are treated in these essays. Yet through them all we see the standpoint of the biologist. We are pleased to say that the writer knows almost as much as a book reviewer, and that his science, even in other fields than his own, appears to be correct. His style is most agreeable, and in every way it is an unusually well written book.

*The Measure of a Man.* By Charles Brodie Patterson. The first half of this book, entitled "In His Image," treats of Man, natural, rational, psychic and spiritual; the second half considers The Son of Man as man, idealist, teacher and healer. It would be too much to expect subjects like these, so often written of, to be treated with entire originality—even Solomon was not original; he simply restated the wisdom and experience of the past—but all

that the writer says is clear, clean and free from the absurdities of fact, theory or expression which so often disfigure books of this class. It is a valuable book and will prove helpful to all who are seeking the higher life.

Books by Mrs. Balliett:

How to Attain Success through Vibration; a System of Numbers as Taught by Pythagoras.....	1.00	(.06)
Philosophy of Numbers, their Tone and Colors.....	1.50	(.09)
<i>Other books on names and numbers:</i>		
The Ancient Science of Numbers, <i>Luo Clement</i> ....	1.20	(.05)
Number, Name and Color, <i>O. Hashnu Hara</i> ..paper..	.50	(.03)
Numbers, their Magic and Mystery, <i>Dr. I. Kosminsky</i> .....paper..	.30	(.03)
Your Fortune in Your Name, <i>Sepharial</i> .....	.75	(.07)

BOOKS RECEIVED

*Notices of these books will be given in THE BULLETIN as soon as possible.*

The Life Elysian; More Leaves from the Autobiography of a Soul in Paradise, <i>Robert J. Lees</i>	1.25	(.10)
Strange Houses of Sleep (poetry), <i>A. E. Waite</i> (deposit).....	3.50	(.18)
Louis Claude de Saint-Martin, <i>A. E. Waite</i> ..boards..	1.75	(.15)
The Practice of the Presence of God, <i>Brother Lawrence</i> .....paper, .08; boards..	.30	(.04)
Long Life and How to Attain It, <i>Pearce Kintzing, M. D.</i> .....	1.00	(.09)
The Unconscious Mind, <i>A. T. Schofield, M. D.</i> .....	2.00	(.17)
The Arcane Teaching or Secret Doctrine of Ancient Atlantis, Egypt, Chaldea and Greece, <i>Anonymous</i>	1.00	(.08)
The Arcane Formulas or Mental Alchemy, <i>Anonymous</i> .....	1.00	(.04)
The Mystery of Sex or Sex Polarity (Arcane Series), <i>Anonymous</i> .....	1.00	(.04)
Paracelsus (poetry), <i>Robert Browning</i> ..... .....leather, .56; cloth..	.45	(.03)
The City of God, <i>St. Augustine</i> , transl. by J. Healy, 3 vols.....each, leather, .56; cloth..	.45	(.04)
The Divinity of Desire, <i>Eugene Del Mar</i> .....	1.00	(.06)
This Mystical Life of Ours, <i>Ralph Waldo Trine</i> ....	1.00	(.10)
The A to Z Horoscope Delineator, <i>Llewellyn George</i>	2.00	(.08)
The Planetary Daily Guide, 1910, <i>Llewellyn George</i> .....paper..	.50	(.03)
The Astrolite; Articles on Practical Astrology, <i>L. H. Weston</i> .....paper..	..	(.04)
Lessons in Living, <i>Elizabeth Towne</i> .....	1.00	(.07)



(Subject to change without notice)

BOOKS FOR SALE AND RENT BY THE ORIENTAL  
ESOTERIC LIBRARY

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

*Theosophy*

Exposition of the Doctrine of Karma, "Brother Atisha".....	.40	(.04)
Reincarnation and the Law of Karma, <i>Wm. Walker Atkinson</i> , free list.....	1.00	(.09)
The Ancient Wisdom, <i>Annie Besant</i> .....	1.50	(.09)
Australian Lectures, 1908, <i>Annie Besant</i> .....	1.00	(.07)
Autobiography, <i>Annie Besant</i> , new ed.....	1.75	(.14)
Avatars, <i>Annie Besant</i> .....	not sold	(.06)
Birth and Evolution of the Soul, <i>Annie Besant</i> .....	.35	(.05)
H. P. Blavatsky and the Masters of The Wisdom, <i>Annie Besant</i> .....	paper, .35; cloth..	.50 (05)
Buddhist Popular Lectures, 1907, <i>Annie Besant</i> .....	.80	(.05)
Building of the Kosmos, <i>Annie Besant</i> .....	.75	(.07)
The Changing World, <i>Annie Besant</i> .....	1.00	(.09)
Chicago Lectures, 1907, <i>Annie Besant</i> .....	1.00	(.08)
Death—and After? <i>Annie Besant</i> , free list.....	.35	(.03)
Esoteric Christianity, <i>Annie Besant</i> .....	1.50	(.13)
Evolution of Life and Form, <i>Annie Besant</i> .....	.75	(.07)
Four Great Religions, <i>Annie Besant</i> .....	.75	(.07)
Hints on the Study of the Bhagavad Gita, <i>Annie Besant</i> .....	.75	(.05)
In the Outer Court, <i>Annie Besant</i> , free list.....	.75	(.06)
An Introduction to Yoga, <i>Annie Besant</i> .....	.75	(.05)
Karma, <i>Annie Besant</i> , free list.....	.35	(.03)
Laws of the Higher Life, <i>Annie Besant</i> .....	.50	(.04)
London Lectures, 1907, <i>Annie Besant</i> .....	.75	(.07)
Man and His Bodies, <i>Annie Besant</i> , free list.....	.35	(.03)
The Path of Discipleship, <i>Annie Besant</i> , free list.....	.75	(.05)
The Path to the Masters of Wisdom; Selections from <i>Annie Besant</i> , 2d ed., leather, 1.00; cloth, fr. list.	.35	(.04)
The Pedigree of Man, <i>Annie Besant</i> .....	.75	(.06)
Popular Lectures on Theosophy, <i>Annie Besant</i> .....	.75	(.07)
Reincarnation, <i>Annie Besant</i> , free list.....	.35	(.03)

The Religious Problem in India, <i>Annie Besant</i> .....	.75	(.04)
The Self and its Sheaths, <i>Annie Besant</i> .....	.50	(.06)
The Seven Principles of Man, <i>Annie Besant</i> , free list.	.35	(.03)
Shri Rama Chandra, Lessons from the Ramayana, <i>Annie Besant</i> .....boards..	.90	(.05)
Some Problems of Life, <i>Annie Besant</i> .....	.50	(.06)
The Story of the Great War (Mahabharata), <i>Annie Besant</i> .....	1.25	(.09)
A Study in Consciousness, <i>Annie Besant</i> .....	1.50	(.12)
Theosophy and Human Life, <i>Annie Besant</i> .....	.75	(.05)
Theosophy and the New Psychology, <i>Annie Besant</i> ...	.75	(.06)
Thought Power, its Control and Culture, <i>Annie Besant</i>	.75	(.07)
Three Paths to Union with God; and Dharma, <i>Annie Besant</i> .....	.75	(.07) <sup>y</sup>
The Wisdom of the Upanishats, <i>Annie Besant</i> .....	.75	(.05)
Occult Chemistry, <i>Besant</i> and <i>Leadbeater</i> .....	1.75	(.07)
Thought Forms, <i>Annie Besant</i> and <i>C. W. Leadbeater</i> , illustrated by 47 colored plates (deposit).....	3.50	(.11)
From the Caves and Jungles of Hindustan, <i>H. P. Bla- vatsky</i> .....	1.50	(.12)
Isis Unveiled, <i>H. P. Blavatsky</i> (new ed.), 2 vols. (deposit). The set, \$6.50.....each..	....	(.26)
A Key to Theosophy, <i>H. P. Blavatsky</i> .....	2.00	(.16)
A Modern Panarion, <i>H. P. Blavatsky</i> (deposit).....	2.50	(.23)
The Secret Doctrine, <i>H. P. Blavatsky</i> (deposit) .....Vol. I..	5.00	(.31)
The Secret Doctrine, <i>H. P. Blavatsky</i> (deposit) .....Vol. II..	5.00	(.34)
The Secret Doctrine, Index to Vols. I and II.....	2.50	(.16)
The Secret Doctrine, Vols. I, II and Index.....	12.50	....
The Secret Doctrine, <i>H. P. Blavatsky</i> (deposit) .....Vol. III..	5.00	(.25)
Abridgement of the Secret Doctrine, by <i>Katherine Hilliard</i> .....	2.00	(.16)
The Voice of the Silence, <i>H. P. Blavatsky</i> ..... .....paper, .20; leather, .75; free list, cloth..	.50	(.03)
To Those Who Suffer, <i>Aimee Blech</i> .....	.50	(.04)
The Crown of Asphodels, <i>Helen Bouchier</i> .....	.35	(.03)
Thoughts on the Bhagavad Gita, <i>A. Brahmin</i> .....	1.25	(.07)
Reincarnation and Christianity, <i>A Clergyman of the Church of England</i> .....boards..	.40	(.05)
The Awakening, <i>Mabel Collins</i> .....	.75	(.06)
The Blossom and the Fruit, a True Story of a Black Magician, <i>Mabel Collins</i> .....	1.25	(.11)
A Cry from Afar to Students of Light on the Path, <i>Mabel Collins</i> .....	.35	(.03)
Fragments of Thought and Life, <i>Mabel Collins</i> .....	.75	(.05)
Idyll of the White Lotus, <i>Mabel Collins</i> .....	1.00	(.08)

"COURAGE"

Because I lift my head above the mist,  
Where the sun shines and the broad breezes blow,  
By every ray and every rain-drop kissed  
That God's love doth bestow ;

Think you I find no bitterness at all?  
No burden to be borne, like Christian's pack?  
Think you there are no ready tears to fall  
Because I keep them back?

Why should I hug life's ills with cold reserve,  
To curse myself and all who love me? Nay!  
A thousand times more good than I deserve  
God gives me every day.

And for each one of these rebellious tears  
Kept bravely back, He makes a rainbow shine;  
Grateful I take His slightest gift, no fears  
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,  
One golden day redeems a weary year;  
Patient I listen, sure that sweet at last  
Will sound His voice of cheer.

—*Celia Thaxter.*

**BULLETIN**

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MRS. L. DOW BALLIETT

will lecture at the Headquarters of the Oriental Esoteric Society, 1443 Q Street, N. W.

SUNDAY, NOVEMBER 6TH, 8 P. M.

**"Vibration of Numbers"**

Their Practical Business Use

ADMISSION FREE

PUBLIC INVITED

To be followed during the week by a course of eight lessons on the same subject; six dollars for the course

**DURATION OF THOUGHT-FORMS**

The first act of the Will in the creation of any condition or thing is to give the Idea of the thing desired. This idea is formless but potent, and full of life in proportion to the eagerness of the desire; and its function is to awaken the power latent in the Universal store and cause it to come into activity.

Thus the ancients say: "To think is to create."

The strength of the Will of the person acting and the extent to which he has developed his power over it, will determine how much of such latent power he may be able to divert from the universal store to his own uses.

The Will Universal, or what we may call the Will of God, governs all the forces of nature down to the minutest detail, by law and in a wondrous harmony, notwithstanding the appearances of strife to which men often point in unbelief.

But in our ignorance, or in our wilfulness or pride, we put ourselves oftentimes in opposition to the Will of the Universe, and we will to create conditions and things that shall be inharmonious and contrary to law. This power of opposing existing conditions is however ephemeral and momentary; Nature will surely react speedily, for Cosmic order cannot be set aside with impunity for long.

Nor is this power of opposition to the Divine Will to be deplored in itself; men call it evil, but in the vast economy of the Whole it is known as free-will, the God-given power that man alone is accounted worthy to handle. When man is an infant and weak he may disturb momentarily the conditions around him; but his very failures give him strength, and teach him how to become a true creator, the son of God.

The spontaneous action of the Will of man is the manifestation of the Divine Spark. In proportion as he learns to will in accord with the Will Universal, man becomes divine.

The thought-forms that we create are long-lived or ephemeral according as they are in accordance with the action of Nature. If they are good and conducive to the harmony of natural law they will be perpetuated and last as long as the idea continues to inform them with its life. If however they are wicked and malicious, this opposition to the universal good, although allowed to manifest itself temporarily, will not last but will destroy itself sooner or later.

There are three kinds of thoughts:

1. Those that are sent forth in conscious cooperation with Universal Law. These endure eternally.

2. Thoughts that transcend the present manifestation of the Cosmos, by being greater in intensity. These are seemingly in opposition to nature and this class includes all effects brought about by the action of the Will of man without full knowledge. These thought-forms will endure for a time but afterwards fade away.

3. When thoughts are both opposed to good and inferior in intensity of desire, they are without effect upon the whole; they are null and void.

Very few of the thoughts of even the most advanced of the race are sent forth with full knowledge of all the laws governing them; for much of the realm of thought is still unexplored. The great majority of thought-forms may be classed in one of the two lower divisions.

Those thoughts in the second class that are sent forth without full knowledge, under the influence of the emotions, and impelled by desire are most numerous. There are many grades of these according as the desire is, on the whole, in harmony with natural law. If the Will is true, reasoned and reasonable, the creations resulting will endure for years, as men count time, even though knowledge

should not be perfect. Of such are constructive thoughts on religion, on philosophy, on science, invention, or business that is free from selfish desire. These can be added to and made to last almost indefinitely by constantly feeding them with new interest and enthusiasm.

The last class of thoughts that are both evil or ignorant and at the same time sent forth under the impulsion of anger, hatred, jealousy, fear, or one of the lower destructive emotions, are nothing in themselves, except as we make them something by opposing them and thus causing them to take on new and added strength and life. If we let them alone, they will speedily break up and dissolve by their own lack of cohesion.

Every Great Teacher has voiced this law in the command to love all men, especially our enemies; not to resist evil, but to overcome evil with good; not to avenge ourselves but to leave justice in the hands of the Almighty—all and many more injunctions to the same effect illustrating perfectly the operation of this law.

The world has not yet developed the Faith necessary to adopt this as the rule of life; men are still loud in their own defence under false accusation; they still vow vengeance on their adversary, and seek ways and means of "getting even with him," unconscious that by so doing they are whetting the enemy's sword and keeping alive an evil thing that should be allowed to die.

When the reign of materialism shall have passed away, and men shall again trust in the goodness of God, then this law will be tested and found to be one of the most powerful aids to the purification and uplifting of humanity.

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## THE ORIENTAL ESOTERIC INSTITUTE FOR TEACHERS WASHINGTON, D. C.

It is proposed to found at Washington, D. C., in affiliation with the O. E. S., an Institute for the training of Teachers.

Three general lines of work will be pursued:

1. The study of Esoterism, the esoteric meaning of our Scriptures, Comparative Religion and Philosophy.
2. English. Rules of Construction, of rhetoric, variety in expressing thought, and the force of the written and spoken word.
3. Public Speaking. Voice Culture, Gesture developed according to psychological laws, Literary Analysis and reading as an Art, and Individual platform work and criticism.

Application should be made to Miss A. E. Marsland, 51 The Gladstone.

## BOOK NOTES

- A to Z Horoscope Delineator, *Llewellyn George*.... 2.00 (.08)  
 The Cause and Cure of Colds, *Wm. S. Sadler, M. D.*.. 1.00 (.06)  
 The Life Elysian; More Leaves from the Autobiog-  
 raphy of a Soul in Paradise, *Robert J. Lees*..... 1.25 (.10)

*The A to Z Horoscope Delineator.* By Llewellyn George. The reviewer is compelled to admit that he has no practical skill in astrology and therefore ought not to express an opinion on the value of this book. He has observed, however, that of no branch of the occult sciences can it be more truly said that those "who came to scoff, remained to pray." For he has yet to find one who has either taken up the subject as a study or who has had a delineation made for him by a skilled astrologer, who has not been compelled to express his astonishment at the manner in which not only character can be depicted by its aid, but also even the secret events of his life have been ferreted out. He is informed by competent judges that this book contains more information than any other of its size. It deals with the interpretation of the horoscope. The actual construction of a horoscope requires in addition an ephemeris of the year of birth (Raphael's, the standard ephemeris, costs 35 cents), and, for certain work, one of the current year (costing 25 cents). With these and this book,—and sufficient time, patience and intelligence, anyone may become his own astrologer.

*The Cause and Cure of Colds.* By Wm. S. Sadler, M. D. A popular book of 147 pages by a physician, telling how colds are caught and cured. Prevention is better than cure, and while we feel after reading this book that we need never have another cold, we are equally sure that we would rather go through any cold we have ever had than submit to the combined attack of doctor and nurse, armed with douches, enemas, hot packs, rubbings, bangings and hot drinks, which finally reduce the sufferer to the state shown in figure II, in which, at first sight, he appears to have passed through the hands of the undertaker. Dr. Sadler warns against drugs; you must get the skin to work, even if it kills you. He also cautions against immoderate meat eating. We commend the book to all who are subject to any form of "cold" or grippe.

*The Life Elysian; More Leaves from the Autobiography of a Soul in Paradise.* This, and the companion volume, "Through the Mists," are not fiction, though they read like it. Mr. Lees is not only a remarkable psychic, but a man who feels it to be his life mission to place these matters before the world. These books are *bona fide* records of communications received from some source differing from his normal consciousness, and which, according to our views, we will regard as the spirit world or the author's subconscious mind. We do not venture here an opinion on this difficult subject and will only say that "The Life Elysian" resembles "Through the Mists" in many ways but differs in the greater pre-

dominance given to the ethical over the descriptive element. Those who feel an interest in the supposed conditions of existence in the spirit land (including hell) will find this a delightful book, while those who are skeptical will still find much that is elevating and beautiful.

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*Books on Names and Numbers, by Mrs. Balliett:*

How to Attain Success through Vibration; a System of Numbers as Taught by Pythagoras.....	1.00	(.06)
Philosophy of Numbers, their Tone and Colors.....	1.50	(.09)

*Other books on names and numbers:*

The Ancient Science of Numbers, Luo Clement.....	1.20	(.05)
Number, Name and Color, O. Hashnu Hara..paper..	.50	(.03)
Numbers, their Magic and Mystery, Dr. I. Kosminsky .....paper..	.30	(.03)
Your Fortune in Your Name, Sepharial.....	.75	(.07)

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*Elizabeth Towne—Her Books:*

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Happiness and Marriage.....paper..	.50	(.04)
How to Grow Success.....paper..	.50	(.04)
Joy Philosophy.....	1.00	(.06)
Just How to Concentrate.....paper..	.25	(.02)
Just How to Cook Meals without Meat.....paper..	.25	(.02)
Just How to Train Parents and Children....paper..	.25	(.02)
Just How to Wake the Solar Plexus.....paper..	.25	(.02)
Lessons in Living ( <i>Mrs. Towne's latest book</i> ).....	1.00	(.07)
The Life Power and How to Use It.....	1.00	(.07)
Making the Man Who Can.....paper..	.50	(.04)
Practical Methods for Self-Development.....	1.00	(.07)
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Your Character (by <i>E. Towne</i> and <i>Catherine Twing</i> )	.75	(.05)

*Note*—A picture of Mrs. Towne in nearly every volume, and other valuable material in all.

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**BOOKS RECEIVED**

*Notices of these books will be given in THE BULLETIN as soon as possible.*

The Confessions of St. Augustine, ed. by <i>C. Bigg</i> ... .	.75	(.04)
A Manual of Consolation from the Saints and Fathers, edited by <i>J. H. Burn</i> .....	.75	(.04)
A Little Book of Heavenly Wisdom, selected from the English Mystics, ed. by <i>E. C. Gregory</i> .....	.75	(.04)
The Little Flowers of St. Francis d'Assisi, translated by <i>W. Heywood</i> .....	.75	(.04)

(Subject to change without notice)

BOOKS FOR SALE AND RENT BY THE ORIENTAL  
ESOTERIC LIBRARY

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

Theosophy (continued from Oct. 28)

Illusions, <i>Mabel Collins</i> .....	.60	(.05)
Light on the Path, with Comments, <i>Mabel Collins</i> .....leather, .75; free list, cloth..	.50	(.03)
Love's Chaplet, <i>Mabel Collins</i> .....	.35	(.03)
One Life, One Law, <i>Mabel Collins</i> .....	.35	(.03)
Pleasure and Pain, <i>Mabel Collins</i> .....	.35	(.03)
The Story of the Year, <i>Mabel Collins</i> .....	.50	(.03)
Through the Gates of Gold, <i>Mabel Collins</i> .....	.75	(.06)
The Scroll of the Disembodied Man, <i>Collins and Bourchier</i> .....	.35	(.03)
Extracts from the Vahan (difficult points in Theo- sophy elucidated by eminent writers), <i>Sarah Cor- bett</i> (deposit) .....	2.50	(.16)
The Science of the Emotions, <i>Bhagavan Das</i> .....	1.25	(.08)
The Science of Peace, <i>Bhagavan Das</i> .....	1.50	(.10)
The Science of Social Organization, or The Laws of Manu in the Light of Theosophy, <i>Bhagavan Das</i> .	1.25	(.08)
The Bhagavad Gita, translated by <i>Annie Besant</i> .... .....paper, .20; leather, .75; free list, cloth..	.50	(.03)
The Bhagavad Gita, translated by <i>M. M. Chatterji</i> ...	2.00	(.17)
The Bhagavad Gita, translated by <i>Charles Johnston</i> , free list.....	1.00	(.10)
The Bhagavad Gita, translated by <i>W. Q. Judge</i> .... .....leather, .75; cloth..	.50	(.04)
The Bhagavad Gita, compiled by <i>Ramacharaka</i> ....	.75	(.06)
(For other translations see Special List)		
Atlantis, the Antediluvian World, <i>Ign. Donnelly</i> ....	2.00	(.13)
Elements of Theosophy, <i>Lilian Edger</i> .....	.75	(.07)
Gleanings from Light on the Path, <i>Lilian Edger</i> ...	.75	(.06)
The Law of the Rhythmic Breath, <i>E. A. Fletcher</i> ..	1.00	(.11)
Brotherhood, Nature's Law, <i>Burcham Harding</i> ....	.50	(.04)
Magic White and Black, <i>Franz Hartmann</i> .....	2.00	(.13)
Dictionary of Some Theosophical Terms, <i>Powis Hoult</i> .....	1.75	(.09)
The Memory of Past Births, <i>Charles Johnston</i> ..cloth..	.50	(.07)



The Ocean of Theosophy, <i>W. Q. Judge</i> .....		
.....paper, .50; free list, cloth..	.75	(.05)
Clothed with The Sun, <i>Anna Kingsford</i> .....	2.00	(.15)
Dreams and Dream Stories, <i>Anna Kingsford</i> .....	1.50	(.10)
The Perfect Way, or The Finding of Christ, <i>Anna Kingsford</i> .....		
.....paper, .50; cloth..	1.50	(.14)
A Child's Story of Atlantis, edited by <i>Wm. Kingsland</i>	.50	(.04)
The Esoteric Basis of Christianity, <i>Wm. Kingsland</i> ..	1.25	(.09)
The Physics of the Secret Doctrine, <i>Wm. Kingsland</i> .	1.50	(.10)
The Astral Plane, <i>C. W. Leadbeater</i> , free list.....	.35	(.03)
The Christian Creed, <i>C. W. Leadbeater</i> .....	1.25	(.10)
Clairvoyance, <i>C. W. Leadbeater</i> , free list.....	.75	(.07)
The Devachanic Plane, <i>C. W. Leadbeater</i> , free list...	.35	(.03)
Dreams, <i>C. W. Leadbeater</i> .....	.50	(.05)
The Inner Life, <i>C. W. Leadbeater</i> .....	1.50	(.20)
Invisible Helpers, <i>C. W. Leadbeater</i> , free list. ....	.50	(.05)
Man, Visible and Invisible, <i>C. W. Leadbeater</i> . Illus- trated by 26 colored plates.....	2.50	(.14)
The Other Side of Death, <i>C. W. Leadbeater</i> .....	1.50	(.22)
An Outline of Theosophy, <i>C. W. Leadbeater</i> , free list	.25	(.03)
Some Glimpses of Occultism, <i>C. W. Leadbeater</i> .....	1.50	(.17)
Astrological Essays, <i>Bessie Leo</i> .....	1.25	(.11)
Rays of Truth (Astrological) <i>Bessie Leo</i> .....	1.25	(.10)
First Steps in Theosophy, <i>Ethel M. Mallet</i> , 5 colored plates, free list.....	.75	(.07)
Scientific Corroborations of Theosophy, <i>Dr. A. Mar- ques</i> .....	.75	(.09)
Plotinus (Theosophy of the Greeks), <i>G. R. S. Mead</i> .	.35	(.04)
Some Mystical Adventures, <i>G. R. S. Mead</i> (deposit)	2.50	(.12)
The World Mystery (Studies in General Theosophy), <i>G. R. S. Mead</i> .....	1.50	(.10)
Letters That Have Helped Me, <i>Jasper Niemand</i> , .....Vol. I..	.50	(.05)
Letters That Have Helped Me, <i>Jasper Niemand</i> , .....Vol. II..	.75	(.06)
The Astral Light, <i>Nizida</i> .....	1.00	(.07)
Old Diary Leaves, <i>H. S. Olcott</i> .....Vol. I..	2.00	(.16)
Old Diary Leaves, <i>H. S. Olcott</i> , Vol. II.....not sold..		(.16)
Old Diary Leaves, <i>H. S. Olcott</i> .....Vol. III..	2.00	(.14)
Old Diary Leaves, <i>H. S. Olcott</i> .....Vol. IV..	2.00	(.16)
Reincarnation, a Study in Human Evolution, <i>Dr. Th. Pas- cal</i> (trans. by F. Rothwell).....	1.25	(.08)
Nature's Finer Forces, <i>Rama Prasad</i> .....	1.50	(.09)
The Magical Message of John, The Divine, <i>J. M. Pryse</i> .....	2.00	(.15)
Reincarnation in The New Testament, <i>J. M. Pryse</i> ...	.60	(.06)
The Sermon on The Mount, <i>J. M. Pryse</i> .....	.60	(.06)
Treatise on "Light on the Path," <i>P. S. Row</i> .....	.75	(.06)

(This list continued in the following Bulletin)

## KARMA

The flower hath drunk of sun and air  
As much as it could hold,  
And now its pretty petals rare  
Are rotting in the mold.  
The soul that drank of love its share  
Is thrust out in the cold.

The flower has cherished well its seeds  
Till broadcast they are blown;  
The soul has nurtured flowers or weeds  
Until one day, full grown,  
'Tis asked to lay aside its deeds;  
'Twill reap as it has sown.

But karmic, cosmic law protects  
The seed of soul and flower.  
The night of winter's sleep connects  
The past life with the hour;  
It wakes again, as Law directs,  
With newly added power.

It seeks the love of which it dreamed  
Throughout the peaceful night  
When earthly life an echo seemed,  
A shadow in the sight  
Of universal love, that gleamed,—  
A thousand suns alight.

It wakes again to manifest  
The beauties of that sleep,—  
A soul in stunted garments dressed,  
A soul serene and deep,—  
Not one beyond the Law is blessed,  
As it has sown, 'twill reap.

—*Ariel*



# BULLETIN

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## ORIENTAL ESOTERIC CENTER

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### FAITH IN LITTLE THINGS

The manner of living of the ordinary man of the world is very haphazard. He is as good as the standard of the world exacts—moral, religious, honorable in his dealings with his fellows, unselfish in his social life, loving to those near him, loyal to the Truth, as he knows it, on every plane—yet all this is rather from habit and right feeling than from any recognized *principle*.

If anything happens to disturb "the even tenor of his way," if his family life is suddenly troubled, if a friend is unfaithful, if that which he has always believed to be truth is unexpectedly proved to be error, he becomes despondent, unbelieving or bitter, according to his temperament. The ground seems to be cut from under his feet.

Men make excuses for themselves and for each other on account of every one of these buffetings of fate; but it rarely seems to occur to them to devise a plan for economizing all that power which is thus running to waste.

Even financial burdens and troubles are allowed to sap the strength of many an otherwise useful and valuable life.

The Socialist finds the fault in the system and would change conditions by law so that the natural wealth of the world would be more equally distributed between the rich and the poor. An easier livelihood would, he believes, lead to better living.

The religions of the day teach Resignation; but comparatively few men can see the wisdom of blind submission to a Power whose methods of justice appear to be so unequal as to be incomprehensible to them. Injustice and suffering confront the thoughtful man on every hand, nor does religion, as generally taught, have any explanation to give that appeals to the awakening intelligence of the present age.

What is needed is "More Light," and more Faith.

But Faith is not born in a day. The deadly seeds of materialism and materialistic science have sunk deep into the hearts of men and led them to doubt the goodness, the wisdom and even the very existence of God; and the work of rooting up the noxious undergrowth of atheism and unbelief is long and difficult.

"More Light" is beginning to dawn from an unexpected quarter. For more than half a century past investigations have been going on with regard to certain phenomena purporting to be outside of Natural Law, as generally known. At first these phenomena were scouted, then they were declared fraudulent, now they are being investigated; and though little real knowledge can be obtained by the methods at present being employed, yet every unprejudiced person is obliged to own that "there is an invisible and unknown power at work."

This is the first seed of the new harvest that is to be. When the sun rises and the seed sprouts and grows up, from Light will come forth Knowledge, and from Knowledge, Faith. For true Faith is born of Light and Knowledge, whereas superstition is the child of darkness and ignorance.

Hitherto the proofs of religion and the invisible world have been unknown, hidden and occult; in the present age they are to be openly produced and made accessible to all those who have the faith necessary to investigate.

As the light grows brighter from the side of science, year by year, so faith will become stronger; for men will have reasons for *knowing* that there is truly a Great Power over-ruling the world by law and in justice to all.

Then the daily problems of life will be easier. For the old feeling of helplessness and unrest will give place to cheerful acquiescence and joyful acceptance of the conditions of life however hard. If there is a God, if He is good and wise, why should we tremble or be afraid? If He is All-powerful, and Omniscient why should each one of us be anxiously pushing our own worldly interests?

There will come upon us a feeling of security as we learn to rest on the law in the smallest affairs of life. Not that we shall become indolent or inert, for the law will not protect such an one. But instead of every man selfishly striving after happiness, pelf and power for himself or for his family or friends, he will spend his strength in inner growth and preparation; he will make his plans and then wait until the Great Power opens the way for him to realize them; he will watch and be ever on the alert not to miss his opportunity. Haste and headlong precipitation after results lead to much of the suffering about us.

Faith is universal and can be realized in the little everyday affairs of life as well as in the great; we can learn to have faith

in the operation of law (which is God's Will) to bring us our daily bread, physically as well as spiritually. Indeed this is the only logical way of understanding life.

This Faith of every day and every moment—the constant sense of the Presence of God—gives strength and steadiness to the life of the disciple. Nothing that can happen to him is able to throw his life into confusion, because he looks at all things as part of a Great Plan. His only concern is to so act as to contribute his share to the universal good.

He gives, and he trusts the Great Power to bring him what he ought to receive.

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### ADVANTAGES OF MEMBERSHIP

1. Affiliation with the Universal Brotherhood, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.
2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.
3. The receipt of such lessons as accord with the degree of membership.
4. Admission to the meetings of the Society for study.

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### CONDITIONS OF ACTIVE MEMBERSHIP IN THE O. E. S.

1. An earnest and spiritually minded person who is desirous of giving active aid to the work, and who is sufficiently advanced to receive this degree, is eligible for Active Membership.
2. Corresponding Members who have finished a two years' course, and are in good standing, are eligible for Active Membership.
3. Active Members are required to pass an initiatory examination in person, or if at a distance, in writing.
4. Application for admission should be made on a blank provided for the purpose by the Secretary. It must be addressed to the President, stating in full, name, profession, nationality, etc., of the applicant, the service he has rendered to humanity, and his reasons for wishing to join the Society.
5. Every Active Member of the Society must be willing to obey strictly the General Regulations governing it.
6. Every Active Member must make an offering to the Society upon his Initiation, the amount of which is voluntary. The regular dues are: Active Members, \$1.00 a month, due on the first day of each month. Members not residing within reach of a Branch, \$1.00 a month, from October 1st to June 1st, inclusive. (\$9.00.)

THE  
ORIENTAL ESOTERIC INSTITUTE FOR TEACHERS  
WASHINGTON, D. C.

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MISS A. E. MARSLAND, *Principal*  
MRS. FLORENCE LOUISE LYON, *Assistant Principal*

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Purposes of the Department of Public Speaking—Conducted by  
Florence Louise Lyon

The school aims to give thorough instruction in the art of Vocal and Articulate Expression, Voice Culture, the Philosophy of Expression, Literary Analysis, and Individual Platform Work.

We must all speak; it is therefore desirable to speak with propriety and force. Most of us are called upon occasionally to speak in public, and the advantage of a natural, elegant, and easy delivery cannot but have its effect in securing the ready attention and favor of the audience. But to him who desires to make Public Speaking a life work, a good delivery and a clear and elegant style of elocution are as essential as force of argument and grammatical accuracy. He who would touch the heart "and wield at will the fierce democracie" must have:

Wit, and words, and worth,  
Action and utterance and the power of speech  
To stir men's blood!

But how is this power and grace of delivery to be acquired? for acquired it must be. It is born with no man: it is indeed to this part of oratory that the saying, "orator fit," is peculiarly applicable. It is an art; and it is to be attained by rule, by training and discipline, by constant and well regulated exercise, by using the mental faculties to a quick power of analysis of thought, and by cultivation of the ear and vocal organs for a ready appreciation and execution of tone.

The instruction will include a two years' course, the work of the first year being devoted to theory. It is designed to lay the foundation for a thorough understanding of the elements which make for a good delivery. The second year will be devoted to practice and application of principles. The student will be taught to prepare public work, to deliver short orations, and will be given individual instruction and criticism.

The first year's lessons can be given by correspondence, provided the student is in earnest and wishes later to attend the school and receive personal instruction from the teacher. For such students special lessons will be prepared, the terms being ten dollars for ten consecutive weeks of instruction. All payments must be in advance. No student is entered for less than the full term.

Money should be sent by check or money order to

MISS A. E. MARSLAND,  
*Apt. 51, The Gladstone,*  
WASHINGTON, D. C.

## ONE WAY IN WHICH WE CAN HELP YOU

Many write to us for advice as to their reading or their personal problems, and these we gladly help as far as we can, although the handling of a large and varied correspondence with a limited force is a matter of considerable difficulty. When, however, we suggest that they join our Society as Corresponding Members, many shrink back. To take this step seems like joining a church or taking a pledge of some kind; it seems like limiting or binding oneself; in fact we are often asked whether obligations are not undertaken which might in some way interfere with liberty of thought or action. Many, too, are afraid of being subjected to hostile criticism.

To such we wish to say that nothing could be further from the truth. To become a Corresponding Member means simply to enter oneself for a definite course of instruction; no pledge of any kind is taken, and nothing prevents the member from retiring at any time. There is nothing in it which is inconsistent with membership in any church or other organization, or belief in any religion, Christian or otherwise. A considerable portion of our members are active church members, and some of them are orthodox clergymen in charge of large congregations, while all the important Christian denominations and all the great religions are represented. The membership lists are entirely confidential, are not published and are not accessible to any but the officers having the work in charge.

Why should you join? Because no matter how carefully your books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually helpful, and by availing yourself of it you will not only save time but you will avoid many retracing of steps; you will be spared the risks of the many by-paths and pitfalls to which the student of occult subjects is exposed; you will be spared the danger of being misled by those, and they are many, whose object is not your advancement but their own personal profit. An advantage of such instruction is that it is treated from a definite standpoint, that it separates the essential from the unessential, whereas if one reads books only, one often fails to get that point of view which is needed as a basis of consistent action. The instruction is so arranged as to bring out the special difficulties and deeds of each member and to meet them by personal correspondence when necessary. No system of teaching occultism has ever been devised which permits the handling of individual problems to the same extent and which brings the student more closely in touch with the instructor.

The cost of Corresponding Membership is one dollar a year (or one dollar and a half for residents of countries to which the postage rate is five cents), an amount which barely covers the cost of printing, postage and clerical work. Nothing more is necessary than to remit this amount with the request to become a Corresponding Member, although such personal information as the applicant is willing to give is asked, as an aid in correspondence.

Nearly all of our members have renewed after the expiration of the first year. Those who are ready and who desire more advanced instruction can become Active Members, but even for such the Corresponding Members' course is useful as an introductory step.

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### BOOK NOTES

Reincarnation; a Study in Human Evolution, <i>Dr. Theodore Pascal</i> ; translated by <i>F. Rothwell</i> .....	1.25	(.08)
Nervous States; their Nature and Causes, <i>Dr. Paul Dubois</i> .....	.75	(.06)
The Influence of the Mind on the Body, <i>Dr. Paul Dubois</i> .....	.50	(.04)
Lessons in Living, <i>Elizabeth Towne</i> .....	1.00	(.07)
The Master Demand, <i>Lida A. Churchill</i> .....	1.00	(.04)

*Reincarnation; a Study in Human Evolution*.—Students are to be congratulated upon the appearance of an English translation of Dr. Pascal's scholarly treatise on Reincarnation. The author, a French physician and a prominent member of the Theosophical Society, was well prepared by his scientific training to write such a work, which was done in 1905. It is perhaps the most scientific book on this subject which has appeared. Its four chapters are: The Soul and the Bodies; Reincarnation and the Moral Law; Reincarnation and Science; Reincarnation and the Religious and Philosophical Consensus of the Ages. While it is intensely interesting to one who has studied the subject, it is unfortunate that the important points are not made to stand out with sufficient sharpness from the mass of detail, and this gives an impression of diffuseness which impairs its value and would make it tiresome reading for a beginner. A brief argument or summary appended to each chapter would have made it much more readable. The subject of the reincarnation of souls in the bodies of animals is fully treated, and the summary of the views of religious and philosophical writers of ancient and modern times is interesting and valuable for reference.

*Nervous States; their Nature and Causes*.—Dr. Paul Dubois is one who speaks with authority; it is not for the layman to criticise. While this book is largely devoted to definition and diagnosis, and so appeals to the specialist, the intelligent layman who is not afraid to refer frequently to the unabridged or the Greek dictionary will find it full of interest. While he may not care for fine distinctions drawn in technical language, he will learn much about that fashionable ailment, neurasthenia, and will be charmed by the clear style and ready wit of the eminent professor.

*The Influence of the Mind on the Body* is altogether a popular book and should be read by everyone, especially as an introduction



to the larger works of Dr. Dubois. In 64 pages the professor has collected many striking illustrations of the influence of the mind on the body, and has combined them with advice which is not only of a high practical but also ethical value. "To find complete happiness and health we must, then, turn our attention away from ourselves and fix it upon others. . . . This tendency cannot carry us too far and we risk but little in forgetting ourselves completely. . . . It is dangerous to go through life without religion and without philosophy. I can even, without doing wrong to the believers, say plainly without philosophy; for religion itself can be efficacious only when it creates a living philosophy in him who practises it. The banner matters little if we carry it high enough." We cannot speak too highly of the author's vigorous and lucid style.

*Lessons in Living.*—Mrs. Towne's book is Mrs. Towne all over. She has a vigorous way of hitting out from the shoulder, of throwing her statements at you, or driving them into you with a hammer, in a "believe what I say or get out of the road" fashion which is exceedingly effective with that large class of people who need to have the truth banged into them. William comes in for a share of the glory. We have said that New Thought books are either pap or mince pie; this, however, is small shot. The only part of the book to which we can take serious exception is her tirade against Mahatmas and Masters. To do away with Christ, Buddha and the many lesser lights who have helped to show the Way to climbing humanity is a fairly large task, even for the editor of *The Nautilus*. To say that they are "nothing more than midwives at your spiritual birth" may be true, but that is no reason for "wiping them off the map." Mrs. Towne, we have no doubt, has officiated at the spiritual birth of many, and professional etiquette should have prevented her from using such uncivil language.

*The Master Demand.*—In this book the author of "*The Magnet*" and "*The Magic Seven*" tells us in seven chapters How to Speak for Power, for Adjustment, for Understanding, for Force and Forces, for Attraction, for Plenty, for Peace. The style is attractive and the teaching good. We wish, however, that some New Thought writer would tell us How to Speak for Truth, and that so many who attempt to state spiritual truths would not indulge in falsehood with regard to scientific facts. For example we are informed in this book that a magnet loses its magnetism completely by falling to the floor and that water lilies spring from the "reek and filth of the stream." Magnets do *not* behave in any such way, and every boy knows that water lilies grow only in still water.

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Three books of special interest to theosophists have just appeared: Mrs. Besant's *Popular Lectures on Theosophy*, 75 cts. (.06); Mr. Leadbeater's *The Inner Life*, \$1.50 (.20); and Col. Olcott's *Old Diary Leaves, Part 4*, \$2.00 (.13). We can supply these now, and shall speak of them later.

## HINTS TO BORROWERS

Students of the New Testament, and especially of the Gospel of St. John, should read Mr. Pryse's book, *The Magical Message of John the Divine*, \$2.00 (.15).

Those contemplating the study of astrology should read the two manuals, *Rationale of Astrology* and *Everybody's Astrology*, both on the Free List, and should ask for List No. 6.

If you wish to keep your children out of mischief, send for our loaning list of classics for young people.

The Atlanteans are said by occultists to have had better flying machines than ours, yet they used neither steam nor gasoline. Read Phyllos, *A Dweller on Two Planets*, \$2.00 (.15), Scott-Elliott, *The Story of Atlantis*, \$1.25 (.09), and Kingsland, *A Child's Story of Atlantis*, 50 cts. (.04).

For old and trusted friends we will waive the two dollar deposit required for borrowing Haddock's *Power of Will* and Myers' *Human Personality and its Survival of Bodily Death*, if requests are received before November 20th, and while the supply lasts.

In the last BULLETIN we spoke of R. J. Lees' *Through the Mists*, and *The Life Elysian*. These are not fiction but psychic experiences, but *The Astral Bridegroom*, by the same writer, is an entertaining story, based on reincarnation.

Don't borrow *The Rosicrucian Philosophy in Questions and Answers*, by Max Heindel, author of *The Rosicrucian Cosmo-Conception*—you'll be sure to keep it if you do. \$1.15 (.14).

With the Adepts, by Franz Hartmann, author of *Magic White and Black*—a wild dream of adepts, alchemy and mermaids. \$1.00 (.09).

We will send THE BULLETIN to any of your friends for two months on your request, mentioning you only by permission.

*Psychic Unfoldment, Spiritual Unfoldment, Mental Unfoldment, Physical Unfoldment* and development in every department of life can be greatly assisted by the use of Practical Astrology For Everybody. Interesting literature explaining this and other processes may be had free. Send stamp for Prospectus, Catalog and sample copy of the monthly ASTROLOGICAL BULLETINA (only 15 cents per year), to PORTLAND SCHOOL OF ASTROLOGY, P. O. Box 573, Portland, Oregon.

### BY AGNES E. MARSLAND

President of The Oriental Esoteric Center and The Oriental Esoteric Society

#### WHAT ESOTERISM IS

Paper, 35 cents; cloth, 50 cents.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp yellow leather, \$1.50.

Both may be bought or rented from the Library.

## BOOKS RECEIVED

Notices of these books will be given in THE BULLETIN as soon as possible.

Light, Life and Love, a Selection from the German Mystics, ed. by W. R. Inge.....	.75	(.04)
The Spiritual Guide, Michael de Molinos.....	.75	(.03)
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(Continued in the following number)

"THAT IS BEST WHICH LIETH NEAREST"


"That is best which lieth nearest ;"

Range not o'er the mountain heights,  
Seek not in the distant valleys  
Some fair realm of dim delights.  
Take the treasure close beside you,  
See it gleaming in the sun,  
Flashing like a thousand diamonds!  
At your post, it shall be won.

Dive not to the depths of ocean  
Where the milky pearl is born,  
And some patient oyster labors  
With its treasure, sick, forlorn ;  
Look within thine own sad bosom  
Where emotions madly whirl,—  
Calm thyself ;—for lo, within thee  
Lies unknown a priceless pearl.

Wilt thou scorn thy daily duty  
Looking for some nobler task?  
Turning blindly from thy brother  
Who some word of cheer doth ask?  
That is best which lieth nearest ;  
See it in its radiance true.  
For thy Master hath assigned thee  
Just the deed that thou canst do.

—*Ariel*



# BULLETIN

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### PEACE AND JUSTICE

The Science of Religion is little known in the West; indeed Religion, as generally taught, has no place for Science, which it holds to be altogether irreverent and hostile to higher things. This is not, in the real sense, true, for both scientist and devotee are seeking for one and the same thing—Truth—but they approach the subject from so different a standpoint as to appear, when viewed superficially, enemies to each other. The devotee looks for Truth in the field of the mystical and the ideal, while the scientist requires exactness and analytical proof—in short, the one is looking for Peace and the other for Justice, and neither one has yet discovered that both are necessary to the “Quest of the Holy Grail.”

Peace without Justice is not truly Peace. The burning embers of injustice may be covered over and banked, as we bank our furnace fires for the night; but they are alive yet and at the first opportunity they will burst forth anew, the more intense and furious for the restraint.

Scientifically considered, there must be justness and equilibrium before there can be peace.

How is it between nations? Here we have to do with a larger unit, and the conditions are very complicated and difficult to understand; chiefly because too often preparations for war are called peace. The principle however is always the same. At the present day, for example, we are said to be at peace; but every nation in the world is preparing for war, and feels that sooner or later an upheaval is inevitable. There is no peace, only a pretence at it; nor can there be until justice shall have been done.

Every nation has established for itself a certain status with regard to other nations—a point of equilibrium or just appreciation of value. When this value changes quickly, as when a nation grows

rapidly, or deteriorates, this point is disturbed and oscillates; then there is uncertainty, struggle, strife, and finally, in all probability war. War proves in many ways the relative strength of nations and results in a confirmation of the former status, or a shifting of the point in the scale of justice. If justice has in truth been done, this change will be generally recognized and there will be peace; but if the so-called peace is not a just one, it will degenerate into oppression, and war will again break out until the balances of justice shall have come to rest.

An unjust peace, where lust of power and greed of gain triumph, is not true peace; the ashes of rebellion will be ever smouldering beneath the surface.

"How can there be Peace," says an Oriental Scripture, "if error is not opposed by Truth, if vice is not conquered by Virtue, if revolt is not enchained by Obedience, if pride and hypocrisy are not destroyed by the force of Mentality, by Reason and by Justice?"

Unless Justice has first been done, there cannot be a true and lasting Peace.

We see two children playing together. They are harmonious enough for a time, then one wants to have it all his own way; the other submits, but claims to have the game played in his way afterwards. If the first boy is fair and willing to give and take, they may continue quietly and peacefully for an indefinite time; but if one is unjust and wants to have the game unequally balanced, there can be no peace.

By Justice, exactness and equilibrium we do not mean equality, for "no two souls," we are taught, "stand at the same time upon the same step of the great ladder" of life. To force them to do so would be an injustice to both.

In the case of the two children, the one boy may have been born a leader and the other not; then justice could not require the leader to submit so often or so completely as the weaker child. Boys themselves are quick to recognize superiority and to put it to the front for the use of all; in the playground there is perhaps greater inequality than at any other time of the life. The popular hero is always the one who can *do* something. Justice allows, and even demands, the greater prominence of some lives; for they have earned it in their past lives, and the world needs them.

But if, at this point, jealousy comes in and attempts to put aside the natural leader in favor of a weaker character, who is ambitious for glory and for popularity, there will certainly be dissatisfaction and eventually open rebellion. It is not possible to establish true peace on this basis; because an injustice has been done.

Force may be used to compel the subordination of the greater to the less; but such measures are more degrading to the one who uses them than they are to the one against whom they are directed.

If this law is applied to the everyday life it is full of instruc-

tion. For many of us suffer from inharmony of one kind or another.

This lack of peace is brought about by too sudden shifts of the point of balance, and by our want of the power of adjustment to these changes in others as well as in ourselves. The one who is at peace with himself, is so because he loves all men and is just and considerate to all. If they are merry and light-hearted, he loves them for the joy they bring into the world; if they are dull and complaining, he loves them the more because he sees that they need an uplift, and so he tips the balances of Justice a little that they may rise to par again.

However desirable it may be to preserve Peace between two powers, yet "Peace at any price" is justly accounted a degradation.

True Peace and harmony can only be restored between those who have been at variance by a mutual adjustment, by consideration and by love on both sides. Only the spoiled child will demand to have everything his own way, and refuse to see the point of view of his fellow. This is injustice and will never lead to Peace.

The generous soul is ready to give and to bend, in so far as his own personal aims are concerned; he thinks nothing of his own advancement in comparison with the promotion of the public good. If he appears to resist injustice and oppression it is because he sees a principle trodden under foot, and he rises to fight for right and for justice. Knowing the true relation between Peace and Justice he works consciously to "give peace" by promoting Justice, and thus to realize the words, "Cubam astu saravathagam," Peace be to all beings!

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*The Inner Life.* The appearance of a new book by Mr. Leadbeater must be regarded as an event of high importance in the occult literary world. We shall never forget the profound impression made on us by hearing a talk by this eminent lecturer, an impression which was our first introduction to the occult way of thinking, and even as we read this book there returns to us the feeling then experienced. We live over again the strange emotions of those days, the wonder and the glory of a new world of thought. The present volume consists of talks given last year at Adyar, on the roof of the headquarters of the Theosophical Society. The subjects covered are numerous, and a slight coherence is given by grouping them under the following heads: The Great Ones and the Way to Them; Religion; The Theosophical Attitude; The Higher Planes; The Ego and his Vehicles. In this book Mr. Leadbeater is more himself than ever—the same clear, sharp and convincing style; the same freedom from argument, as befits a popular lecture. Technical language and foreign terms are avoided, and he who runs may read the great truths of occultism. No writer is so happy in his way of presenting his subject in few and convincing words. Nowhere will we find the conception of Masters more clearly stated than in the first section. By way of criticism we should say that Mr. Leadbeater's virtue is also his fault. His positive assertions about matters which on their face seem improbable, or at least inaccessible to human knowledge, are adapted to carrying conviction to many—how could one say such unlikely things if he were not perfectly sure of their truth?—while others will question whether he is not banking on the credulity of his readers—in short, romancing. This is particularly the case with the section on The Higher Planes, where the exact extent of the different spheres is confidently stated. We cannot accept his dogmatic statement, implied, rather than asserted, that the Theosophical Society is the only chosen instrument of the Masters for the salvation of the world, the only occult fraternity under their guidance. These are minor defects, however—a great propagandist is almost of necessity dogmatic—and no one can read the book, or others by the same author, without being greatly uplifted.

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*A Fleshless Diet.* Dr. Buttner's book is a popular scientific treatise on the dangers of meat eating and the advantages of a fleshless diet. It treats the subject from a scientific standpoint, with a great array of facts and figures which we presume to be correct. The occult and ethical sides are not touched. After reading the list of horrible afflictions, from octinomycosis to worms, that threaten the meat eater, we close the book with a feeling of wonder, as well as of reverence for the Great Power, that any carnivorous human being is still alive. The work is that of a partisan rather than of an impartial judge. It would be easy enough to furnish a list of microbes and parasites which threaten the unwary eater of fruits and vegetables, to say nothing of water drinkers. The argument that the stretch of man's jaws is wide, because he was destined to bite apples, will apply with still greater force to the tiger and the boa constrictor, who will scarcely take to pomophagy till the lion shall lie down with the lamb. Apart from these defects the book is readable and instructive and will do much towards establishing a rational dietary.

*The Unconscious Mind.* Those who have read Dr. Schofield's interesting books, *Nerves in Order*, and *Nerves in Disorder*, will be prepared to find this a work in which the author's views are confirmed by a wealth of example and anecdote. Nowhere have we seen the subject of the unconscious, subconscious or subliminal mind treated more fully. Among the more interesting chapters, which should be read by everyone interested in the training of children, are those on Habit and on the Training of the Unconscious Mind. We could only wish that the author had devoted more space to phenomena associated with spiritism and mediumship.

*The Divinity of Desire.* One of the best books we have ever seen—to read just before going to bed.

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#### Esoterism

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(This list continued in the following BULLETIN)

## THE PATH OF MASTERY

Self control, not self repression,  
Tends to make thee strong!  
Gather up thy scattered forces  
When they would go wrong;  
Turn them in a narrow channel,  
Deep and swift and pure,  
That will cut itself a passage  
Hitherto obscure.

Concentration will assist thee;  
Do each little deed  
With a mind that never wanders,  
But fulfills the need.  
When that duty is accomplished,  
Fresh thy mind doth wait  
To obey another bidding  
At thy will's dictate.

Meddle not with past or future,  
Live thy life today;  
Build the castle just before thee  
Though it seems of clay.  
When thy mind has grown constructive,  
Trust the Mighty Power  
Will make use of thy foundation  
To erect a tower.

Blame thou not the flooded river  
Nor the house that fell;  
On a rock, the house had lasted,  
Guided, power is well;  
Let weak castles fall! 'tis better  
That we start anew,  
Using in the Master's temple  
Rock that He shall hew.

Rock? 'Tis character He seeketh,  
Character that stands;  
Character alone is chiseled  
At the Lord's commands.  
Self-forgetting, serving, building,  
Spirit to enthrone,  
So the Lord Himself shall enter  
As the corner stone.

—*Ariel*

# BULLETIN

## OF THE

# ORIENTAL ESOTERIC CENTER

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*[The following sketch of a famous Buddhist Temple, Honganji, in the ancient Japanese capital, Kyoto, in the South of Japan, may be interesting to readers of THE BULLETIN, as it was written by a Trustee of the Oriental Esoteric Society and another member of a party of visitors last summer to ancient Japanese temples and palaces.]*

### HONGANJI—THE TEMPLE AND TEMPLE GARDENS

From the Palace of the Shoguns our escort accompanied us to Honganji. This temple, sacred to the Lord Buddha, is one of the largest and most magnificent in Japan and is surrounded by gardens of great extent and beauty. There is no government subvention of the church, and no regular course of income, yet it has been the recipient of many gifts from royal personages and men of wealth and has all the prestige that comes from temporal support and the sanction of government.

The High Priest was absent at Hokkaido, but our party was ceremoniously received by the priest in charge and a number of his confreres. As there were a number of distinguished persons among the visitors the head priest greeted the party at the gate, and grunted and drew the air through his teeth, a ceremony used on such occasions to signalize respect. He was short and fat and cleanshaven, and he wore a black silk robe and soft white undergarment, and about his neck a gold brocade band.

We passed into the temple, and our hosts pointed out the interesting features. We were told that the present building was erected during a period of nineteen years and at a cost of many million yen, on the site of an ancient temple which had been destroyed by fire. It is noteworthy that there is constructed in the roof and ceiling of the new building a system of tile pipes, from which in case of fire water may be dropped over the entire area.

In front of the altar there is a broad sweep of stone flooring, and in front of that a railing, outside of which the people come to worship. A number of persons were kneeling there as we passed, their hands together in the traditional attitude of Christian prayer. Others were prone on the floor.

The prayers of the ragged, the lame, the desolate, who knelt upon the bare stone floor—separated from the altar by a railing beyond which they might not pass—in attitudes of supplication or adoration, their heads bowed in humility, their aspiration (or at least their attention) lifted up to Buddha, called to the minds of some of us the legend of Sandalphon, the Angel of Prayer, whose mission Longfellow has so beautifully described—how

“...he gathers the prayers as he stands,  
And they change into flowers in his hands,  
Into garlands of purple and red;  
And beneath the great arch of the portal,  
Through the streets of the City Immortal,  
Is wafted the fragrance they shed.”

We thought of the silent Buddha within the lotus flower, sacred emblem of humanity, and of the pervading incense which, like the essence of this flower, hung on the air as the perfume floats over the chalice, and we wondered how many of those silent prayers penetrated the mysterious depths where Buddha hears and can answer.

To the left, as one faces the altar, a space is reserved for the priesthood, where Buddhist monks come daily to their morning devotions and religious exercises. Long rows of mats were arranged in orderly fashion, and here also (although the priests do not live in the Temple) they sometimes come to sit the night out in meditation. About forty-four priests are usually in attendance at these morning services, but on occasions of great state ceremonies large numbers gather from all parts of the Empire. Services are held each month in memory of the founders of the Temple.

We were conducted between the railing and the altar, the priests bowing their heads as they passed—an act of reverence in which we joined. A number of small coins were scattered about the floor in front of the altar—offerings left by worshipers. Various ones of our party left small contributions.

Our hosts treated us with continued cordiality and pointed out further details of the Temple, and we were then taken to a room in the building where we were served with tea and small cakes. We were told that this room had been donated by the present Emperor.

The gardens of Japan had a great fascination for us, for they are very unlike our own, although they resemble somewhat those of the Chinese, and several in Japan have been designed by Chinamen. The one at Honganji, however, was laid out by the Japanese. It has the charm of age, for it is over three hundred years old.

As we passed out of the temple into this garden, one of the priests accompanied us. We followed him through shaded paths; we crossed brooks where the purple iris grew, on bamboo bridges; we looked into the calm waters of the brook, which reflected the bright red of some maple leaves, already turning their autumn



glory. This garden was enclosed and had small temples and tea houses overhanging the water, and curiously shaped stones, and crooked pines. Then there was an empty cage for storks in this priests' temple garden, and in among the trees also two bronze storks.

Here we sat, in this ideal place, in one of the pretty tea houses, with its soft mats, and lacquer, and polished wood, and again drank tea from wee porcelain cups, and ate sugared cakes.

Now we are far away, but the memory of this temple garden clings to us above all others, and one thinks of the priests, sitting on the little wooden-covered bridge, there in the silence, gazing deep into the clear water with the lotus flowers, while the crickets sing, reminding them of people who return to earth in penance for their sins, and dreaming, too, of the pure souls turning into sweet flowers, while the wind lifts the lotus petals heavenward.

It seems as if one could hear them murmur over and over, as they do, "Namu Amida," (All men are hopelessly sinful), "Namu Amida Batsu," (There is no hope but in Buddha),—meditating there on the almost unending life that they believe in, until Karma shall at last have left them, when they can be absorbed into Nirvana, the Land of Peace, "as a dew drop sinks into the shining sea."

We recall the great coil of ropes which we saw as we left the temple, and the fact that they are made of human hair. There are eight of them, and the shortest, we were told, is one hundred and seventy-two feet in length. At the time when the old temple was burned and it was desired to rebuild it, the church had no funds. People from all over the Empire came together and set to work, like beavers. The men gave what they could, in work and money. The women had nothing, yet they too wished to give something. In a frenzy of religious zeal they cut off their hair—their most treasured possession—and cast it at the foot of the shrine of Buddha. From their offerings were woven the cables—the strongest in the world—that hoisted the tiles to the roof and lifted into place the great wooden pillars of the temple.

We ponder also over the temple of Buddha, with its unpainted exterior, its bare pillars in naked simplicity, its glint of gold, its magnificent carving, delicate fragrance of burning incense, its candles, its wealth of symbolism. These are the fading memories of our senses; yet the charm of the temple, its fascination, lingers, and we wonder how much of the Temple of Buddha we really saw, how much we felt of that power that is so intimately linked with the spirit of the East and with the genius and vitality of Oriental peoples. We recall the reverence—unexpressed in word or outer act—with which our hosts had drawn our attention to the inscription over the altar, painted in gold by the hand of the reigning Emperor, in Japanese characters, which, being interpreted, mean "SEE TRUTH."

I. A.  
L. R. C.

## BOOK NOTES

Popular Lectures on Theosophy, <i>Annie Besant</i> .....	paper, .25; cloth.. .50 (.06)
Every Day Living, <i>Annie Payson Call</i> .....	1.25 (.09)

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The Ancient Wisdom.....	1.50 (.09)
In the Outer Court, free list.....	.75 (.06)
The Path of Discipleship, free list.....	.75 (.05)
Esoteric Christianity.....	1.50 (.13)
The Changing World.....	1.00 (.09)

*Every Day Living.* Apart from the Proverbs of Solomon, we have never seen a more thoroughly common sense book than this. Miss Call the author of that well-known book, *Power through Repose*, does not cover as wide a field as does Solomon, but without the least suggestion of esoterism, or even without being new-thoughty, she handles some of the problems of everyday life in a plain and practical way which renders the book most convincing and attractive, while the esoteric reader cannot fail to draw the conclusion that the esoteric code of morals is, after all, the purest common sense, which even a child can understand. We commend the book most heartily.

*Nothing has surprised us more* than the relatively small demand for these wonderful Indian classics, the *Bhagavad Gita* and the *Upanishads*. We have no hesitation in saying that no book we have ever read has taught us such valuable practical lessons as the Gita, which may justly be called The New Testament of India. The Upanishads are more difficult of comprehension, but to the earnest student they present a lofty and beautiful philosophy. If condemned to solitude, these are the books we should most wish to have with us. Gita, free list; Upanishads, 2 vols., deposit required.

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Paracelsus, <i>Robert Browning</i> (poetry).....		
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Hermetic and Alchemical Writings of Paracelsus,		
<i>A. E. Waite</i> , 2 vols. The set, \$12.00 (special de-		
posit).....	each..	.. (.44)

(This list continued in the following BULLETIN)

## CONSECRATION

Consecration! As the lotus consecrates its golden heart  
To the Lord of light and beauty, to the sun that doth impart  
Life and purity and fragrance, so I turn to find Thy face.  
Let me rise above the waters, let me share Thy love and grace.

Consecration! When Thou hidest, when Thy gaze no more I see,  
Let me close my longing petals, let me meditate on Thee,  
Till my golden-hearted center radiates the light divine,  
And a-glow with morn's refulgence, conscious joy and bliss are mine.

Adoration! As the lotus, looking upward, must adore,  
Looking midst the waters' mirror, sees Thyself forever more,  
May I see Thee, blessed Master, in the low as in the high;  
Tho' the stream be dark and muddy, let me know thy Presence nigh.

Consecration! Let my glances find Thee wheresoe'er they turn;  
Resting on my brother-lotus, may the heart within me burn.  
Adoration! aye, Adored-One, Thou in all hast found Thy seat!  
Love and glory, all I offer, consecrated at Thy feet.

—Ariel

# BULLETIN

## OF THE

# ORIENTAL ESOTERIC CENTER

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### THE LIFE OF AN ORGANIZATION

We often hear people comment adversely upon "organization" as unnecessary and even unadvisable for a religious or a philosophical body. Pointing to the internal jealousies that appear inevitably to rend most of the examples before us in the struggle for position and for honor, these adverse critics would have us believe this spectacle to be unavoidable; they lay the fault, not to the personal pride and lack of higher development of individual members, but to Organization. They believe that individual progress is best promoted by each man living his life separately, at least as far as his religion is concerned.

It is true that religion is an individual experience and cannot be communicated or even shared in its inner and profound sense; but it is also true that until man has learned to cooperate with his fellow-man he is little better than a savage.

Indeed his progress, at the present stage of his evolution, is largely shown by his ability to practise fraternity, toleration and such qualities as are drawn out by brotherly cooperation in the service of humanity.

Men do not, however, organize, or refrain from organizing, for the sake of the lesson that organization teaches, or the field that it offers for the exercise of self-control, brotherly kindness and humility; for these virtues are little valued. The need of organization especially appeals to the average man when he begins to work on a large scale.

A group of men assembled to talk over business matters, for example, chooses a chairman and perhaps a secretary, if it wishes to come to a speedy decision. Even so slight an organization doubles the efficiency of the meeting.

If we look to Nature for corroboration of the uses and the necessity for organization, we are immediately struck with the endlessly multiplied "wheels within wheels" to be seen in every form of life.

In every kingdom, race and family, the strongest and fittest are seen drawing together and organizing for mutual support and for effective work. Man's own organism is a special case in point. If all the body were the hand, where were the eye? Yet the constituent cells are not fundamentally different, only adapted by the habit of ages to special uses. Through long disuse they have even been known to return to a common root function—as in the eye of the mole, now closed and sightless owing to his underground habit of life.

To the unprejudiced observer of Nature's ways centralization and organization are laws of life to be taken into account in all judgment of the phenomena of life—past, present or future—laws to be studied and investigated profoundly.

A single cell is the foundation and generator of all the constructive life-forces that will enter into the building of any organic body. Around this central cell there are grouped all the subsequently evolved cells with their varying purposes and functions.

Every organization of people karmically drawn together around a common center is built upon this same plan; and an earnest study of the laws of being would show the futility of trying to build a body of any kind by another method than that used by Nature. If this law is recognized many mistakes may be avoided in the construction and the organization of any work, great or small.

The first essential to the health and effective working of any body is a Central Cell that is strong, vital and elastic or versatile. If this cell is properly constituted it will attract to itself the necessary materials with which to build other suitable working cells, and to each of these will be apportioned a share of the general operations.

This is the law of the rise of nations, of races and families, as well as the explanation of the growth of organizations such as our own. All these must rise and fall in just proportion to their strength, their vitality and their adaptability—or in the words of science—their weight, density and interior power of overcoming inertia.

So long as each and every individual cell—or member—is functioning freely, loyally, and without a shadow of self-seeking, the whole body will be in health, effective and productive. But when, as has so often happened in the history of Organization, the desire for outer recognition, for glory, or even for phenomena, enters in, then the spirit of self-seeking blights both Reason and Intuition, and disease and disaster destroy the organism that has become useless and even destructive.

The Great Masters make no mistake in placing the Central Cells of those organic bodies through which They purpose to send forth Their light. All such bodies are formed by Them in accordance with evolutionary and karmic law, of which They are the administrators; and when such a body fails to fulfill its Divine mission, it



has fallen a prey to some lower desire of a member, or members, of the body, and has thus lost the privilege of cooperating in the Great Work.

Tried and tested, it was found wanting!

The early life of an organization is thus seen to be a most critical period, when every step taken should be carefully considered and the motives of all concerned be pure and unselfish. Until a center has become strong enough to repel invaders by means of its own innate power, it will attract persons of a similar way of thought, apparently, though of different calibre, and then commences the struggle for supremacy.

If the invading body is greater in weight and elasticity than the Central Cell, it will destroy it, while at the same time injuring itself; but if the Central Cell is powerful and free, it will be able to sustain itself with the aid of its loyal fellows, in poise, and there will issue from it a repelling force of Unity and Love sufficient to keep at a distance all extraneous bodies that would disturb its freedom of action. And all this will be done in perfect peace.

There is but one danger to be guarded against—the possibility of the struggle killing out or incapacitating the Central Cell while it is functioning loyally. In this case the organization must go to pieces, for the power of cohesion rests primarily in the Central Cell. If however the Central Cell become diseased, it should not be forcibly ejected, but left to the just action of the law which will in due time eliminate whatever part of the organism is dead and unfit for service.

It has been said that a chain is as strong as its weakest link, and this is why all good and loyal cells must at all times come up to the assistance of the true Central Cell, and must defend its life and freedom with their own.

No one of us, and no organization, is essential to the carrying out of any work; the possibility of preparing for the coming central figure of a new humanity does not depend upon the action of any personality. Each one of us is offered the privilege of aiding in the work; but the Work is Theirs, not ours, and we can only be allowed to help if we are willing to give implicit obedience to the laws laid down.

HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE

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Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the BULLETIN as an adjunct to the instruction.

## BOOK NOTES

Old Diary Leaves, Col. Henry S. Olcott, part 4.....	2.00	(.13)
Steps Along the Path, Katharine H. Newcomb.....	1.40	(.11)
A New Heaven and a New Earth, Chas. Brodie Pat- terson.....	1.25	(.11)

*Old Diary Leaves; the only Authentic Account of the Theosophical Society.* Students of the occult, especially theosophists, will welcome the fourth volume of reminiscences by the late President Founder of the Theosophical Society. Mr. Leadbeater tells us that the Colonel was once a soldier in Atlantis and distinguished himself by saving the life of an Atlantean prince, who later reincarnated as H. P. Blavatsky, for which he was rewarded by being allowed to serve him ever after. However that may be, his loyalty to her in the present incarnation was unflinching. He was an indefatigable and devoted worker, and has left his mark on the religious history of India and the world. His style is chatty and shows the man as he was, strong, sincere and yet with a certain lack of ability to understand those who differed from him. To know Blavatsky you must read Olcott. The wonderful stories he tells must be true, they are so improbable. It is a most delightful book.

*Steps Along the Path, and A New Heaven and a New Earth.* We can scarcely imagine a more horrible fate than to be condemned to read New Thought books throughout eternity—the proverbial harp playing and psalm singing of the New Jerusalem are as nothing compared to it. It is said that the monotonous dropping of water on one part of the body will finally drive the victim mad, and that one cannot eat quail for thirty days running. Water drops are harmless and quail is wholesome food; New Thought books, too, are wholesome reading, but because of the limited number of high ideals which can be grasped by us at the present stage of evolution, unless, indeed, we seek a broader field in the occult world, endless repetition is necessary. Unless there is less reading and writing and more practice, the authors tend to become promoters and get-rich-quicker's, while for the reader, spiritual dyspepsia is the likely outcome. The old religious books were spiced with a liberal amount of hell fire, and a little mustard in the form of occultism, even of the astral plane variety, would render most New Thought books vastly more palatable. That is observation, not theory; our experience with the Library confirms it. New-thoughters readily become occultists, but occultists rarely become new-thoughters. The condiment which Katharine Newcomb uses in *Steps Along the Path* consists in quotations taken from *Light on the Path*, and while she calls her teachings "metaphysics," they are strongly permeated with the doctrines of that wonderful book, including reincarnation. And for this we strongly commend it. Mr. Patterson's *A New Heaven and a New Earth* has for subtitle *Thought Studies in the Fourth Dimension*. There are chapters on The Psychic Plane and The Fourth Dimen-

sion, and the infusion of these into the book gives it an originality and agreeable flavor which prompt us to commend it to those who find the average New Thought literature insipid.

### BOOKS RECEIVED

*Notices of these books will be given in THE BULLETIN as soon as possible.*

Kim, <i>Rudyard Kipling</i> .....	leather..	1.50	(.08)
The Life of the Bee, <i>Maurice Maeterlinck</i> .....		1.40	(.11)
Bible Mystery and Bible Meaning, <i>T. Troward</i> .....		1.25	(.08)
Science and Immortality, <i>Sir Oliver Lodge</i> .....		2.00	(.16)
A Psychic Autobiography, <i>Amanda T. Jones</i> .....		1.50	(.10)
Theosophy for Beginners, <i>C. W. Christie</i> .....		.60	(.06)
Scientific Basis of Spiritualism, <i>Epes Sargent</i> .....		1.25	(.11)
The Greatest Thing in the World, <i>Henry Drummond</i> ..		.50	(.04)
What is Spiritualism and Who are These Spiritualists, <i>J. M. Peebles</i> .....		.75	(.12)
Five Journeys Around the World, <i>J. M. Peebles</i> .....		1.75	(.23)
The Psychology of Success, <i>Wm. W. Atkinson</i> .....		1.00	(.11)
Nuggets of the New Thought, <i>Wm. W. Atkinson</i> ....		1.00	(.07)
Thought Vibration; or, The Law of Attraction in the Thought World, <i>Wm. W. Atkinson</i> .....		1.00	(.08)
Just How to Wake the Solar Plexus, <i>Elizabeth Towne</i> .....	paper..	.25	(.02)
Memory Culture, <i>Wm. W. Atkinson</i> .....		1.00	(.07)
Mind and Body; or, Mental States and Physical Con- ditions, <i>Wm. W. Atkinson</i> .....		1.00	(.11)
The Mind-Building of a Child, <i>Wm. W. Atkinson</i> .....	paper..	.50	(.04)
Human Nature, Its Inner States and Outer Forms, <i>Wm. W. Atkinson</i> .....		1.00	(.10)
Tokology, <i>Alice B. Stockham, M. D.</i> .....			
.....	leather, 2.75; cloth..	2.25	(.11)
Self-Healing by Thought Force, <i>Wm. W. Atkinson</i> ..			
.....	paper..	.50	(.05)
How to Write a Business Letter, <i>Chas. R. Wiers</i> ....		1.00	(.06)
Building an Agency Business, <i>E. H. Selecman</i> .....		1.00	(.10)
The General Agent, <i>E. H. Selecman</i> .....		1.00	(.08)

*The following books, although not on our regular lists, will be procured for rent if called for:*

Hygiene and Public Health, <i>H. A. Whitelegge, M. D.,</i> and <i>George Newman, M. D.,</i> illus.....		1.75	(.10)
The Pretty Girl Papers, <i>Emma Eliza Walker, M. D.</i> (pub. in Ladies Home Journal).....		1.25	
How to Argue and Win, <i>Grenville Kleiser</i> .....		1.25	

(Subject to change without notice)

## BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC LIBRARY

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### Alchemy; Rosicrucian (continued from Nov. 25)

The Triumphal Chariot of Antimony, <i>Basil Valentine</i> , ed. by <i>A. E. Waite</i> .....	1.50	(.11)
Lives of Alchemistical Philosophers, <i>A. E. Waite</i> (dep.)	3.25	(.17)
The Real History of the Rosicrucians, <i>A. E. Waite</i> ....	2.50	(.14)
The Son of Man, <i>Anonymous</i> .....paper..	.25	(.04)

### Some Hindu Classics and Books on Hinduism

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The Story of the Great War (Mahabharata), <i>Annie Besant</i> .....	1.25	(.09)
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The Mandukya Upanishad, translated by <i>M. N. Dvi- vedi</i> .....	2.00	(.13)
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The Upanishads, translated by <i>F. Max Mueller</i> , 2 vols. (deposit) .....	each.. 3.40	(.15)
Vedic Hymns, part I, translated by <i>F. Max Mueller</i> (deposit).....	6.00	(.24)
Vedic Hymns, part II, translated by <i>H. Oldenberg</i> (deposit).....	4.75	(.19)
Nature's Finer Forces, <i>Rama Prasad</i> .....	1.50	(.12)
The Philosophies and Religions of India, <i>Rama-charaka</i> .....	1.00	(.12)
Krishna and Orpheus, <i>Edouard Schure</i> , free list....	.75	(.06)
A Study of the Bhagavata Purana, or Esoteric Buddhism, <i>P. N. Sinha</i> .....	1.75	(.17)
Narada Sutra, an Inquiry into Love, translated by <i>Sturdy</i> , free list.....	.35	(.03)
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Hindu Philosophy in a Nutshell, <i>Edward B. Warman</i> , .....	boards.. .50	(.05)
The Vishnu Purana, transl. from the Sanskrit by <i>H. H. Wilson</i> , 5 vols. and Index vol. (special deposit). The Set, \$18.00.....	each.. ..	(.13)
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(See also *Bhagavad Gita*)

#### The Bhagavad Gita; Translations and Commentaries

The Song Celestial (poetical trans. Bhagavad Gita), <i>Sir Edwin Arnold</i> .....	leather, 1.00; free list, cloth..	.75	(.03)
The Bhagavad Gita, translated by <i>Lionel D. Barnett</i> ..	leather, .56; cloth..	.45	(.04)
The Bhagavad Gita, translated by <i>Annie Besant</i> ....	paper, .20; leather, .75; free list, cloth..	.50	(.03)
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The Bhagavad Gita, with Ramanuja's Commentary, translated by <i>A. Govindacharya</i> (deposit).....	3.18	(.18)	

(This list continued in the following BULLETIN)

## BREAD

"Bread!" cry a waiting million.  
Spoken in every tongue,  
Like the long wail of the forest,  
"Bread!" moan the old and the young.  
Deep in our heart moves pity;  
Fain would it swift assuage  
Hunger of souls wrapped in anguish,  
Hunger that grows with age.

"Lovest thou me?" the Master  
Murmurs to hearts aflame,  
"Feed thou my sheep, for they hunger;  
Give them to eat, in my name."  
Empty we stand before Him;  
Love is our only store.  
Would he then wish us to borrow,  
Or will he lend us more?

"Lovest thou me?" "Thou knowest  
Master!" "Go feed my sheep!  
Gold have I scattered about me?  
Nay, but a treasure more deep!  
Go to them empty handed;  
Faith will supply thy need.  
Lo, it is Me they are seeking;  
I am their Bread indeed."

—*Ariel*

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### ORIENT AND OCCIDENT

When, some five years ago, we uttered our first word in public on the imminence of a struggle between the Orient and the Occident, no man believed our report. We were listened to with gravity but without interest. Such a future seemed too far off and improbable to attract and hold the attention strongly.

Now it is far otherwise, for in these five years events have moved with a startling rapidity, as they always do at the commencement of a new World Era. There have been troublous times in all the departments of human activity—strikes without end in the business world, socialists and suffragists excited and violent, politics undergoing a revolution, labor and capital more than ever opposed to each other—everywhere sharp contrasts are being accentuated and are facing each other in battle.

Mother Earth herself incites men to these tumults by earthquakes and the outpouring of volcanic force, causing the destruction of cities and leading thus to a redistribution of the inhabitants, with a general purging and proving of the deeper nature of the people. If the general consensus of public opinion in the new city is pure, the city as a whole will take on another and a higher vibration thenceforth.

These considerations may seem to be far from our subject, but they are not so to those of us who are watching the approach of the coming cloud. For, in truth, the struggle is going to deal with every plane of human life and feeling; not only will a great and disciplined army of soldiers issue from the ancient Orient to stand face to face with all that the Western nations can command in war; not only will they join in conflict in the most terrible and bloody battle ever fought, or to be fought, but this same conflict and these

same conditions are already with us and in us. The battle is to be inner as well as outer.

Nor will any civilized country of the world escape; it may indeed be that the very youth of America will save her from the most serious crises. Here revolutions are taking place every day, of a nature and depth that would lead to grave trouble, if not bloodshed, in an older and more rigidly constituted government. Youth is more easily adaptable, and it may be that "Young America" will seize on the spirit of the New Era and weld it into her national life with that alacrity and genius which especially distinguish her sons.

The change must come; but the manner of its coming will depend upon the ability of the individual, the nation, the race, to receive it, and to so incorporate it in their life as to express the new Truth.

And what is this New Truth?

Up to the present age, man has been gently sleeping through life, knowing little or nothing of his innate powers of reaction and of Will; he has done the best he could to live a pure, clean life, but without exercising strongly the determination of conscious choice. Of every "good" man it may be said "He hath done what he could."

Here and there a stupendous figure steps out "from log-cabin to White House," but the general rank and file of people live according to their circumstances. If their affairs are fortunate and open out to them avenues of wealth and prominence, they are accounted by the world great and powerful; but if, by any mischance, they should lose their wealth or their position, then the average person sinks to the level of his new conditions.

In the future, men will not be content to "do what they can;" they must "do what they will." They must learn the truth of the Oriental adage: "*To Will is to be able.*"

And this added power can only be brought about by the growth in man of a new condition of strength—the birth and consciousness of *Man, the Creator* of his own destiny!

The Man of the New Era will have for his two parents the Orient and the Occident. To truly fulfil his destiny, he must learn how best to unite these two. To us the Oriental appears unpractical, slow and even stupid; while to him the rush and bustle of the West is overwhelming, and leads him to wonder at our narrow range of vision. "Why rush," he asks, "as if this were the last hour of your existence?"

Each must learn to know and to understand the other.

With this understanding will come appreciation and love; for if the West prizes energy, activity, force and even self-assertion, it may certainly learn from the Orient to balance these gifts by calmness, patience, and respect for authority.



Those who know something of phrenology will observe that the head of the Oriental is differently shaped from our own—reverence and obedience are very large, whilst combativeness and aggressiveness are very small. Thus the Oriental does not easily fight for his rights; indeed a religious war is the only one to which he can be roused. He will fight for a principle but not for possessions or worldly rights.

The religion of the Hindu is the business of his life. He lives it, eats it, drinks it, sleeps it and breathes ever in its atmosphere. Prayer calls him at sunrise, prayer again at noon, prayer yet again at night; and each new occasion finds him full of enthusiasm and of joy. Worship indeed of one kind or another is the main factor of life in the East; it takes the place to our Oriental brother of our business interests and active work in the world. We work, he worships. He works also, but as a side issue, just in the same way as we (for the most part) worship.

In short, his race is old, ours young; when these two are blended into one—when the impetuosity, restlessness and inquisitiveness of youth are united with the calmness, content, and tranquillity of age—how great and strong a character will be produced. Then force will be used for service in relieving the sorrowful and suffering, and harmony and peace shall “bend to a common purpose the warring wills of men.”

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We have just had a very delightful and inspiring visit from Mrs. Grace M. Brown, of Denver, President of the Essene Circle, the well known author and teacher. Mrs. Brown spoke twice at the Center and we trust that she will accept the invitations extended her to return to Washington when she can find time among her many engagements.

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### BOOKS FROM OUR PRESS

From the press of the Oriental Esoteric Publishing Company will soon be issued a symbolically illustrated Calendar for the year 1911, containing extracts from THE BULLETIN of the Oriental Esoteric Center, together with six poems by “Ariel.” This Calendar will be of interest to members of the Society and to all students of Oriental philosophy. Price, 50 cents.

The book of devotion, “Noontide Meditations,” is now on the press and may be ordered from the Librarian, 1443 Q street. Cloth, 50 cents; paper, 25 cents. A limited “edition de luxe” will be issued, handsomely bound in leather, suitable for gifts, \$1.50.

## BOOK NOTES

Journeys to the Planet Mars; or, Our Mission to Ento, <i>Sara Weiss</i> , illustr.....	1.50	(.14)
Isis Unveiled, <i>H. P. Blavatsky</i> , new ed., 2 vols., the set	6.50	....
Sold or loaned separately.....each..	3.50	(.16)
Theosophy for Beginners, <i>C. W. Christie</i> , 2d edition..	.60	(.06)
The Twice Born, <i>Anonymous</i> (fiction).....	.75	(.06)

*Journeys to the Planet Mars.* There is no lack of information about Mars. On the one hand we have Mr. Percival Lowell, with his observations on the Martian canals and his speculations based thereon. On the other hand we have the psychics, Mlle. Smith, in Flournoy's *From India to the Planet Mars*, "Mrs. Smead," whose automatic writings and drawings have been described by Dr. Hyslop, and Sara Weiss, whose automatically written account is before us. Probably there are others. The psychics are able to get anywhere, or failing in that, to get in touch with spirits whose range is boundless. Mars is near, it has always attracted special interest, as it most nearly resembles the earth, and therefore the "spirits" have made it a favorite theme. This book is to be taken seriously, not as a description of Mars as it is, but as a study of the freaks of the subconscious mind. It is interesting enough as a romance, though the style is horrible and all the spirits talk alike, like the characters in an old fashioned novel. There are thirteen full page illustrations of Martian plants with Latin names, which we commend to occult botanists. The canals play an important part. Altogether Mars is a pleasant planet to live on, and we hope to get there some day when we are good enough.

*Isis Unveiled*, the first great work of Madame Blavatsky, was published in 1887 by J. W. Boughton, New York. This edition has long been out of print, but a reprint was published by the Point Loma Association, which we understand to be also out of print. The present edition, published by the London Theosophical Publishing Society, is an exact reproduction of the original edition, page for page, with no change other than correction of typographical errors. It is a work of profound learning and interest, and one wonders, on reading it, if it is possible for a person of such wide knowledge to have been guilty of the petty frauds of which the author has been accused by her opponents.

*Theosophy for Beginners, and for the Use of Lotus Circles.* There is a great scarcity of books on occultism for children. Mallet's *First Steps in Theosophy* is an excellent work for young people, but hardly for children. This book is adapted for children of from ten to fifteen, and is not more dogmatic than the average Sunday-school book, or than Mr. Leadbeater. We believe it is the best treatise of the kind extant, and we commend it to parents.

*The Twice Born.* Two children die, are reborn of other parents, and are finally adopted by the former ones, to whom they are strangely drawn. Spiritualistic.

## BOOKS RECEIVED

*Notice of these books will be given in THE BULLETIN as soon as possible.*

How Great Men Succeed, <i>C. D. Larson</i> .....	.50	(.04)
The Specialty Salesman, <i>E. H. Selecman</i> .....	1.00	(.07)
How to Start a Business of Your Own (Corbin's Business Book), <i>Hollis Corbin</i> .....	1.00	(.07)
Simplified Scientific Astrology, <i>Max Heindel</i> , Part I .....paper..	.35	(.03)
Real Ghost Stories, <i>W. T. Stead</i> ..... .....paper, .60; cloth, not sold..	..	(.12)
Atlantis, the Book of the Angels, <i>D. Bridgman-Metchim</i> , illustr .....	1.50	(.22)
The Philosophy of Mysticism, <i>Carl Du Prel</i> , vols. I, II .....not sold, each..	..	(.17)
Researches in the Phenomena of Spiritualism, <i>Sir Wm. Crookes</i> , original complete edition (deposit).... .....not sold..	..	(.07)
Love's Coming-of-Age, <i>Edward Carpenter</i> .....	1.00	(.07)
The Law of Financial Success, <i>Edward E. Beals</i> .... .....paper, .25; cloth..	.50	(.03)
The Laws of Scientific Hand Reading, <i>Wm. G. Benham</i> , 800 illustr.....	2.75	(.22)
The New Thought Simplified, <i>Henry Wood</i> .....	.80	(.09)

*The Occult Review*.—As long as the supply lasts, we shall be pleased to send a sample copy of this excellent English monthly to any subscriber to THE BULLETIN. We take subscriptions to the *Occult Review* at \$1.75 a year.

**BEST SELLERS!** Two books by Max Heindel: **Rosicrucian Cosmo-Conception** and **Rosicrucian Philosophy in Questions and Answers**, each 1.15 (.14).

We must double the subscription list of THE BULLETIN next year. Each of our friends should bring us at least one new subscriber.

**BY AGNES E. MARSLAND**

President of The Oriental Esoteric Center and The Oriental Esoteric Society

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ESOTERIC LIBRARY

*Terms*—Unless otherwise noted, five cents a week or fraction of a week (time in transit not counted) and cost of transportation to borrower. Figures in ( ) show cost of transportation one way, but are to be disregarded if books are bought. Agreement to terms required *in advance*. Borrowed books may be bought, but rent for time in excess of two weeks must be paid. Address *The Librarian, O. E. L., 1443 Q Street, N. W., Washington, D. C.*

The Bhagavad Gita; Translations and Commentaries

(Continued from Dec. 2)

The Bhagavad Gita, trans., with Introduction and Commentary by <i>Charles Johnston</i> , free list.....	1.00	(.10)
The Bhagavad Gita, translated by <i>W. Q. Judge</i> , .....leather, .75; cloth..	.50	(.04)
The Bhagavad Gita, translated by <i>P. D. Mitra</i> .....	.55	(.05)
The Bhagavad Gita, compiled by <i>Ramacharaka</i> .....	.75	(.06)
The Bhagavad Gita, with Sankaracharya's Com- mentary, translated by <i>A. M. Sastri</i> .....	2.12	(.12)
The Bhagavad Gita, with the Sanatsugatiya and Anugita, translated by <i>K. T. Telang</i> (Sacred Books of the East) (deposit).....	3.40	(.16)
The Bhagavad Gita, translated by <i>J. C. Thompson</i> .... ..... not sold	..	(.10)
Hints on the Study of the Bhagavad Gita, <i>Annie Besant</i> .....	.75	(.06)
Thoughts on the Bhagavad Gita, <i>A. Brahmin</i> .....	1.25	(.07)
Studies in the Bhagavad Gita, <i>The Dreamer</i> .....		
Part I. The Yoga of Discrimination..not sold..	..	(.05)
Part II. The Yoga of Action and Occultism.... .....not sold..	..	(.05)
Part III. The Path of Initiation .....	.50	(.05)
Lectures on the Bhagavad Gita, <i>Subba Row</i> .....	1.00	(.04)
The Chief Scripture of India (The Bhagavad Gita), <i>W. L. Wilmshurst</i> .....	.75	(.05)

Buddhism

The Light of Asia, or the Great Renunciation, <i>Sir Edwin Arnold</i> ..leather, 1.00; free list, cloth....	.75	(.03)
Exposition of the Doctrine of Karma, <i>Brother Atisha</i>	.40	(.04)
The Dhammapada, translated fr. Chinese by <i>S. Beal</i> ..	.75	(.04)
Buddhist Popular Lectures, 1907, <i>Annie Besant</i> .....	.80	(.05)
Amitabha, a Story of Buddhist Theology, <i>P. Carus</i> , free list.....	.50	(.06)
Buddhism and its Christian Critics, <i>Paul Carus</i> .....	1.25	(.12)
Das Evangelium Buddhas, <i>P. Carus</i> .....	1.25	(.11)

Dharma, an Exposition of Buddhism, <i>P. Carus</i> , free list.....	.25	(.04)
The Gospel of Buddha, <i>P. Carus</i> .....		
.....paper, .35; free list, cloth..	1.00	(.10)
Karma, a Story of Buddhist Ethics, <i>Paul Carus</i> , paper	.15	(.04)
Karma, a Story of Early Buddhism, <i>Paul Carus</i> ....		
.....Jap. paper..	.75	(.03)
Nirvana, a Story of Buddhist Psychology, <i>P. Carus</i> ..	.60	(.05)
Buddhist and Christian Gospels (Parallels), <i>A. J. Edmunds and M. Anesaki</i> .....	1.50	(.15)
The Dhammapada and Sutta-Nipata, translated by <i>F. Max Mueller and V. Fausboell</i> (deposit).....	3.40	(.16)
Buddhist Catechism, <i>H. S. Olcott</i> , free list.....	.40	(.03)
Buddhism; Its History and Literature, <i>T. W. Rhys-Davids</i> .....	1.50	(.12)
Buddhist Suttas, translated by <i>T. W. Rhys-Davids</i> (deposit) .....	3.40	(.14)
Origin and Growth of Religion as Illustrated by Buddhism, <i>T. W. Rhys-Davids</i> .....not sold..	..	(.19)
The Creed of Buddha, <i>Anonymous</i> .....	1.50	(.12)

Some other Oriental Classics

The Texts of Confucianism, translated by <i>James Legge</i> , Part I, the Shu King, Shih King and Hsiao King (deposit).....	4.15	(.18)
The Texts of Taoism, translated by <i>James Legge</i> (deposit).....Part I..	3.40	(.17)
The Texts of Taoism, translated by <i>James Legge</i> (deposit).....Part II..	3.40	(.15)
Yin Chih Wen (Tract of the Quiet Way, Chinese), translated by <i>Carus and Suzuki</i> .....	.25	(.04)
Kan-Ying Pien (Treatise of the Exalted One on Response and Retribution. Taoist), translated by <i>Carus and Suzuki</i> .....	.75	(.08)
Lao-Tze's Tao-Teh-King; the Book of the Simple Way, translated by <i>W. G. Old</i> .....	.75	(.06)
Lao-Tze's Wu-Wei (A Taoist Phantasy), <i>Henri Borel</i>	1.00	(.06)
The Zend-Avesta, Part I, translated by <i>J. Darmesteter</i> (deposit).....	4.75	(.18)
The Zend-Avesta, Part II, translated by <i>J. Darmesteter</i> (deposit).....	3.40	(.17)
The Zend-Avesta, Part III, translated by <i>L. H. Mills</i> (deposit).....	4.15	(.18)
The Book of The Dead (Egyptian), translated, with Introduction, by <i>A. E. W. Budge</i> , 3 vols., \$3.75. Vol. I (.11), Vol. II (.11), Vol. III (.09) (deposit).....		

(This list continued in the following BULLETIN)

## THE RIVER OF LIFE

Lo, waters issue from the Eastern gate,  
A tiny crystal stream whose limpid song  
In cadences of beauty glides along  
To fill the vital need of those who wait.

Beside its borders flowers immortal grow,  
And trees find deeper root and fish abound;  
Attempt to dam the current, and 'tis found  
Its living waters freely overflow.

Resist—thou shalt be tost upon the shore  
Or sink beneath the surface; be upborne  
By faith and will, and lo, the waking morn  
Shall find thee safe amid the deaf'ning roar.

And as the mighty river's banks recede,  
Thy soul shall feel the sea's tremendous calm  
And know the strength of love's all-potent balm,  
Whose law doth wait the multitudes to feed.

Then take the yoke the law imposes. Yield  
Thyself unto God's purpose. Linked to Him  
Life's river broadens and its shores grow dim  
Till ocean's boundless vision stands revealed.

—*Ariel*

# BULLETIN

OF THE

## ORIENTAL ESOTERIC CENTER

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*To the Readers of the Bulletin  
in all Countries of the World*

My dear Brothers:

We are drawing near to the close of another year's work together, and this will be the last issue of the Bulletin for three weeks during the Christmas holidays. I must say a few words of greeting before entering upon the real substance of this letter.

Every Christmastide brings us nearer to the coming of the New Teacher whom all are expecting. In olden times our thoughts at this season were all backward into the past; now, we still look backward with the same reverence and awe, but we also look forward with hope and expectation "for we have seen his star in the East" and we are waiting to receive Him. Not that we have literally seen a star or any particular manifestation in the heavens perhaps; but the signs of the times and the hope of all men is an unmistakable evidence of some great blessing to come to the race.

As we wish each other "A Merry Christmas" there will be in the thought of many of us a longing feeling that perhaps, by next year or before many years are passed, we shall have some definite word of His coming.

Meanwhile the passing of the Old Year and the coming in of the New, warns us to make ready if we would indeed join in the coming movement for the regeneration of the world. Like good citizens, good members of a family, good business men, we must close up our old accounts, pay up our old debts of love and gratitude, settle old scores, strike off bad debts and forgive the

debtor, balance up our accounts and start afresh. So long as these old reckonings can be charged against us, we are not free; our minds are clouded, our activities are hampered and even our sight is impaired so that we see things from a false angle. Our spiritual sight is perhaps our most valuable asset at the present time; without it, how can we hope to recognize the Lord when He comes?

We can only see that which we have within ourselves. The miser looks with suspicion even upon his benefactor, and accuses him of a base motive in his action; the man who is ambitious sees lust for power in all who rise in any walk of life, however humble they may be in reality; and as it is with all the baser passions, so it is with the virtues.

We can only see that which we ourselves have cultivated and made part of our own nature. For many of us there is much to be done before we can hope to recognize the New Teacher.

What will the world do to a new Saviour? Will it again reject Him and crucify Him? We glance down the pages of history—we see how, one after another, the Great Souls are martyred, for no other crime than that they were wiser and better than those about them. Their work which they have sealed with their blood lives on, but Their visible presence is lost to us.

Is the world any wiser today? It is looking for a Great Teacher, but will everyone receive Him as soon as He makes Himself known?

Let us, then, as individuals make ourselves ready; let us cultivate the fruits of the Spirit, "Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance," then we shall surely be called to bear a part in His Great Work for the world.

But individual action is not all that is necessary; concerted action should also be taken so that we may not only be prepared ourselves, but that others also may have the same opportunity.

A few years ago, the idea that we have planned would not have been understood, but now everybody knows something of the power of thought, and therefore I am sure of your cooperation.

It is proposed to start a great wave of activity all around the world by everyone of our members meditating simultaneously on the same ideal with love in his heart for all his brethren and a desire that others too may see the light. We have prepared a series of



suitable thoughts, culled from our own teachings chiefly, though not entirely; and we have brought these together in a neat cloth-bound book which can be slipped in the pocket  $3\frac{5}{8} \times 5\frac{1}{4}$ . There is one thought for each day of the whole year, and the teachings are so arranged that the one who uses them will not only be working for the advancement of the whole world, by starting the great current and adding daily to its strength, but he will also increase his own stature, inch by inch and daily "grow in grace."

At noon wherever you may be, remember the text of the day, and, if possible, retire for a few minutes in meditation upon it. If this cannot be done always, then waft just one thought of love to all on the wings of time and that will surely bring light to some wandering soul.

If any of our readers are desirous of aiding the work but cannot afford to buy the book, they should write to me personally and I will willingly send them a copy of the paper edition free, without expense.

I will give you instructions from time to time in these pages how to rightly meditate so as to draw down upon the race at the present critical moment that aid from above which shall enable it to take right steps and to mold the destiny of the coming few years.

With all good wishes for your growth and power, I am,  
Yours very fraternally,

A. E. MARSLAND, President O. E. S.

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### CALENDAR

Often when one wishes to send a kindly remembrance to a friend, a book seems too weighty a gift for the occasion. Then a Calendar is just what you need.

We are issuing one for the use of our friends which is rich in appearance and coloring, printed with six poems of Ariel and other selections from our teachings. The design is by Flora M. Shackley, and shows a floating Lotus flower below, from which rises an Art Nouveau border suspending, above, the Four Angels of Heaven in the form of a Swastika. We have devoted much care to the preparation of this Calendar, and we hope that all our Readers will send for at least one to hang in their own sanctums. The Calendar is  $8\frac{1}{2} \times 11$  inches, in four tints, heliotrope, blue, cafe au lait and olive green—all printed on stone grey paper and tied with cord to match. Please specify the color preferred. 50 cents net; by mail in cardboard box, 55 cents.

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### NOONTIDE MEDITATIONS

Cloth 50 cents; Leather (edition de luxe) \$1.50; paper 25 cents

## NOTICE TO SUBSCRIBERS

The publication of THE BULLETIN will be suspended as usual for three weeks, commencing December 23d. The next number will be issued January 13th.

The office of the Librarian will be open without interruption for the loan and sale of books and for general correspondence relating to the Society. Subscriptions and membership applications will be received as usual. The Secretary's office will also be open.

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## BOOKS ON SUCCESS

Nearly everyone wants financial success, and those who do not, should. There are some who do not care for the pleasures of the world and who are seeking spiritual or intellectual development alone, who despise money and money making. It is related of the modern Indian saint, Ramakrishna, that he carried his abhorrence of money to such an extent that he went into convulsions on touching a piece of gold. With few exceptions this is simply a subtler form of selfishness than money getting for personal gratification. Esoterism means more than anything else, to rise by raising others, and to raise others means to expend energy. There are few who are so fortunate as to be able to do this by personal influence alone; yet all of us can expend energy in one form or another for this purpose. Money is the universally convertible form of energy. It means churches, schools, missions, printing presses, hospitals and all which contributes to the spiritual as well as the physical well-being of man. It means the support of those who are working for them. Where you can reach hundreds with the voice, you can reach millions through the circulation of literature. The coming Messiah, we have not the least doubt, will make the fullest use of the printing press and the United States mails, the Sunday newspaper as well as the Sermon on the Mount. If it is needful to urge on others the necessity of giving, it is equally needful to instruct them how to get, for one must have in order to give. And so we think it is a proper function of an Esoteric Library to supply literature which will aid people to attain financial success, to get money, to accumulate energy, as well as to expend it.

There is a certain class of people who have nothing, but who think that everything is theirs if they will only take it, or demand it. And so they select a solitary place and at the point of the pistol compel passers by to stand and deliver. This method of getting money is usually denominated highway robbery. There is another class who think likewise that all good things of the universe belong to them, so they go into the silence and "demand their own," believing that the Almighty will hand it over to them. This may be termed transcendental highway robbery. Mr. Ingalese, in his "*History and Power of Mind*," tells a story of a man who in this way persistently "demanded" ten thousand dollars. A cyclone struck him and when he came to his senses, he found a wallet with ten

thousand dollars lying just in front of him. Somebody had lost that money without doubt. It is implied in such teachings that you can make the great God an accomplice, that you can persuade Him to take from another to give to you, that you can force Him to give, if you only demand hard enough. If you get anything by demanding, without rendering the equivalent, you are either following the tactics of the robber, or you are overdrawing your account and Karma will call on you to pay up.

The moral of the books in our Success department will be that material success is to be gained by getting up and hustling, not by sitting down and demanding, or joining success clubs, in which, upon payment of a good fee to the founder, the members secure the permission to unite in a joint assault on the gates of heaven. Some of the books will teach how to develop the proper attitude of mind and the general faculties necessary for succeeding, while more will deal with the requirements and training appropriate to special professional or business pursuits. There is no end of technical books, most of which are too special to be listed for loaning. We shall take first those likely to appeal to many, adding as demand requires. As far as possible we shall seek the advice of specialists.

You are invited to state your wants and to mention such books as have helped you to success.

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### BOOK NOTES

The Newer Spiritualism, <i>Frank Podmore</i> (deposit) ..	3.00	(.14)
How to Write a Business Letter, <i>Chas. R. Wiers</i> ....	1.00	(.06)
How to Start a Business of Your Own, <i>Hollis Corbin</i> .	1.00	(.07)
The Specialty Salesman, <i>E. H. Selecman</i> .....	1.00	(.07)
The General Agent, <i>E. H. Selecman</i> .....	1.00	(.08)
Building an Agency Business, <i>E. H. Selecman</i> .....	1.00	(.10)

*The Newer Spiritualism.* The late Mr. Podmore was prosecuting attorney in the court in which modern spiritualism is the defendant. In his admirable *History of Modern Spiritualism* and again in the present work he is cross-examiner. He is an expert in picking flaws in evidence. All spiritistic phenomena of whatever kind are due either to fraud on the part of the medium or illusion on the part of the observer, or both, or to telepathy. Where he cannot call in question the normal honesty of the medium, he assumes him to be afflicted with a sort of moral insanity, a perverted moral sense where phenomena are concerned. He assumes a fallibility on the part of the witnesses which would render all human testimony whatever worthless, and when he cannot evade the spiritistic hypothesis by either of these means, he resorts to a telepathy so far reaching and complicated as to stretch the credulity of the reader to the breaking point. In short, he is "dead set" against spirits, and constantly violates the scientific canon that we must provisionally accept a simpler hypothesis which explains all the

facts, rather than a set of disconnected and more complicated ones any one of which explains but a part. The extremes to which he is driven constitute this one of the best defenses of spiritism that we have seen. We do not mean to condemn the book. It is learnedly and admirably written; it shows us much of the fallibility of testimony and it should be read by all serious students of this perplexing subject. It shows, too, how futile is any attempt to deny the existence of telepathy.

*How to Write a Business Letter.* There are many who think that the way in which a letter is written is unessential—you just write, and leave it to your correspondent to make out your meaning if he can. Mr. Wiers makes it clear that the way in which a letter is composed is a most important factor in getting and keeping patrons, and he shows how it should be done, illustrating by a large number of sample letters. We consider this book a most valuable addition to our success department. It should be in every office and every business man should require his clerk to read it. We heartily wish that all of our correspondents would read it and we propose to make its study obligatory on all our stenographers.

*How to Start a Business of Your Own.* A very practical book of suggestions as to how a person with small capital, even a few dollars, may start a business. It deals largely with mail order business, but one could use it as a guide in stocking a grocery or hardware store, in becoming a canvasser, or for sharpening one's wits in general.

*The Specialty Salesman; The General Agent; Building an Agency Business.* Mr. Selecman, now sales manager of the Progress Company, has had wide experience in all of these branches and furthermore has an admirably clear style, always coming to the point at once without wasting words. The books are models of business English. You perceive the trained salesman, at once, the man who has a good proposition, who comes to talk business and will waste neither your time nor his. *The Specialty Salesman* is a text book for those who are, or who would become salesmen, local or traveling. It is concentrated common sense. *The General Agent* shows the manner in which subordinate agents are secured and managed and how districts are worked. *Building an Agency Business* is a text book for heads of concerns whose business is carried on through agents. It tells how to advertise for and employ agents by mail, and how to supervise them. It contains much valuable information on advertising in general.

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## ARE YOU A MEMBER OF THE ORIENTAL ESOTERIC SOCIETY?

If you want instruction you cannot do better than become a corresponding member of the Society. For one dollar a year, or one dollar and a half in countries to which postage is five cents, you

can get our lessons and have the privilege of personal correspondence with regard to them. Nearly all of our first year members have renewed. Address the Secretary or Librarian, as may be convenient.

### HINTS TO READERS

*Don't You Think*, after reading THE BULLETIN without cost as long as you have been doing, that we have earned your subscription as a Christmas present?

*We Have a Christmas Contribution Box* for the benefit of the Library. The slot is large enough to admit silver dollars.

*Shaky People* should read Coates, *Self Reliance*, and Dubois, *Self Control*.

*Fortune Telling* in many forms is ably set forth in *Cartomancy*, by Grand Orient. It is entertaining and withal instructive.

*Save a Pound or Two on your Christmas Turkey* and buy Miss Marsland's *What Esoterism Is*. Tastes better and lasts longer. Paper, 35 cents; cloth, 50 cents.

*Pessimists and Dyspeptics* will be happier and more agreeable if they will read Bishop Fallows' *Health and Happiness*, and Dr. Schofield's *Nerves in Disorder*. They will help you and your family to enjoy Christmas.

*Prentice Mulford's Life*, written by himself, should interest those who read his essays.

*How to Be Happy Though Married*. We are preparing a list of books on this subject. If any book has helped you to domestic felicity, send us the name. Thousands will rise and call you blessed.

*Hypnotism is Scientifically* described in Dr. Osgood Mason's book with this title.

*Old Women Made Young* by practising the exercises given in Dr. Grace P. Murray's *Fountain of Youth*.

*What an Invisible Man* looks like is shown by the 26 plates in Mr. Leadbeater's *Man Visible and Invisible*. They are colored.

*First Principles of Esoterism*, by Agnes E. Marsland, contains the whole subject in a nutshell. Cloth, \$1.00; leather, \$1.50. The only official statement of our teachings.

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## THE BIRTH OF THE SOUL

There is no time, the fleeting flight-winged moments  
Fall faint with each attempt to measure out  
Eternity's great girth. The stars unnumbered  
Can better count the seconds, since the birth  
Of worlds began, than man can sweep the starland  
Of vast infinity and comprehend  
That Truth had no beginning, has no ending;  
That God was ever Love; and thence sprang man,  
The child of parentage most high and holy,  
Love's first begotten, well beloved son,  
The Word that dwelt with Him in the beginning  
And issued forth, made manifest through Love  
Which sacrificed its union with the Father  
To find its seat in man in lowest hell.  
Can God know time? The question is of being;  
Man is not man until he is a god;  
Till he can sacrifice with each pulsation—  
All nature does not less, the bird, the worm,—  
Till he can pay the price of evolution  
And give himself to save another soul.  
So shall he venerate his Father, Mother,  
The Truth and Love, and prove himself the child  
Of Ever-Being, Infinite Compassion,  
That was and is and ever more shall be.

—*Ariel*