

4

W 31

Phil 54.3

11  
1915  
Inmate

2

PUBLIC LIBRARY

JAN 24 1916

WASHINGTON.

# Bulletin

OF THE

# Oriental Esoteric Society



VOLUME XI  
1915

Published by  
**THE ORIENTAL ESOTERIC SOCIETY**  
1443 Q Street N. W., Washington, D. C.

\$1.00 A YEAR

SINGLE COPY 10 Cents

422

new by



**BULLETIN OF THE ORIENTAL ESOTERIC SOCIETY**  
**VOL. XI. 1915**

- No. 1. **The Voice of The Silence; The Hour Before the Dawn; Meditation: "God;" Poem: "The Coming Age;" Natural Laws; Our Ideal; Objects and Basic Principles of The O. E. S.; Principles of Development; Astrological Lessons.**
- No. 2. **Heights and Depths; Meditation: "Nature;" The Great Silences; Serenity; Poem: "Each Day;" Esoterism in Business; Esoterism in the Magazines; Advantages of Membership in The O. E. S.; Bound Copies of The Bulletin; Book Notices.**
- No. 3. **Learning To Command; Meditation: "Discrimination;" Poem: "The Mystery of Nature;" For the Children; Corresponding Membership.**
- No. 4. **The Seven-Stringed Lute; Meditation: "The Purpose of Life;" Poem: "Let Something Be Said;" Service.**
- No. 5. **Some Practical Questions; Meditation: "Reincarnation;" The Training of our Boys and Girls, "Efficiency," in The Hardware Age; Notices; Wise Saying of Epictetus.**
- No. 6. **Esoterism and Science; Meditation: "The Use of Suffering;" From South America; Esoterism in Business; "Unity;" Better Industrial Relations; Book List; Poem: "The Thought of God."\***
- No. 8. **Esoterism and Science (Continued); Meditation: "Freedom;" Book Review, "The Restored New Testament;" The Extra Mile; Lessons in Astrology; Corresponding Healing Lessons; "War," extract from "The Crown of Wild Olive," Ruskin.**
- No. 9. **Tradition; Meditation: "Creation;" Poem: "Salutation of The Dawn;" Book Reviews; Notices of Astrological and Healing Courses.**
- No. 10. **Matter and Space; Meditation: "The Will;" Poem: "My Creed;" Salvation; Notices of Astrological and Healing Corresponding Lessons; War Relief Fund; A Prayer.**
- No. 11. **Is Selfishness the Base of All Our Good Actions? The Mystery of Creation; Meditation: "Service;" "Creation;" Sacred Vedic Hymn; Invalids Not Leaders; Healing and Astrological Notices.**
- No. 12. **The Esoteric Theory of the Divine World; Meditation: "Self-Reliance;" Poem: "Love;" Correspondence Bureau; Extracts From Letters; Book Review; Astrological and Healing Courses; Notice of Easter Service for Consecration of Young Children.**
- No. 13. **Meditation: "Work;" Easter and the New Life, from "The Pilgrim Teacher;" The Spiritual Needs of The Masses;**

\* By mistake No. 7 of Vol. XI was No. 8; no No. 7 issued in 1915.

- New Thought Conference; Poem; "The Christ Soul to The Masses;" The Ideal Objects and Basic Principles of The O. E. S.
- No. 14. **The Esoteric Theory of Nature, Part One; Meditation:** "Knowing and Knowing About;" The Standard of Value; Rules for Branches; Graphology.
- No. 15. **Esoteric Theory of Nature, Part Two; Meditation:** "Equilibrium;" O. E. S. War Relief Fund; Poems: "Lord of Himself," "Faith, Hope and Charity;" Conditions of Active Membership; Horoscopy; Books by the President O. E. S.
- No. 16. **The Hindu Account of Creation; Meditation:** "The Teacher and Pupil;" Poem: "Peace in The Heart;" Meetings of Members for Study; O. E. S. Pins and Pendants.
- No. 17. **The Seal of Solomon; Meditation:** "Debts;" Poem: "Aftermath;" Practical Philosophy; The Advantages of Membership in The O. E. Society; O. E. S. War Relief Fund.
- No. 18. **The New Era; Work; Meditation:** "Thought Control;" Poem: "The Temple of God;" O. E. S. Correspondence Bureau; O. E. S. War Relief Fund; Corresponding Membership.
- No. 19. **The Practice of the Presence of God; The Supreme in Volition; Meditation:** "Imperishable Happiness;" Poem: "A New Idea;" Advantages of Membership.
- No. 20. **The Cloud with the Silver Lining; The Masses; Meditation:** "The Law of Success;" Poem: "At Dawn of Peace;" O. E. S. War Relief Fund; From Uncle Mark; Objects and Basic Principles of The O. E. S.; Poem: "The Redeemer;" Books by the President.
- No. 21. **The Soul; Meditation:** "Fate and Destiny;" Poem: "The Upward Path;" "A Call," from "Red Fleece;" For the Children; Various Notices.
- No. 22. **Fatality, Providence, Will; Meditation:** "Self-Conquest;" Poem: "Out of the Silence;" Vital Conservation; Objects and Basic Principles of the O. E. S.; Books by the President O. E. S.
- No. 23. **Man's Place in the Universal Scheme; Meditation:** "Desire;" Poem: "Heroism;" O. E. S. Correspondence Bureau; O. E. S. War Relief Fund; Various Notices.
- No. 24. **The Constitution of Man; Meditation:** "Virtue;" Poem: "The Making of Man;" Youth and Vital Conservation; The Bulletin; Objects and Principles of The O. E. S.; Books by the President O. E. S.
- No. 25. **The Cosmos and Humanity; Meditation:** "Non-Attachment;" Poem: "Opportunity;" The Garden of Endeavor; O. E. S. War Relief Fund; Corresponding Membership.
- No. 26. **The Verb; Meditation:** "Maya or Illusion;" Vital Conservation; The Mighty Life; Book Review, "The Creation of Wealth;" On Our Library Table.
- No. 27. **The Will of Nature and The Will of Man; Meditation:** "True Wealth;" Poem: "Salutation of the Dawn;" Wall Street and Faith; Extract from a Letter; Various Notices.
- No. 28. **Service; Meditation:** "True Love;" Poem: "The Failure;" "Present Needs," Vital Conservation; "Clairvoyance," Book Review; War Relief Fund; Conditions of Active Membership.

- No. 29. **Peace and Justice; Meditation: "Faith;" Mathematics; Faith, Reflections; Symbol of the Society; Meetings of Members for Study; O. E. S. War Relief Fund.**
- No. 30. **Service, "Some Practical Thoughts;" Meditation: "Judge Not;" "Ideals," Selections; Book Reviews; Vacation Notices; Outing Books and Nature Study.**
- No. 31. **"Tolerance;" Meditation: "Discipleship;" Poem: "Walking on the Wall;" Extracts from Correspondence; Book Review, "Key To Fundamentals;" War Relief Fund; Ideals of the O. E. S.; Objects and Basic Principles of the Society.**
- No. 32. **"Armageddon;" Meditation: "The Law of Sacrifice;" "Man," Selections; "Keynotes;" Corresponding Membership.**
- No. 33. **"When Swallows Were White," An Interpretation; Meditation: "Tests;" Poem: "Hoeing and Praying;" Advantages of Membership.**
- No. 34. **"Love;" Meditation: "Non-Resistance;" Poem: "Love;" To the Mothers of the Race; O. E. S. Pins and Pendants; Library, Books by the President O. E. S.**
- No. 35. **Psychism: Its Difficulties and Dangers; Meditation: "Truth;" Poem: "Be True;" Profit-Sharing and Its Benefits; Meetings of the Members for Study; Rules for Branches.**
- No. 36. **The Esoteric View of Death; Meditation: "Humility;" The Passing of the Soul; "There Is No Death;" Various Notices.**
- No. 37. **War or Peace; Meditation: "Compassion;" Various Notices; Sun-Dials; "War," by Ruskin.**
- No. 38. **To Our Active Members and Other Workers; Meditation: "Silence;" Poem: "Freedom;" The Migratory Worker; On Our Library Table.**
- No. 39. **Gold; Meditation: "Oneness;" Poem: "The Alchemist;" A Sketch; The New York Branch; Conditions of Active Membership; Healing Power of Prism.**
- No. 40. **Patriotism; Meditation: "The Heart's Desire;" Poem: "Abou Ben Adhem;" Extract from Correspondence; New York Branch, O. E. S.; Pins and Pendants.**
- No. 41. **A Life Well Lived; Meditation: "The Path;" Poem: "The Weaver;" "The Body of God;" The New York Branch O. E. S.; Calendar and Other Christmas Suggestions.**
- No. 42. **Right and Wrong Emotions; Meditation: "Personality and Individuality;" Poem: "Victory in Defeat;" The Tramp as A Hero; New York Branch O. E. S.; A Holiday Library.**
- No. 43. **Bond or Free; Meditation: "Time;" Poem: "The Broken Sword;" Christmas Suggestions; Extract from Correspondence.**
- No. 44. **Kali Yuga; Meditation: "The Soundless Sound;" Poem: "The Messengers;" Holiday Offers; "Destruction."**
- No. 45. **Christmastide; Meditation: "Peace;" Poem: "The Bells of Christendom;" A Christmas Reflection, O. E. S. Bulletin, Vol. 3, No. 43; A Thanksgiving Acknowledgment; Book Review, "Gleams of Light."**





A  
Phil 54.3

# BULLETIN

OF THE

# ORIENTAL ESOTERIC SOCIETY

1443 Q Street N. W., Washington, D. C.

---

---

Vol. XI

Friday, January 15, 1915

No. 1

---

---

## CONTENTS OF THIS ISSUE

THE VOICE OF THE SILENCE, by the Editor . . . . .	p. 3
THE HOUR BEFORE THE DAWN, by the Editor . . . . .	3
Poem—"The Coming Age," by J. A. Symonds . . . . .	8
Natural Laws, by E. L. Coolidge . . . . .	5
MEDITATIONS and Comments, by the Editor . . . . .	7
Our Ideal . . . . .	2
Objects and Basic Principles of the O. E. S. . . . .	2
Principles and Development . . . . .	2
Astrological Lessons . . . . .	6

---

The Bulletin is edited by Agnes E. Marsland and is published weekly  
by the Oriental Esoteric Society at 1443 Q Street, N. W.,  
Washington, D. C.

(Except 5 weeks in August and September and 3 weeks in December and January)

---

Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single Copy, 10c

To all countries outside of the United States, its dependencies, Mexico,  
Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c).

## OUR IDEAL

The Ideal toward which the Society is steadily working is  
**LOVE—UNION—PEACE**  
and every individual member is expected to make his life  
an exemplification of these as nearly as he can.

---

## OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
  2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
  3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.
- 

## BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

## PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.



## 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.

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, 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 opinions and teachings of the worldly ; 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 which 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 !

AGNES E. MARSLAND. *Bulletin*, Jan., 1907.

---

## THE HOUR BEFORE THE DAWN

The darkest hour of all the night is said to be the hour before the dawn. Who among us has not sat out that hour in some crisis of our fate and felt the anguish of its piercing doubt, the penetrating cloud of damp distrust—in God and in our fellow-man—the cold wave of despair ?

But with the sunrise the whole world of our thought is changed. The ghastly forms that seemed so real now melt away into their native nothingness, as, shaking ourselves free, we make for the open air and gaze reverently upward.

Our trouble was very real while it lasted, and it overwhelmed us because we allowed ourselves to forget that the Day Star was at hand with its radiance, ready to dispel the gloom and to bring a new life.

God *is* Good, He *is* Great, the Universe *is* excellent, however dark the present moment looks ! Without this certainty all life, for us, would be but death !

These reflections force themselves upon the thoughtful man as he considers the outer happenings of the year that is past and looks

forward into the coming months. War, world-war! Six million victims in five months and twice as many homeless and suffering non-combatants! And all this added to the sum-total that the world carries ever of sin and misery. Is there indeed a God-Omnipotent who allows such things to be?

Nor is this the end, or even the climax; it appears as if we were only in the preparatory stages, and that more and more terrible situations must develop as the months—and even the years—pass by.

Still worse than foreign war is “civil” war—the struggle of the “masses against the classes” as it has been called—and this also is imminent. And yet even this will be seen in later years to be insignificant compared with the terrific convulsion and compulsory reconstruction which are to follow.

We are now at the threshold of the “Hour before the Dawn”; we are about to go down into the thickness of the blackness of great darkness. But let us always remember that this very darkness is but the prelude to the bright shining of the perfect Day. If it brings a deeper lethargy upon the slumbering earth, this torpor is but transitory—a necessary precursor of the dawn. Without it the coming day would not shine so bright and clear.

If we would look more profoundly into the equity and righteousness of war, as war, we must consider, not the effects as we see them on the physical plane, but the aims and purposes of life, as far as we can know them. Do we live on this earth simply or even principally in order to enjoy life? If so, then war is entirely evil. Or is there an inner meaning to life which makes us sometimes hurt even those we love, with full intent to do so, for their good and in pursuance of our own duty?

This is evidently so, for a good father often causes his son to suffer—by punishment, by denial, enforced abstinence or enforced labor, as he sees that the disposition of his child is needing the discipline. And there will, of necessity, be long periods when the child suffers blindly, not understanding the method or the purpose of his training.

The purpose of life is not enjoyment, but progress; the creation of a new man, in every way greater and more enlightened than the present race.

And great preparations are being made for the event of his birth. His cradle is being woven, his archenemy is to be put under foot; truly there is much to be done and the forces that are enlisted in the struggle are titanic.

In the BULLETIN of April 15, 1906, the week *before* the San Francisco earthquake, our BULLETIN gave out the warning and the Teaching reproduced below. At the moment that the prophecy was made all was apparently calm and there was no sign of the approaching storm. But from that day to this events have followed thick and fast:

“The present is a moment of great unrest. The whole earth is feeling the influence of a great cyclic wave of progress, such as has not visited us for 26,000 years past, we are told. This wave is not yet upon us, but already it is bearing us up, and every phase of life, whether religious, political, or social, is seen to be in a state of restlessness.

All the leaders of thought, whatever their creed or philosophy, proclaim alike the advent of a “New Era,” an Augustan Era, when Intuition and Spirituality shall rule the world, the Woman Nature in mankind shall be developed, and a Peace such as none of us has any conception of, will descend upon the earth and dwell there.

But this Peace will not come without a terrible struggle, nor will the giant Materialism, with its Self and Separateness, at once succumb to the armies of the Prince of Peace. Terrible days are at hand, in which the nations upon earth shall dry up with fear, and shall call unto the Lord saying “Lord, save us.”

Then in the moment of greatest darkness shall be seen the radiance of the White Standard of Buddha the Good; then Truth and Justice shall reign, and *He who feels his Heart beat peacefully, he shall have Peace.*”

---

## NATURAL LAW

Natural laws are a manifestation of the immutable Spirit. It is the revelation of the One in His own creation. In this manner do we come to a knowledge of Him “with whom there is no variableness, neither shadow of turning.”

The law of cause and effect runs through all. As below so above. As here with the forces of nature so beyond with the forces of the spirit. First a cause then an effect. First an action then a reaction. First we sow and then we reap.

This is the scientific age. We have classified natural material laws. When we want a result we get it. Accurate knowledge insures success. We can predict results. The industrial world is built on exact knowledge.

The same action under the same conditions is followed by the same reaction. We always reap as we sow. One never sows corn with the expectation of reaping wheat.

Effect does not necessarily succeed cause immediately. In constructive work the greater the effect the longer the interval after the cause. Great effects are obtained by persistent efforts and not by spasmodic attempts. Between the sowing and harvest the garden has to be weeded.

What we sow we reap. What we think we become. From offenses against the physical body we reap ill health. From moral offenses we reap moral degradation and suppress spiritual growth.

All we get we pay for—eventually. We give up something for every added attribute of character, every pleasure, every thing we have and are. Offenses against natural laws are dangerous charge-accounts to be paid for in disaster and distress. Right actions in conformity to natural laws are like bank accounts and bring increased and valuable returns.

Natural laws are the perpetual guardians of the world. No act is so hidden that it escapes. The experiment performed in the laboratory works the same at a public demonstration. All are subject to the law and no man is so great that he can live outside of it.

Success in business is made by adherence to the natural laws of business. In finance, manufacturing and farming the laws for working successfully are sought and applied.

The haphazard man is not wanted in business. Scientific methods are absolutely necessary to successfully meet competition. Efficiency is doing work according to law. Every man should place his life on a business basis and declare dividends of happiness and peace. He should plan his life with his brains and not upset it with his emotions.

Construct your life with the same care and thought as you would use to develop a business proposition or build a machine. Make your plans and get results with your will power and self control. If your life is worth anything it is worth the best. Keep out of the human scrap heap.

Have the master mind. Be that splendid spiritual specimen of manhood that you image in your highest thought. Such a creation can only be obtained with everlasting, persistent effort. Work, knowing that according to law results are sure to come and that the attainment of the balanced life—spiritual equilibrium—will bring that peace and sure-footedness that will be worth more than all your efforts.

E. L. COOLIDGE.

---

## LESSONS IN ASTROLOGY

The lessons in Astrology are now ready.

Students will find this course extremely simple and clear. While necessarily elementary in design it gives the student a thorough foundation for continuing the study as far as he desires. The pupil's own birth chart will be used as a working example in casting the Horoscope as well as reading and judging it, and the necessary almanacs and text books will be given.

Compared with other courses of the same character the price is extremely low, but we wish our members to become familiar with this beautiful science as a further means of understanding some of life's otherwise almost unsolvable problems, for here man finds that he is "FREE according to his wisdom and is FATED only in proportion to his lack of understanding."

## MEDITATION

Man is naturally religious and turns towards some One greater than himself for aid and inspiration.

Each age and each people have had their own conception of God, although these conceptions have varied in form with the development of the different races, all the way from the cruel and arrogant tyrant to the sublime and mystical ideals of the advanced philosophies of the Orient.

If we would find order in this chaos of conflicting opinions, we must turn to the inner esoteric doctrine of the One God, THE ABSOLUTE, of Whom, and by Whom, and from Whom are all things.

PARAB RAHM, THE GRAND WHOLE of all that is, or was, or ever shall be, is however not the God to whom we have been taught to address our worship; nor indeed could we approach in words that which is unthinkable. We need the personal touch of a Father to guide our faltering footsteps, and so when man lifts his heart to his highest ideal, to Parabrahm, he clothes this inner, super-conscious knowledge of the ONE GOD with a more or less personal conception, according to the degree of his evolution. Thus all Religion is from Above first of all, and afterwards from below also, as the mind of man adapts the Divine Inflow to his own ideals and conceptions.

—“*First Principles of Esoterism.*” MARSLAND.

### GOD

1. There is but One God, and He is the Supreme All!
2. In Him we live, and move, and have our Being.
3. The Blessed Lord said: I am the source of the forthgoing of the whole Universe, and likewise the place of its dissolving.
4. I am the radiance in moon and sun, the Word of Power in all the Vedas, sound in ether and virility in men. The pure fragrance of earths am I; the life of all beings am I, and the austerity in ascetics.
5. And whatsoever is the seed of all beings, that am I; nor is there aught, moving or unmoving, that may exist bereft of me. There is no end of my Divine powers.
6. Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of my splendor.
7. God is Great. God is Good. God is All.

## THE COMING AGE

These things shall be ; a loftier race  
Than e'er the world hath known shall rise,  
With flame of freedom in their souls,  
And light of science in their eyes.

Nation with nation, land with land,  
Unarmed shall live as comrades free ;  
In every heart and brain shall throb  
The pulse of one fraternity.

New arts shall bloom of loftier mould,  
And mightier music thrill the skies,  
And every life shall be a song  
When all the earth is paradise.

There shall be no more sin, no shame,  
Though pain and passion may not die ;  
For man shall be at one with God  
In bonds of firm necessity.

—*John Addington Symonds.*

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909; at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





**BULLETIN**  
OF THE  
**ORIENTAL ESOTERIC SOCIETY**  
1443 Q Street N. W., Washington, D. C.

---

---

Vol. XI

Friday, January 22, 1915

No. 2

---

---

**CONTENTS**

HEIGHTS AND DEPTHS, by the Editor . . . . . p. 3  
The Great Silences, from "The Pilgrim Teacher" . . . . . 3  
Serenity, by C. V. Kiefer . . . . . 5  
"Each Day," poem by C. W. Hendricks, from "The  
Front Rank" . . . . . 7  
Esoterism in Business: "Work," by E. L. Coolidge . . . . . 5  
MEDITATION and Comments, by the Editor . . . . . 8  
Esoterism in the Magazines . . . . . 7  
Advantages of Membership in the O. E. S. . . . . 2  
Bound Copies of the Bulletin . . . . . 2  
Book Notices . . . . . 6

---

The Bulletin is edited by Agnes E. Marsland and is published weekly by the Oriental Esoteric Society at 1443 Q St., N. W., Washington, D. C.  
(Except 5 weeks in August and September and 3 weeks in December and January)

---

Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single Copv. 10c

---

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ; 6 mos. (75c.)

## ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the universal brotherhood of man, 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.

There are two degrees of Membership. These are:

1. *Corresponding Student Members* who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in the BULLETIN as space permits, or by correspondence.

Corresponding Student Members are in close personal touch with the Officers of the Society. They receive in addition to the courses of instruction suited to their individual needs, letters of personal advice from Officers and Members of the Society on their life issues. This degree is recommended to students who are learning how to acquire some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

2. *Active Membership* in the O. E. S. is for more advanced students than those in the Corresponding degree.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

---

## BOUND COPIES OF THE BULLETIN

We can supply a few bound volumes of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913 and 1914. The number is limited and when exhausted will not be renewed.

Those, therefore, who wish to have the years' Bulletins assembled together for conducting study classes, or for reference, should let us know. Each article contains the material necessary for an evening's lesson.

A complete set of these volumes is invaluable to those of our Members and friends desiring to keep in their Libraries a record of the history of our Society.

They are attractively bound in blue and gold and can be supplied for \$2.00 per volume.

The set of any seven volumes, \$10.00.



## HEIGHTS AND DEPTHS

There must always be secret things so long as men are not full-grown. While the race is still advancing, there will always be inequalities of intellectual acquirement and of spiritual growth; and every such inequality involves a "secret." For example, two dear friends may be most congenial and closely united, but however much they may wish to share every confidence, there will always be some subtler shades of meaning that each understands in his own way, there will be some lines of thought along which the one knows that the other cannot follow him, there will be some ideals that one has but the other does not share, though he would. No two souls are alike, and the differences constitute the secrets of each one—the heights of their natures which are theirs alone, the depths into which no other soul can follow them. The real word "secret" is synonymous with "sacred," and this is the sense in which it is used in esoterism.

Esoterism is, above all things, secret. It appeals to the deeps and the heights whence the soul cries out to the "Father who seeth in secret." Every heart has a sacred place which is open to God alone. This is the place of the Silence in his own soul, and from it will issue both sacrifice and willing service; for it is at once the dwelling of the disciple and of the Most High. All service to be truly acceptable must be both secret and sacrificial, just as sacrifice must be in secret, and as silence must bind all three in one whole.

S stands for Esoterism; it also symbolizes the three duties of the disciple: Sacrifice, Silence and Service.

AGNES E. MARSLAND.

---

## THE GREAT SILENCES

No doubt we all need to be reminded again and again that the most potent forces are those which operate mysteriously and silently. Beneath the boisterous activity of a fourteen-year-old boy there lies the wondrous process by which energy is continually stored up, released and discharged—a process which is going on beyond the reach of the senses and which baffles too close analysis. Next June one may see the leaves and flowers bursting forth, almost in a single day, and the sunlit air will be filled with the song of birds. Nevertheless, the place where the miracle is really wrought will be a silent workshop, in which the mind and will of

the Eternal are coming to expression. Moreover, during the months when frost and drifting snow are holding the earth captive, His energy is at work in silent ways to prepare for the flowering of the springtime and the fruitage of the autumn.

The soul has its seasons. Lent, another name for Spring, brings its appropriate suggestion of silence and meditation. When the strain of winter has depleted the physical and mental energies of men, and just before the turn of the year when the dull earth shall once more spread its mantle of green, it seems natural and fitting that men should turn aside from absorbing gaiety and engrossing engagements and renew the powers of the spirit through more frequent and constant worship, a period when by common consent the people shall abate for a time the pressure and give every man a chance to think and to pray at leisure.

There are seasons, or cycles, in the development of the soul. At six years, at eight or nine, at about twelve or thirteen, at fifteen or sixteen, and again at eighteen and twenty-one, are crises. They bear a certain relation to the physical changes, and mark the close of one chapter of life history and the opening of another. They are like those moments when a chemical solution approaches saturation—a quick jar will cause precipitation. Teachers and parents and leaders need to be ready for these crises. They cannot be hurried nor delayed, for they are obedient to the silent forces of God. But the teacher may be on hand and, if watchful, help the young life past the danger point. At such moments life habits are determined, and life loyalties, and choices.

One may trace the succession of seasons in the life of a people. How striking is this in the history of the Hebrews as they came up from tribal barbarism, through the intervening stages of pastoral wandering, agricultural pioneering, city building, and commerce, and finally emerged—a people without a country, scattered and broken but still tenacious of their religious ideals. America is just now experiencing the uncomfortable pangs of adolescence. Overgrown, self-conscious, awkward and obtrusive, we must somehow live through this painful period together. The silent forces are bearing us all onward toward crises in our national life which cannot be altogether forecasted or avoided. But they may be strongly met and safely passed. It is uneven and unsymmetrical development which makes a crisis dangerous for the individual or the nation. Too much material bulk, too little strength of will, too fickle and fitful play of passion or emotion—these destroy the balance and lead to disaster. Religion, that great, invisible, silent power which gathers up the hope and faith and devotion of an uncounted multitude and brings them to expression in manifold forms of recognized and unnamed service, must touch the heart of this people, warm its sympathies, clarify its vision and make firm its purpose.

—From "*The Pilgrim Teacher.*"

## SERENITY

The knowledge that enables a man to know that all that happens is or can be made to be for the best is obtained through experience. All life's experiences are indeed but tests and the triumph over pain and evil is the gauge which measures one's strength in any of the virtues called for in the test.

Desire stirs our latent energies and when wisely directed and controlled by a strong will enables us to master our circumstances. Desire attracts to itself things similar to the nature of the thing desired. Therefore, it must necessarily follow that good desires attract good things, evil desires, evil things.

Man's will is developed in two ways, by expression and by repression. So far as we have the liberty to act, all that is good and uplifting should be expressed and all that is evil should be repressed. The repression of evil desires is best obtained by directing the forces generated by these evil desires to actions of a creative and constructive use.

Pain and evil are usually the result of ignorance and of past conditions and must be surmounted before the next step can be taken along the upward path. The pain and evil to which we are subjected give the necessary opportunities for attaining a higher perfection than would be possible without it. Evil, therefore, is included in the good since it can be made to minister to our spiritual growth.

To be free from misery and all human evils and troubles of all kinds we must live in the consciousness of the ever present Eternal Now. The troubles of the past, the imaginary ones of the future and the inharmonious conditions which surround us are but illusions and fade away when brought to the light of true Reason. There is always to be found an inner peace which is one with the Eternal Life and undisturbed by any outer conditions.

He who sees all life as One, a manifestation of the Divine Intelligence, is ever serene and at Peace.

C. V. KIEFER.

---

## WORK

Work, at its best, is the spirit finding expression in creating. It is a constructive effort made with pleasure and interest. It is the overflow of a healthy body, mind and spirit. It is a necessity to a complete life.

Within the seed lie all the possibilities of the future plant. Wrapped up in it is all that will come from it. Before life is visible its future is already determined, but unseen is the subtle intelligence which guides and directs its growth.

Our universe, like the seed, from the beginning held within itself its future. Now it is expanding in marvelous evolution and every-

where is the guiding, directing, Divine intelligence working out the Great Destiny.

All work should be in accord with that growth which we call evolution. Every effort should further the Divine Plan. All labor which is not a help to progress has within itself its own ultimate nullification.

All true work is a service to the One and even the smallest duties may be performed as for the Highest. In its best form work and worship blend and the spirit in love and adoration offers such service as it is able to render.

Work acquaints us with the Divine. In all things lie the wonders of an intelligent creation. In everyday life we catch glimpses of the marvels of the spirit. With work the worker grows and learns to see and think.

Harmony with the Divine Ideal is an industrial necessity. Our commercial life cannot separate itself from the destiny of the race. It must move as all move toward that goal which is not yet seen but is felt to be of unthinkable magnificence.

Industrial life is taking its part in creating the new, universal man and is more and more coming to express itself, not as a means solely for private profit, but also as a medium for public good and the common welfare. We realize that labor wholly for gain stunts the man and that recognition of the value of fellowship, and the appreciation of this comradeship by service to those with whom we labor, not only helps them but also gives to life that quality which is of inestimable value.

Each has his place in the Divine Economy and each has a work to do which is a part of the great Divine Work. However little your work may seem it is necessary. No one can take your place and perform your service. Some day you will find your special work and with it will come contentment; thus the joy of living will increase.

The road to your work lies in doing the helpful, constructive work which lies nearest and doing it well. You can start from where you are and the road of service will lead you to all that is worth having and being.

E. L. COOLIDGE.

Dec. 12, 1914.

---

## BOOK NOTICES

The following books have been received and will be reviewed later:

"Gleams of Light," by <i>Florence Satterlee Leeds</i> .....	\$ .25
"Daybreak," by <i>Elizabeth W. F. Jackson</i> .....	.80
"The Fifth Force," by <i>Dr. A. W. Lair, D. P. D. O. M. E.</i> ....	.50
"The Restored New Testament," by <i>James M. Pryse</i> .....	4.00

## EACH DAY

Each day I school myself to feel  
That what I have and where I chance to be  
Is, for my present growth and future weal,  
The best for me.

Each day I seek for higher, better paths  
Than feet of mine have ever trod—  
Paths nearer to my brother man,  
And closer God.

Each day I try to touch some burdened life  
And by that touch to make it strong,  
To add a little to the world's great good  
And weaken wrong.

Each day—which means each moment mine—  
I turn to heavy tasks, or tasks made light,  
And glory in the power that comes to him  
Who works with might.

—G. W. HENDRICKS, from "*The Front Rank.*"

---

## ESOTERISM IN THE MAGAZINES

"Give Us This Day Our Daily Work" is the interesting title of an article which appeared in the *Sunset Magazine* of last November. In it the author, Mr. Thomas Dreier, quotes Mr. Will Levington Comfort, who says, "Give a man his work and you may watch at your leisure the clean up of his morals and manners. Those who are best loved by the angels receive not thrones, but a task."

The main purpose of the article, however, is to show the remarkable work being done by the present Governor of Arizona along the line of prison reform. His method has been a revolution of the old system and instead of punishing he educates the prisoners and thus makes of them better men and therefore better citizens. High ideals are set before them and the honor system has replaced the old way in which striped clothing, balls and chains, silence rule, bread and water diet, etc., played so prominent a part. Remunerative work is also given the prisoners and time for study and play.

The Governor works along positive lines. Instead of telling the men of their wickedness he talks to them (to use his own words) "of the almighty all-right-ness that is inside them, clamoring for expression." Love and understanding is the key that unlocked to him the hearts of men hardened more often by the injustices from which they have suffered than from their own shortcomings.

## MEDITATION

Man becomes that upon which he meditates. If he meditates daily upon the perfect ideal of humanity, he will begin to grow toward that perfect ideal himself.

Our Society, knowing and recognizing the power of thought, started some four years ago a great wave of activity around the world by the publication of the little book "Noontide Meditations."

Every one of our Members, wherever he may be, is invited to meditate for a few moments at noon upon the text given for the day. Thus are all linked together by the bond of prayer.

For as the sun reaches his zenith at noon, at one meridian after another, so from one city to another the same thought thrills—our Brothers in India pass it to those in Persia; Egypt and St. Petersburg meditate at once, and from one to another of the capitals of Europe and the States of Africa the wave is wafted by way of Greenland and South America, ever stronger till it reaches our own shores. Here it is echoed at noon from city to city, and so on again to our brothers in the far-west, in the Philippines and in China. Not a moment does the Sun falter in his majestic path; even upon the trackless ocean sail the ships in which at "eight bells" our brother thinks of us and of God.

## NATURE

1. The Universe is the body of God.
2. Nothing affirms more strongly the existence of God than the works of His hands, for it is impossible to dwell upon the sublimity of the landscape or the immensity of the sea without arriving at the conclusion that God is present in His works.
3. Nature is without veil on the side of the good man, from whom she hides nothing; but she is veiled on the side of the wicked man, that he may not discover her hidden treasures.
4. The Divine Mysteries of Nature are incomprehensible to those to whom life and progress are matters of intellectual study only.
5. The material world is lighted only by reflection.
6. Help Nature and work with her, and Nature will regard thee as one of her creators and make obeisance.
7. Unsullied by the hand of Matter, she shows her treasures only to the eye of the Spirit, the eye which never closes, for which there is no veil in all her kingdoms.

---

Address all communications for Books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C. under Act of March 3, 1879.





Vol. XI

Friday, January 29, 1915

No. 3

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

LEARNING TO COMMAND, by the Editor . . . . .	pp. 3-5
Poem—"The Mystery of Nature." by Theodore Tilton . . . . .	8
MEDITATION and Comments, by the Editor . . . . .	7
For the Children . . . . .	6
Corresponding Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ; 6 mos. (75c.).

## CORRESPONDING MEMBERSHIP

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 much retracing of steps; you will be spared the risk 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.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.



## LEARNING TO COMMAND

In every walk of life, there are two opposites to be taken account of: father—son; employer—employee; capital—labor; workman—tool; creator—creature; the director—the directed; the one who plans—the one who executes.

And much of the strife in the world arises from the jealousy with which these opposites guard the dividing line between themselves; and from their determination to separate the interests of the individual from that of the mass, of capital from labor, of religion from science, of the religious life from the business activities.

Every man, who does not know the law, identifies himself with one of these opposites and rigidly excludes the other from his thought or consideration; the employer thinks for himself and decides to his own advantage without a care in the great majority of cases for the general well-being and upliftment of the employee, the general idea of the director (even in high official circles) being to work his tool to exhaustion without respite and then take another—and so forth ad infinitum. This is accounted good business.

The employee, on the other hand, knows that he is an employee and never expects to be anything else. He excludes from his mind all thought of the terrific weight of the responsibility that rests upon the one in command; he only looks at his own side of the proposition and he believes that while he is made to work laboriously his employer idles away his time.

Each grows daily farther from the other.

But the law says "*Extremes meet.*"

Thus the law is in direct conflict with the general thought of the world, and strife below, between man and his brother-man, is the result.

The laborer is discontented because he knows that he is a laborer and nothing more; he feels like a slave and he would like to be the master. Why should he not learn to command?

The mind of the master is burdened with directing the complicated machinery of the financial and commercial markets, so that sometimes he would fain live the simple life of the least of his servants. Why not? again we ask.

Let the laborer learn to be the master over some activity however small!

And let the master, wearied out with perplexities, relax into the simplicity of love for his fellow-laborer, interest in his welfare, plans for his advantage.

Our white race has arrived at that stage in its development

where one individual after another is awakening to the fact that the time of slavery is past, that he is no longer a beast of burden only, not alone a creature of routine, but that he has the power to react upon his surroundings and command them.

For the masses this is a recent discovery and many are still asleep; while even to those who recognize the power of thought and of will, the use of this power is so painful and difficult that they give way to inertia and despair of success.

This is especially true of those who work all day in obedience to orders and who have for years been filling subordinate positions of trust. Their work is laid out for them day by day without their being required to make any plan whatever as regards it; and by long disuse the power of their will becomes atrophied and resists all attempts to goad it into action.

These must rouse themselves or die! A man without the free use of his will is dead in proportion to this bondage. His body may walk the earth for years and pursue the usual routine; but all further growth or progress, either mentally or spiritually, is impossible.

Extremes must be made to meet. All a man's business life has been occupied learning to obey; he must force himself to learn the other side of life—how to command. The task is a hard one for him, because it is the opposite from what he has accustomed himself to do exclusively; but it is his only chance of life!

Many think that it is an easy thing to command—much easier than to obey. This is because they take a superficial view of the matter. Rightly and justly to command is one of the highest prerogatives and duties of man, and the greater, the nobler and the more evolved the man, the higher will be his perception of his responsibility as a co-worker (however humble) with God.

He who commands, knowing the law, has made himself one with him who obeys; both extremes meet in him. For though he functions for the moment as the one in command, he is at the same time obeying a superior law in himself; therefore he obeys and is obeyed at one and the same time, and this is the true test of a leader.

This man not only requires the exact obedience of those who work under his direction, but he enters into their difficulties, provides for their wants, aids them to strengthen their weaknesses, educates and instructs them in their duties, and, like the father with his child, he watches over their growth and rejoices in their progress.

In the business world, so high an ideal is seldom found, yet it is not unknown. A few great souls are teaching that this is in the long run "better business" than the short-sighted method alluded to above in the third paragraph of this writing.

And every man who would truly live must learn to command in this sense. If his business life obliges him to obey, then he must force his will into action in his home and in his leisure hours. He will find it hard, after a long and exhausting day's toil, to wring another ounce of work from his jaded system. But it is "do or die!"

This power of directing, of planning to carry out a purpose and working in cooperation with other men, is essentially human—the gift of God distinguishing Man from the lower creation. For Nature works on in ceaseless routine carrying out the plans already made. But man bears within him the germ of the Divine Will which it is his function to use in the world. He must plan and create so that the extremes, God and Matter, may meet in a perfected Universe.

The natural school in which we learn how rightly and justly to command is the home. In the home, the element of command is so balanced by the natural love of the parents for the children, that the whole family progresses rapidly under ideal conditions. When the law is understood and each member is required not only to obey the head of the family, but also to learn to command in his turn; if the mother has her sphere in which she may seek advice, but in which she has herself the authority; and if the children are, as soon as possible, permitted also to rule over some little nook or corner, however insignificant, then the whole family and each member of that family are living in line with the law, then the characters of all will become well rounded-out and as the children grow up and go out in the world they will be found to be natural leaders of men and benefactors of the human race.

But it is so much easier to drift and let somebody else do the planning. This is inertia, *tamas*, and he who yields to it is walking in the path of death. *Sattva*, *rajas* and *tamas* need to be blended and interpenetrated with each other so that wisdom rules over activity and activity rouses inertia, while inertia calms and balances the tendency to overdo.

The essential element in the power to command is not, as some suppose, a blustering demeanor or a loud voice; it is rather the possession, by the one who commands, of the qualities or the power or some other characteristics admired by the one who obeys. The brave and dashing young captain will be followed to the death by his men even on a forlorn hope, because in addition to his knowledge he embodies their ideals and appeals to their emotions.

He who would learn to command must develop within himself both of the opposites Love and Wisdom; he must first learn to execute the plans of other men, and then he will crown his life by planning and initiating still greater works for the execution of his generation.

## FOR THE CHILDREN

An effort goes forth with this issue of our BULLETIN to bring about united action between people and between organizations in work for the children.

Two different organizations, the Temple of the People, Halcyon, California, and our own Oriental Esoteric Society, have planned to publish simultaneously in their respective organs, *The Temple Artisan*, and the BULLETIN OF THE O. E. SOCIETY, a series of articles which shall be of interest to children and their parents.

Thus we have clasped hands, have interlaced hearts, and combined our energies on this point: the bestowal of Love upon the Children of Man.

Otherwise we are entirely distinct, individual and apart—in organization and in lines of service. While having each his own particular tone or melody to chant in the Great Symphony, we need the support of diversity and we are content to throw our bass tones against the sweetness of the children's trebles, or to follow the intricacies of the fugue, each at his own pitch.

On this point, then, let us unite. We all love our children; let us love also the children of others, without regard to the barriers of sect or creed, that through childhood warfares may cease and disputes may be forgotten; so that when the King, the Conqueror, the Lord of Light Himself, shall come to reign in righteousness and truth He may be greeted with the sensitive touch, the beaming smile, the gentle word, the strong embrace of the Little Ones.

You who read! Do you wish to join this work for the children? Then give your hand in loving support to whatsoever Child of the Master may pass your way. Fall into sympathetic step with Truth wherever found, in your own particular field of service or not.

You who are organized in work for the world, you are already with us, for we are also working as you are with similar aims and purposes. Whatever your name and creed *we*, at least, *are with you* if you are contributing to the upliftment of the world in any field whatsoever. Call upon us for co-operative service and you will see how ready our response.

Will you not let the children steal their way into your hearts, and, trampling down the barriers of sect and creed that have arisen there, help them to raise the Banner of Brotherhood?

If you are interested—if you would further this inspiration, write to either of the above organizations and send your name to the Syndicate of those who will unitedly and simultaneously proclaim aloud their Brotherhood with each other and their love of the Children.

The articles will be submitted to every Member for suggestion and addition before publication.

## MEDITATION

As the first distinctive virtue to be developed on the Path of Discipleship is Discrimination, it is appropriate that this virtue should be considered in seven of its aspects during one of the early weeks of the year, by those who join with us in noontide meditation during the week beginning Sunday, January 17.

The characteristic to be considered is usually defined as Discrimination "between the real and the unreal."

Discrimination is not merely that insight into relative values which guides a man in making his first choice between the things of the spirit and the things of the flesh. Discrimination is the most comprehensive of all qualifications, as it is the most essential prerequisite for entrance upon the Path. Upon all details of life—those having to do with every-day affairs, as well as those, more restrictedly speaking, concerned with devotional aspirations—Discrimination is brought to bear by the earnest aspirant. He realizes that nothing is so trivial, nothing so insignificant, that it does not, in some measure, either quicken or retard spiritual evolution.

At every step on the Path, Discrimination must be exercised in choice between the right and the wrong, the important and the unimportant, the useful and the useless, the true and the false, the selfish and the unselfish, between the intuitions of the Soul and the impulses of the lower man.

### DISCRIMINATION

1. When we begin to practice the power of discrimination, we shall know we are approaching the truth by the vanishing of all doubts and dissatisfactions.
2. The milk of wisdom and of life is presented to the good and the bad equally, but the ignorant cannot see it.
3. Thou shalt separate the earth from the fire, the ethereal from the gross, gently but with great industry.
4. What are we living for? To adhere to the business standards and serve the personal interests, or to live in the realm of individuality, and subordinate the love of gain to the higher self?
5. Learn to discern the real from the false, the ever-fleeting from the everlasting.
6. He who is full of discrimination, who sees one equal Self in friends and foes as well as in himself, can no more feel angry with any one than with a part of himself.
7. When we know that all knowledge is within ourselves and that we alone can help ourselves, and none other, we have acquired discrimination.

## THE MYSTERY OF NATURE

The works of God are fair for naught  
Unless our eyes in seeing  
See hidden in the thing the thought  
That animates its being.  
The outward form is not the whole,  
But every part is moulded  
To image forth an inward soul  
That dimly is unfolded.

The shadow pictured in the lake  
By every tree that trembles  
Is cast for more than just the sake  
Of that which it resembles.  
The stars are lighted in the skies  
Not merely for their shining,  
But like the looks of loving eyes  
Have meanings worth divining.

Whoever yearns to see aright  
Because his heart is tender  
Shall catch a glimpse of heavenly light  
In every earthly splendor.  
So since the Universe began,  
And till it shall be ended,  
The Soul of Nature, Soul of Man,  
The Soul of God are blended.

—*Theodore Tilton.*

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Phil 54.3

Vol. XI

Friday, February 5, 1915

No. 4

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

THE SEVEN-STRINGED LUTE, by the Editor . . . . .	p. 3
Service (Reprint) . . . . .	6
MEDITATION: "The Purpose of Life" . . . . .	7
Poem: "Let Something Good be Said." by James Whitcomb Riley . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## BOOKS FOR LOAN AND SALE

All's Right With the World, <i>Chas. B. Newcomb</i> .....	1.50
A volume of earnest, thoughtful essays.	
Helps to Right Living, <i>Katherine H. Newcomb</i>	1.25
"Brings a certain peace and tranquility."	
Reaching Upward and Outward, <i>Amos Wells</i> ..	.50
Inspiring words of advice to young men and women.	
The Glory of the Commonplace, <i>J. R. Miller</i> ...	1.00
Apt and striking illustrations collected by Dr. Miller from every-day life.	
Spiritual Housekeeping, <i>Annie Rix Militz</i> .....	.50
The Quest of the Best, <i>Wm. Dewitt Hyde</i> .....	1.00
Will be found indispensable in training of boys.	
Kipling, Day by Day (leather), <i>Alice Bryant</i> ..	1.00
Steps Along the Path, <i>Katherine H. Newcomb</i> .	1.50
Those willing to take the steps suggested will find something vital and worth while in every day.	
Studies from an Eastern Home, <i>Sister Nivedita</i> .....	1.20
Universal Evolution, <i>M. Kendrick Fitch</i> .....	1.50
A satisfactory and comprehensive treatment of the principle of evolution in its widest meaning.	
The Symphony of Life, <i>Henry Wood</i> .....	1.25
"A profound, progressive and scientific work."	
The Heart of New Thought, <i>Ella Wheeler Wilcox</i> .....	1.00
Sema Kanda, A Mystical Romance, <i>Coulson Turnbull</i> .....	1.00
True Manhood, <i>Gibbons</i> .....	1.00
Upward and Onward Series (limp nat. calf).	
Rubaiyat, <i>Omar Khayyam</i> .....	1.00
The well-known Classic; limp leather; fancy box; attractive paper cover, .25.	
Upward and Onward Series (limp leather; fancy boxes) .....	1.00
The Religion of Cheerfulness, <i>Sara A. Hubbard</i> .	
My Little Book of Life, <i>Muriel Strode</i> .	
The Book of My Heart, <i>Alice Melaine Weil</i> .	
Optimism, A Real Remedy, <i>Fletcher</i> .	
A Search After Ultimate Truth, <i>Aaron Martin Crane</i> .....	1.50
A critic of high rank declared it not a search for truth, but its discovery.	
The Faith of Ancient Egypt, <i>Sydney P. Corwyn</i> (illustrated) .....	1.00
Teachings from the Arcane Science. <i>Edward C. Farnsworth</i> .....	1.15



## The Seven-Stringed Lute

Tradition declares that on the dead body of Hermes, at Hebron, was found by an Isarim, an Initiate, the tablet known as the Smaragdine. It contains in a few short sentences the essence of the Hermetic wisdom.

And if we had received no other key to the Divine Mysteries, this alone would have suffered to put the sincere inquirer on the path towards his goal in the single statement:

“What is below is like that which is above,  
and what is above is similar to that which is below.”

If we would learn of God, we must see Him in the world below; then our vision will be cleared and we be able to catch faint glimpses of His beauty.

If we would understand the origin and destiny of Man, we must recognize in the lower manifestation a reflection of that higher divine nature which religion and tradition have taught us that he certainly possesses.

All the world, complex though it is, is one great Unity, the realization of one idea in the mind of its creator. And this Idea is good, true and beautiful in all its diversities; the apparent in-harmonies themselves even being overruled and thus caused to contribute to the greater perfection of the final ONE.

There are those among us who profess to believe that the world is a tentative effort put forth by a Being who knows but little more than ourselves! But these have never learned of the Emerald Tablet; they have not seen under a microscope the beauty in the wing of an insect, or felt the glow of admiration for some act of heroism; they have not found beauty, goodness or truth in their fellow-man or in themselves or they must perforce have known the perfections of the Infinite.

And the path of the disciple here below has its shining steps above, this limited and restricted life which he is obliged to live here on earth corresponding to the greater life which is the whole of his activities, past, present and future.

“As is the small, so is the great.”

Seven are the steps which Being takes in the Grand Accomplishment of its Whole Destiny. Seven are the degrees which the disciple is required to attain in his spiritual evolution. Seven are the attitudes which he must assume towards his wordly environment. Seven the inner forces to be cultivated and used. Seven the

outer forces which react upon him from the activities of his Father and Mother Earth. And there is a great unity in these Seven. They are indeed ONE.

On this seven-stringed lyre the ancient Sages have chanted the seven-fold pilgrimage, and their song resounds adown the ages. In the steep ascent which leads from the empyrean down to earth they tell us how the Monad, or free spirit, contracts and is weighed down first in the immense orb of Saturn, the ancestor of the gods, and prince of the Golden Age, then afterwards in the ethereal circle of his son Jupiter, the beneficent king of the Age of Silver, and lastly in the sphere whose symbol is the cruel and hateful Mars, brazen door of our iron prison of today. Then with a brighter strain they sing of the deliverance of the prisoner from our world of death and finitude and his ascent towards the Infinite. They picture him as the chaste and modest lotus blooming beneath the uncertain light of the increasing moon, expanding till it reaches the ocean of love where Venus is the queen. And yet again we see the ascending soul penetrating still further the profound mentality of the winged Mercury, to the Sun whose immense globe lights up the heights and fills all heaven with its glory.

The integral sense of this tradition having been lost to the ordinary student from a very distant age its meaning has been strangely misrepresented. For the *visible planets* have become confused with the pure symbolism of the *invisible planes*. Then, much later, a further perplexity was introduced in the addition of a fantastic numeration by which the heights of heaven and their center the Sun became the zero; the caduceus or figure 1 was attributed to Mercury, who represented formerly the soul's ascension through the sphere of fire; the being ascending through the sphere of air received the symbol of generation, the cross beneath the circle, the figure 2 or Venus; the ascension through water was represented by the moon, which being only a satellite lost its numerical figure; the earth, the abode of the being in physical stability was no longer considered as a planet. The descent of the soul through water, air and fire, though the fiery realms as described above, received the figures 3, 4 and 5 as may be seen by comparing the form of these figures and the symbols as we now have them.

The sphere of fire forms the normal limit of human consciousness; thus it will be seen that in one complete cycle the soul makes seven stages: through the realms of fire, air and water descending to earth, and through water, air and fire in its ascension towards the Sun.

There are, then, at the foundation of the Cosmos, seven essential principles, its fundamental principles as it were; and these serve as a canvas upon which all the details of the great manifestation are to be interwoven.

In the Christian Religion we have the 7 gifts of the Holy Spirit; the 7 Sacraments; the 7 cardinal virtues; the 7 unpardonable sins; 7 victims offered in sacrifice; clean beasts were admitted into the ark by sevens; 7 days of the week; 7 Wise Men of Greece; 7 Wonders of the World; 7 Worlds; 7 Human Principles; 7 Castes; 7 days' stages of the Moon; 7 Characters of Wisdom, James iii. 17; 7 Churches of Asia; 7 Angels with Trumpets; 7 Candlesticks of the Holy Places; 7 Seals; 7 Trumpets; 7 Kings; 7 Vials of Wrath in the Apocalypse. Rome was built upon Seven Hills. Seven is the token of Union between God and Man; for God is Triune, and Man is Quarternary.

Each of these Seven Rays or Colors or Grand Streams of Force has its own particular qualities, and it has its own place in the Creation of Worlds or of the smallest atom. Without the touch of all of these several characteristics—without the informing life of each of the Seven Logoi—not any one of the ideas that we conceive could be brought forward into manifestation.

The Septenary is the sacred number in all the teachings of Tradition. It is composed of two triangles—the one the threefold aspect of Spontaneity, and the other the threefold aspect of Inertia—interlaced, and summed up in a central point which brings all to a Unity.

St. John explains this double triangle in the following words: "There are three who bear witness in heaven—the Father, the Word, and the Holy Spirit; and there are three which give testimony on earth—the spirit, the water, and the blood." The blood corresponds by opposition with the Father, in the phraseology of the alchemical philosophers; azothic or mercurial water with the Word or Logos, and the Ether with the Holy Spirit.

Again, Faith—that aspiration towards the infinite, that noble self-reliance that is sustained by confidence in all virtues, which may nevertheless in weak natures degenerate into pride—was represented by the Sun; Hope by the Moon; Charity and Love by Venus; Strength and Wrath by Mars; Prudence by Mercury; Temperance by Saturn; and finally Justice by Jupiter.

Tradition teaches throughout its pages the importance of the combination of the triad and the tetrad, as representing the synthesis of the activities of the Universe. The ancients believed that the world was governed by seven secondary causes, which are the universal forces that Moses designates by the term "Elohim," generally translated by "The Lord."

The Hebrews called them the seven great Archangels, giving them the names of Michael, Gabriel, Raphael, Anael, Samael, Zadkiel, and Oriphiel. The Christian Gnostics named the four last Uriel, Barachiel, Sealtiel, and Jehudiel.

## SERVICE

From the cradle to the grave, the human life must be devoted to service, or it must be scattered like sand along the waste, barren, worthless, shifting with every breeze, moving, always moving its restless bulk without aim or intent—without purpose or usefulness.

The mother in the pain of travail renders her noblest service to God and Humanity by giving the world a new being, and a new life. But the service does not end in travail. It must continue over the cradle and into childhood, and youth, and even on into maturity. The mother must serve the child, to teach it and direct it on that higher, nobler path. And the father must serve the child to aid the mother in teaching and directing it; the father must provide the necessities and comforts of life, and open the doors of opportunity for its enlightenment and progress.

And the child must render its service of obedience, and effort, and docility. It must pay for its education, its knowledge, its opportunity and its surroundings in gratitude, and in love, and in affection, and in the comfort that a worthy child can render to devoted parents, in the thousand and one ways that a child can serve its mother and its father, and its community, and its country, and its race, and its world.

And thus, from the cradle to the grave, "he profits most who serves best." And all of us must serve. There is a cod-fish aristocracy that loathes and hates the word "service," and says in its supercilious fatuity that it does not and will not serve anything or anybody. But just the same, this cod-fish aristocrat, no matter who he is or where he lives, must render service. If the service is denied and given under the lash of the hard taskmasters of Conscience, of Effort, of Nature, of Surroundings, or of Duty, then it will be an unhappy service, and will bring no comfort, no pleasure, no honor, no distinction.

But to those who seek to serve? Ah, there's the sweetness of life! The mother bending over the cradle, with that mother's care, and love and tenderness, and her sweet solicitude to serve the infant for its comfort and its good! There is no such sweetness in life as these tender services bring to her heart!

We cannot live in a community, or in the country, or in the world, anywhere, without owing a duty of service to our fellows. If we would have pleasure, or happiness, or contentment, or satisfaction, we must render service to our family, our friends, our fellows all about us.

To those who render their service in life gladly, happily, and with the aim always uppermost "to do the greatest good to the greatest number," there are always flowers along the way, there is always sunshine and babbling brooks, and green trees and sweet birds—and hearts' desire.

## MEDITATION

There is nothing more important to the Esoteric Disciple than to have a purpose in life, and to know that he has it. Even plants and animals have such a purpose, though with them it is but an instinct. It is given to man to have a conscious purpose. What his purpose is today depends on how far he is awake, and also upon the diligence with which he pursued his purpose of yesterday. The moment one becomes aware of the Good Purposes of Life, all his faculties and all his healthy impulses toward activity express themselves in the direction of the realization of that Purpose. He is no longer a creature of circumstances, at the mercy of every external event, but has begun to be a man of will.

All the lesser purposes unite themselves and find their place in the One Great Purpose—all life tends toward a consummate Divine End, a perfect Unity. As the stone is embodied in the completed structure, as the cell is a vital part of the body, so the individual act is part of the whole career, the individual life a part of the life of the race, and the whole Universe an expression of God. All Life has Purpose—and the highest of all purposes is to Know and Love God.

### THE PURPOSE OF LIFE

1. The purpose of life is progress, not pleasure.
2. The Esoteric Life is not the same for any two persons, for it consists in evolving the particular virtue of each one and thus awakening the individual soul.
3. The object of all existence is to know and love God.
4. If man is the son of the Great All-Father, his whole energy should be bent upon keeping clear and open the channel of communication between himself and his Father.
5. Not enjoyment and not sorrow  
Is our destined end or way ;  
But to act that each tomorrow  
Find us farther than today.
6. The height which was before us last year is today behind our back, and another height with still more glorious promise is ahead of us—and this is life.
7. The ultimate goal of man's evolution is Divinity.

## Let Something Good Be Said

When over the fair fame of friend or foe  
The shadow of disgrace shall fall, instead  
Of words of blame, or proof of thus and so,  
Let something good be said.

Forget not that no fellow-being yet  
May fall so low but love may lift his head;  
Even the cheek of shame with tears is wet  
If something good be said.

No generous heart may vainly turn aside  
In ways of sympathy, no soul so dead  
But may awaken strong and glorified,  
If something good be said.

And so I charge ye, by the thorny crown,  
And by the cross on which the Saviour bled,  
And by your own souls' hope of fair renown,  
Let something good be said!

—JAMES WHITCOMB RILEY, in the *Reader*.

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





A  
Phil 54.3

Vol. XI

Friday, February 12, 1915

No. 5

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

SOME PRACTICAL QUESTIONS, by the Editor . . . . .	p. 3
The Training of our Boys and Girls, "Efficiency," in Hardware Age . . . . .	6
MEDITATION and Comments, "Reincarnation," by the Editor . . . . .	7
Notices . . . . .	2
Wise Sayings of Epictetus . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

---

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

---

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## COURSE IN ASTROLOGY

As many of our readers are asking for instructions regarding the study of Astrology, we wish to announce that we have prepared a short *Correspondence Course* of five lessons, the cost of which will be \$5.00. These lessons are as simple as the work can be made, although, on account of the low price, they are necessarily limited. They will include, however, all that a beginner need know in order to

Cast a Horoscope—to judge it—to make the Progressed Horoscope—and a working basis of the rules of Horary Astrology.

They will give the student a true foundation for its more serious study later on; at the same time he will very soon learn to make his own map of the heavens as well as those of his friends or children, while clear and definite rules will aid his inner sense to read their message and meaning.

From the esoteric side we recommend to our readers the study of Astrology as a further means of enlightenment on the knowledge of *Self* and the better understanding of those who touch the life through the effects of past or present Karmic conditions. In this science *Temperament* and *Character* are so truthfully portrayed and the law of Cause and Effect so plainly demonstrated, that a more tolerant attitude towards one's environment, as well as a larger charity for the erring brother, must eventually follow from this fascinating study of the stars, whose subtle influence shapes man's destiny through the development of his character.

ESTELLE MALOY MOSES.

---

## THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few weekly publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year (\$1.50 to countries requiring foreign postage).

---

## LIBRARY

All of our readers who desire to help forward the Work which is being done by the "Bulletin," and the O. E. Society, can add their mite by purchasing books through us.

Address all communications for books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C.



## Some Practical Questions

In the present day, just as two thousand years ago, the disciple who lives among his fellow-men in the business world is confronted by money problems. Apparently the rules of love and helpfulness laid down in the "Sermon on the Mount," the utterances of a "Mystic and Dreamer," would, if observed, lead to disaster and monetary loss. These laws are very beautiful, the business man says, but they are impractical and never intended for our western civilization.

1. "I have a friend," one of our brothers writes me; "in business he does things that are permissible and lawful, but that are reprehensible from the Esoteric standpoint. We are quite intimate, he knows very well my way of thinking and he strongly affirms to me that he hates to do wrong, but says it is his only alternative. He is handicapped by circumstances, he says, has a large family, old troubles and debts to settle, etc. . . . If he were to act rightly, he declares, he would go under in the business battle and then those dependent upon him, whom he loves, would be the ones to suffer the most. Thus he is compelled to do wrong, he claims, by circumstances."

In answer to this specious reasoning, I will ask another question: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

This friend of our brother is timorous and lacking in will power; he sees that there is a better way, yet he has not the strength of character to take the consequences of walking in it. "Deep down in his soul he is not absolutely sincere" or convinced of the wisdom of the step, for if he were he would have the courage of his convictions and nothing could prevent him from making the change.

He speaks the language of fear, makes negative statements, without argument or reason, and he naturally attracts to himself troubles, debts and uneasiness of all kinds.

A man's character is his most precious asset. Every one of his qualities should be carefully noted, the good sedulously cultivated, the weak and negative habits eliminated. Courage, will and honesty above the average are calculated to attract good business opportunities. He who has these qualities and shows them in his business will find his circumstances improve in every sense. Any so-called success founded on any other basis is built upon the sand and will fall at the least breath of wind.

2. "What is the proper thing to do in the following case: A person applied to me for help; he is in serious trouble; I have the

means to help him, but if I do so I shall be in a worse condition than he is himself. And besides I should be unable to help many other people that are more deserving and whose need of help when put together is equal to the help asked by the first person alone."

This problem involves one or two simple and very interesting rules of conduct.

Ruskin says: "Men help each other by their joy, not by their sorrow. They are not intended to slay themselves for each other, but to strengthen themselves for each other."

If any one asks help from us, we should always give; but *we* must decide what and how much it is right or possible to give. The general rule is that we should give of our abundance; that is to say, we should first see that our own necessities are provided for, lest we should become a burden on others after having disbursed in charitable works all our substance. Naturally, those who have persons dependent upon them should consider this obligation as more binding than the claims of mere friends. Charity begins at home, the proverb says.

The attitude of mind that will lead a man to make a right judgment is found in the realization that money and worldly goods are not possessions but are lent to us as to stewards. We are bound to make the best possible use of them as of another man's wealth and we should put every dollar in the place where, in our best judgment, it will do the most good to the whole community.

And in this connection, there may come to the strong soul who is free from ties an inspiration to give to some Cause in which he is deeply interested his all, and himself with it. These are, however, exceptional cases, when faith will give freely and be enriched thereby, as was the Widow of Zarephath whom we read of in the Scriptures. She had but a handful of meal in the time of the famine, and she and her son were just about to eat thereof and die, when at the word of the Prophet she gladly gave him all and by this act of faith was marvellously sustained and fed as long as the famine lasted. Only the strong soul can thus give himself and all that he has for the good of the community without fear; but when he does, he will never want for any good thing.

3. "Is it right from an Esoteric standpoint to *actively* rebel against wicked abuse of power or authority when all the persuasive means and explanations have failed and passive submission would only produce greater abuse of power or authority toward ever increasing numbers of peoples?"

This question cannot be answered by "yes" or "no," for it involves the whole of the great teaching of non-resistance. Who shall say whether indeed "passive submission would only produce greater abuse of power?" The future is with God and we cannot foretell it with certainty. Putting aside, then, this proposition, we would advise the reading of the first part of the Bhagavad Gita or

Song of the Soul where the same doubt assailed the soul of Arjuna, and was answered by the Great Master, Krishna.

The constructive way to meet wickedness and abuse of any kind is to work oneself up into a position where we have power to remove the abuses. This may take some time, but it is worth while. Start a current of "good" meanwhile in every possible way that opens; this will be more likely to succeed than force. The one essential however is never to parley with the enemy, but always make our position on the side of right and justice perfectly clear. If we declare ourselves on every proper occasion for justice and truth, the way will be opened for us to work for these. In defense of our personality it would seem hardly worth our while to fight; but in defense of an ideal, or of something which we hold sacred, it may be necessary to take a firm stand; this should however always be done in the spirit of Love—love of the Good; even in the opposition which we make there should be no hatred.

4. "It rains on the just and on the unjust; we have examples of it every day: earthquakes, wars, disasters, etc., but it seems to be contrary to the automatic law of karma. Many just and wise men may be and are uselessly put through the very same and exact circumstances that they have mastered successfully before: loss of fortunes, of whole families, bodily harm," etc.

How do you know, my brother, the truth of the assertions which you here make? You bring grievous charges against the goodness and the justice of God—charges which in the very nature of things you cannot possibly support by proof.

Believe me, there is in all God's Universe no needless suffering, no useless purpose, no unnecessary repetition of a lesson once learned! How could there be, if God is Good?

The Law of Karma applies not alone to the individual but also to the family, the community, the nation, etc., and every one shares in the good and the evil deeds of his fellows. Your good actions reflect themselves upon me and mine upon you because we are one in Esoterism; your thoughts also affect the whole French nation of which, by birth, you form a part, and they also have their due influence in the nation and city where you live and work. These in turn have their effect upon you. Individually you are responsible for your own deeds; but you must also bear your share of the good and evil generated by every unit of which you form a part. This is multiplied by the great diversity of our successive reincarnations and thus the liabilities and the deserts of most of us are now so complicated and tangled that only the eye of the Great Lords of Karma can see clearly through their intricacies and apportion to each one his due reward.

After all, physical, bodily death is not final. It is but a recurring episode in our career, but the soul lives on, in even greater free-

dom when released. You may remember a definition of death, so-called, which I gave a few months back:

"For death is the expansion of every being to the extent of his possibilities and of the merit he has acquired, in the glorious spheres of spiritual being, and the consequent enjoyment of the bliss of each." "Bulletin," Vol. X, No. 34, "Spheres of Glory."

## THE TRAINING OF OUR BOYS AND GIRLS

No man or woman should be permitted to grow to manhood or womanhood without being able to do something intelligently that the world wants done, without being sufficiently skilled to earn a respectable living and enjoy the better and finer things of life.

This is a very simple proposition and to any of us who have an inquiring mind the idea occurs logically and naturally. It is so simple in fact, and so evident, that no one can possibly walk around the proposition or walk away from it.

The average money paid for unskilled labor is \$1.50 a day. This labor is unintelligent, untrained, misdirected and represents less than one-tenth of individual efficiency. It is the labor of those who have developed neither brain nor hand; of those who have never been trained, and who have never trained themselves to do anything intelligently that the world wants done. And just here we may say that no man can develop his hand without developing his brain.

The training of boys and girls, of young men and young women, is the most ignorantly handled of anything connected with our modern civilization, and this ignorance is responsible for the greater part of our poverty; for the suffering and sickness that usually come from poverty and is responsible in a very great degree for the unhappiness and the misery that exist throughout the human family.

As a nation we are supporting an army of men who do not work and who do not study, an army of professional idlers. And this is, without doubt, the greatest travesty in our modern civilization.

A half hour each day is enough time to devote to the routine of military training.

Instead of having an army of a few hundred thousand young men, we should have an army of ten million young men and each of these men should be trained and educated by the government to earn a living; to be useful to the government, while they are working for the government, and at the same time fit themselves to do skillfully and intelligently something the world wants done when they grow up to manhood.—"Hardware Age."

EFFICIENCY.

## MEDITATION

Does man's life begin at birth? Reincarnation says: "No, it does but continue what has always been. Aeons and aeons ago, there came forth from the Creator a Divine Germ; for long ages it has involved—descended into matter; now it is evolving, consciously learning from every experience, whether of pleasure or of pain, and is returning to pure spirit, bearing with it the treasures of its varied experiences.

The life of man did not begin, but it came forth from the source of all life. From the time the first vital undulation issued from Nirvana to the present, it continues its work; each wave manifesting as an individual soul. Infinite in number, these living undulations constitute all manifested life in all worlds. The personalities which we see masquerading in our world as human beings are, as it were, beads threaded on these life-waves, as the beads of a chaplet are upon their string. Each bead may differ in a marked way from its neighbor, but the string is always the same and serves to unite them all. Thus while the vital undulation remains the same, and the individual is ever the same individual, yet the personalities are numerous and varied enough to include all human experience. At one time rich, at another poor, in one life high in rank, in the next humble and obscure, now man, now woman, the individual soul passes through every possible experience and mounts step by step from the foot to the summit of the hill of life.

—"*First Principles of Esoterism*," MARSLAND.

## REINCARNATION

1. As a man casting off wornout garments taketh up new ones, so the dweller in the body casting off wornout bodies entereth into bodies that are new.
2. The life of man did not begin: it *came forth* from the Source of all life.
3. The Soul takes many forms; it is in turn mineral, vegetable, and animal, and all this is preparatory to the final inflow of the Intellectual and Spiritual Man.
4. Man has to pass through all worlds, and to live in each world until he understands that world.
5. One single thought or aspiration towards the good, one unselfish, pure desire in the whole life, assures the soul another opportunity.
6. Thy shadows live and vanish; that which is *in* thee shall live forever; that which is *in* thee knows, for it is knowledge; it is the man that was, that is, and that shall be, for whom the hour shall never strike.
7. Sages do not grieve for the living or the dead. Never did I not exist, nor you, nor these rulers of men. Nor will any of us hereafter cease to be.

## WISE SAYINGS OF EPICTETUS

Thou shalt never proclaim thyself a philosopher, nor speak much among the vulgar of the philosophic maxims; but do the things that follow from the maxims. For example, do not discourse at a feast upon how one ought to eat, but eat as one ought. For remember that even so Socrates everywhere banished ostentation, so that men used to come to him desiring that he would recommend them to teachers of philosophy and he brought them away and did so, so well did he bear to be overlooked.

And if among the vulgar, discourse should arise concerning some maxim of thy philosophy, do thou, for the most part, keep silence, for there is great risk that thou straightway vomit up what thou hast not digested. And when some one shall say to thee, Thou knowest naught, and it bites thee not, then know that thou hast begun the work.

And as sheep do not bring their food to the shepherds to show how much they have eaten, but digesting inwardly their provender, bear outwardly wool and milk, even so do not thou, for the most part, display the maxims before the vulgar, but rather the works which follow from them when digested.

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.**

**Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.**





4  
Phil 54.3

Vol. XI

Friday, February 19, 1915

No. 6

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

ESOTERISM AND SCIENCE, by the Editor . . . . .	p. 3
From South America . . . . .	2
Esoterism in Business: "Unity," E. L. Coolidge . . . . .	6
"Better Industrial Relations," The Automobile . . . . .	2
MEDITATION: "The Use of Suffering," Editor . . . . .	7
"The Thought of God," poem, Anon . . . . .	8
Book List . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## BETTER INDUSTRIAL RELATIONS

If anyone doubted the value of the movement toward better industrial relations between the employer and the employee, this doubt would have been removed by a visit to the exhibit of better industrial relations given by the Business Men's Group of the Society for Ethical Culture in New York City.

This type of uplift work is as different from that given under the title of charity as day from night. It is not only profitable to the worker but to an even greater extent to the employer of labor. Lesson after lesson could not fail to have been driven home in the mind of the visitor in studying the charts which presented the graphic arguments in favor of the study and adoption of a scheme in which the employer and employee are brought to work hand-in-hand.

Results, as plotted in curves showing increased profits on one hand and increased pay to the laborer on the other, were to be seen by the score. Owing to the introduction of a bonus system of payment, for instance, the wages of the workers in one factory were increased on an average of 15 per cent. and at the same time the output of the company and hence its proportional profits to the extent of 9 per cent. But this does not represent all the profit to the company. The psychological effect of a band of satisfied and contented laborers upholding the policy and good names of their employers far exceeds in value the 9 per cent. increase in production. "The Automobile." April, 1914.

---

## PUBLICATIONS OF SAN FRANCISCO VEDANTA SOCIETY

(1) "VOICE OF FREEDOM," an invaluable monthly magazine, by Swamis of India. It is an organ of all thoughts and culture of higher order, ancient and modern, for all practical purposes. \$1.50 a year.

(2) "THE GOSPEL OF SRI RAMAKRISHNA," the most marvelous book of the century. A sure guide to all men and women in their higher life. Paper, \$1.25; cloth, \$1.75; leather, \$4.00; postage, etc., 15 cents extra.

(3) "VEDANTA," 10c., postage, etc., 2c.

(4) "HEALTH," 15c., postage, etc., 2c.

(5) "ESSENTIAL DOCTRINES OF HINDUISM," 15c., postage, etc., 2c.

(6) "THE ORIGINAL PICTURE OF JESUS CHRIST," in Yoga posture, of various sizes. Prices ranging from 25c. to 75c., postage, etc., 15c. extra.

Address: *The Hindu Temple*, 2963 Webster Street, San Francisco, Cal.

---

## FROM SOUTH AMERICA

Did you read THE BULLETIN article entitled "When Swallows Were White"? If not, read it now—it contains so much of truth that is helpful and inspiring.

One of our South American members wrote us concerning it, saying in part:

"This is the History of all Great Souls that come from higher realms to help their younger brothers in the lower regions. Following the Law of Sacrifice, they must suffer to advance."



## Esoterism and Science

When we consider the field of Science, as regards method and research, we find first of all the series of the Positive Sciences. These deal with the objective *facts* as far as these can be observed by the aid of the five senses, and from these the ordinary scientist deduces *laws* in accordance with his observations.

Science, then, as the word is generally used in the world, investigates the phenomena of Nature and, by the use of logic, classifies these phenomena so as to arrive at their cause. This cause, however, is only very partial; it is only the cause immediately preceding the phenomenon—not the real or First Cause.

Having ascertained this partial law, science can go no further, apparently.

On the other hand there are the Metaphysical Sciences or the Philosophy of First Causes. These take an entirely opposite view; for instead of examining the outer phenomena, they look towards the inner properties, faculties and ideas of things, taking as their starting point—the Divine in Man. Assuming Unity of Principle and of Life, they argue that by a sufficiently profound study of the Spirit in Man, it should be possible to learn something of God. They also look in the activities of Man for the key to the mysteries of the Universe.

With this key in hand, they believe that they will be able to fathom all mysteries and unlock all Nature's secret doors. "As above, so below," and vice-versa, they say.

Between these two there is an abyss. Neither can, nor will, understand the other or meet on common ground.

The first have no use for any consideration that is not supported by what they know as "facts"—concrete, objective phenomena, that can be demonstrated to the senses.

The second look at the "invisible" as the *real*, and regard the visible as the world of effect.

But if their two fields of observation are opposed to each other, so also their methods are quite distinct. The first turn their attention outward into the field of matter, and physical causes. These are all that they recognize and their deductions have reference

to these secondary and very general causes. The others begin by the acknowledgment of a few very simple Universal Principles, and from these they descend to the particular. In short the first, the ordinary scientist, works from below upwards or from without inwards; the philosopher works from above downwards or from the center outwards.

Thus the followers of these two sources of knowledge have always been at variance, and down to the present day science refuses to allow the possibility of arriving at any sure conclusions by means of Intuition; while metaphysics and philosophy reproach science with its invincible opposition to the most deeply rooted instincts and the highest faculties of the human soul.

And yet, each of these two schools is as necessary to the other as shade is to light, as resistance is to power, as analysis is to synthesis. For it is impossible for science to found either induction or deduction upon anything but the fundamental laws of spirit; nor can philosophy neglect or set aside the testimony of the senses or the facts so carefully observed and analysed by science.

This consideration suggests the true relation between these two kinds of knowledge: they are complementary, and not incompatible with each other. And since the general tendency is always for one term to unite with its complementary term, it remains for us to find the intermediary third, through which this union may take place. For such union can always be brought about if an intermediary can be found uniting the qualities of both yet constituting a unity in itself. Thus, the complementary colors are all united in white, because it contains them all.

If, then, the seeker after Truth is drawn at the same time in two opposite directions, and yet cannot follow either one alone, there must be an intermediary science between these two, which shall reconcile and explain them both. For all Nature is in harmony and so finely graded that no such abyss as we have observed can possibly exist in reality. Especially is this true of the domain of spirit, which embraces all from the lowest to the highest and reaches into the infinite and transcendent harmony of the Cosmos.

This intermediary science, when found, should require a knowledge of such facts as can be arrived at by the use of our physical senses; but it will also note that many of such facts are inexplicable by any known physical means. It will therefore demand other and more subtle senses, analogous to the physical senses and to such psychic powers as instinct and intuition. The causes that will be discovered by the use of such senses will be of another order from those of official science because they will be drawn from a world of subtler matter and of finer vibration. They will, indeed, be approximating the causes discovered by the schools of philosophy and

metaphysics; thus they will be able to act as an intermediary between the two schools and to unite them in one harmonious whole.

Both schools will be seen to be represented in this new Science—the pure spirituality of philosophy with its metaphysical abstractions, and the material world of physical facts. But the first must descend from its immateriality and assume a more material garb; albeit of a subtle and transcendent substance.

In thus descending from the spiritual realm, it will make known to us the existence of Beings who are more universal than any with whom we are familiar, more ethereal, and more powerful, because they are nearer to the Source of natural forces. They are nevertheless individual, limited and personal.

We have here an entire new world corresponding with this intermediary science. At the same time, even in ourselves there must be a whole new range of possibilities to be evolved. Indeed it would seem as if this middle ground would be the largest and the most important field of growth at this present transitional stage of man's progress.

And this Science is, at once, physical and metaphysical; not only theoretical but practical; it gives us the power of knowing, not only by intuition but through the testimony of the physical senses, heightened and quickened by the transcendental senses, all that can be known of the world of Spirit by each one according to his development. It brings us in touch with those Beings and those things that are between us and God; it teaches us the intermediary Causes that are between us and the First Cause of all things, and binding us to each and all it becomes a true religion—a religious science, or a scientific religion.

This ideal science is not an ideal only; it exists, it is known, cultivated, and has been taught from the most ancient times under the name of ESOTERISM.

“The teachings of Esoterism are based, not upon dogma, but upon principle; they embody the eternal laws of God that govern nature and the soul of man. They are not the exclusive property of any group of persons whatever, but are open to the investigation of all. The secrets of nature have always been revealed to those who could receive them; in all ages of the world there have been wise men, philosophers, sages and Initiates, who have attained to many powers now hidden from us. If these laws remain unknown to the mass of men today it is because humanity is not living up to the required level. As men advance in toleration, self-control, in purity, love and knowledge, as they become less sectarian and more universal, they also will come to read in Nature's Book, and her secrets will unfold before them.”

“Esoterism not only believes in God, it *knows* Him; and there is a vast difference between belief and knowledge.”

# ESOTERISM IN BUSINESS

## UNITY

There is unity in all life. In the depths of humanity lies that spiritual consciousness which recognizes for all the same Creator. Together we say: "Our Father," and worship Him who is the God of every one.

In each is that celestial fire which betokens a common, divine heritage. This is the inner man and by him we perceive truth. Truth is not known only to a certain class, sect or race of men, but is recognized everywhere by the inner, spiritual man.

The outer man is a cloak for the inner one. By the outer man we divide him into races, classes and sex. By the inner man we recognize one brotherhood and grade him by his spiritual ascent.

By birthright we are divine sons and like prodigals we are returning to our Father. We are progressing toward The Perfect. We are evolving to better men though it does not yet appear wholly what we shall be. Behind the beast is the real man. Behind the outer appearance is the spirit.

Efficient evolution requires the universal recognition of the unity of humanity. It requires the ideal of common progress with none left behind. It needs the love and help of each on this journey toward the unlimitable and infinite goal.

Radiating out from each of us are ties, visible and invisible, uniting us to all humanity. **NO MAN CAN LIVE TO HIMSELF ALONE.** No man can separate himself and say that what he does is the business of none.

We are all members of one body. A common suffering brings the response of a sympathetic humanity. A great joy unites us. A common ideal causes all hearts to beat in unison.

Unity in business makes a strong organization. The ideal of an industrial concern appreciated and understood by its employees is a valuable factor. The man who recognizes the spiritual unity of all men is a desirable asset and will help to unify any organization. He is able to cooperate with others and appreciate their worth. He recognizes the dormant qualities that, brought out, make better and more useful men.

If we stop and think we shall see that beautiful vision of a unified humanity with a place for each in the plan of the whole; all cooperating in the developing of a humanity where progress is the watchword and the opportunities for each unlimited; where, regardless of numbers, no unity will be submerged and each will have the freedom to pursue the ends of his being.

Such a humanity is a necessity; and this vision, like beautiful music, sounds responsive chords in us all. This is the song celestial, the divine anthem of the ages.

E. L. COOLIDGE.

## MEDITATION

The purpose of life is progress, not pleasure.

He who believes that the chief object of life here and hereafter is happiness concentrates all his energies on the pursuit of some desire or aspiration which he expects will bring him pleasure. His concept of heaven is usually a state of blissful enjoyment for himself and his loved ones, with a selfish disregard for the tortures of others.

On the other hand, he who knows the law of Reincarnation thinks lightly of present pleasure or enjoyment, but is intent rather upon the preparation of a better future in another incarnation. To this end he suffers humbly and without complaint the buffetings of fortune, recognizing in these present untoward circumstances the working of the law. For him life holds no chance happenings. He knows that destiny demands that he develop along particular lines and that Karma provides him with the necessary experiences and places him in a certain family, nation, and race, according to the requirements of his awakening nature.

—“*First Principles of Esoterism*,” MARSLAND.

### THE USE OF SUFFERING

1. Those who will not learn from gentleness must learn from pain.
2. At most stages of our growth pain is our most effective teacher.
3. If man rightly understood the meaning of this life and its purposes, he would welcome many persons and experiences that he now puts away from him as unpleasant and wearisome.
4. Why grieve? Why strive and struggle? These do but hinder growth. Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet!
5. Learn to suffer cheerfully, gladly, knowing that every pang so borne loosens one bond that is holding down this poor humanity.
6. As soon as we learn patience and submission, as soon as we cease complaint and struggle, the situation rights itself.
7. Life itself has speech and is never silent. And its utterance is not, as you that are deaf may suppose, a cry; it is a song.

## The Thought of God

One thought I have, my ample creed,  
How deep it is and broad,  
And equal to my every need—  
It is the thought of God.

At night my gladness is my prayer ;  
I drop my daily load,  
And every care is pillowed there  
Upon the thought of God.

To this their sacred strength they owed  
The martyr's path who trod ;  
The fountain of their patience flowed  
From out their thought of God.

Be still the light upon my way,  
My pilgrim staff and rod,  
My rest by night, my strength by day,  
O blessed thought of God!

—*Anon.*

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Phil 54.3

Vol. XI

Friday, February 26, 1915

No. 8

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

ESOTERISM AND SCIENCE, by the Editor . . . . .	p. 3
Book Review, "The Restored New Testament," by James N. Wood . . . . .	6
MEDITATION and Comments, "Freedom," by the Editor . . . . .	7
The Extra Mile . . . . .	5
Lessons in Astrology . . . . .	2
Corresponding Healing Lessons . . . . .	2
"War," by Ruskin . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

## COURSE IN ASTROLOGY

As many of our readers are asking for instructions regarding the study of Astrology, we wish to announce that we have prepared a short *Correspondence Course* of five lessons, the cost of which will be \$5.00. These lessons are as simple as the work can be made, although, on account of the low price, they are necessarily limited. They will include, however, all that a beginner need know in order to

Cast a Horoscope—to judge it—to make the Progressed Horoscope—and a working basis of the rules of Horary Astrology.

They will give the student a true foundation for its more serious study later on; at the same time he will very soon learn to make his own map of the heavens as well as those of his friends or children, while clear and definite rules will aid his inner sense to read their message and meaning.

From the esoteric side we recommend to our readers the study of Astrology as a further means of enlightenment on the knowledge of *Self* and the better understanding of those who touch the life through the effects of past or present Karmic conditions. In this science *Temperament* and *Character* are so truthfully portrayed and the law of Cause and Effect so plainly demonstrated, that a more tolerant attitude towards one's environment, as well as a larger charity for the erring brother, must eventually follow from this fascinating study of the stars, whose subtle influence shapes man's destiny through the development of his character.

ESTELLE MALOY MOSES.

---

### CORRESPONDING HEALING LESSONS

This course of Five Lessons has been arranged somewhat as follows:

In the first lesson, a general view of the whole field of healing, in so far as it is necessary to be reviewed in this course; and one formula.

In the second lesson we shall begin to lay down the principles upon which the healing is done, and give some further general rules which cover all cases.

In the third and fourth lessons we take up each so-called disease separately and show the causes which lead to it; the correspondences between sudden frights and disease and the correlations between certain habits of thought and ill-health.

And in the fifth lesson we teach how to diagnose the conditions and give the specific directions for the removal of each of these so-called diseases.

All through these lessons we have to touch upon the imaging operation of the mind and explain how that operation can be used for the removal of sickness.



## Esoterism and Science

*(Continued from last week)*

There are two methods of approach to the study of the field of science: from the side of Official Science or from that of Metaphysics or Philosophy. Or perhaps approaches might be made from both sides at once.

*Official Science* has made, and is making, observations in the realm of the invisible and has assembled a considerable array of facts. But the difficulties it has to deal with are very great.

In the studies of the sciences, the natural forces with which we have to do are entirely independent of us; they act without us and even in spite of us. We can side-track them, or combine them; but we cannot modify them because they have to do with physical matter alone.

But in Occultism we are confronted with another problem; for the forces to be studied are of a more subtle kind and act upon a subtler matter, which is also of a different kind from our own. And the presence of this matter in ourselves is necessary both to the observation of the phenomenon, and to its production.

Thus we have to make observations of a special kind, in a field of whose conditions we are ignorant, yet which we must obey—conditions that we can only learn by experience. In other words the investigations are mostly psychic, and are liable to all sorts of illusions.

Notwithstanding all these difficulties, much advance has been made from this side, and observations have been taken concerning the psychic phenomena in human nature; but all phenomena that result from the employment of the Will and its action on matter, especially when the matter is subtler than the physical, are ignored by Official Science.

There are even many who contend that so-called Esoterism is but the subjective and illusory result of organic troubles and of nervous disease.

Yet there are a considerable number of facts that cannot be classed under any such head, such as: the exteriorisation of sensibility; the movement of bodies at a distance; loss of weight; disintegration of matter, etc., as in the case of apports, etc. . . . The works of De Rochas, of Crookes, of Maxwell, and of many others, contain so much certified material in support of these that they ought not and cannot be neglected.

Official Science has still no recognition or place to give to these.

on the left is characterized by the element of Initiative, and the one on the right by that of execution.

Let us make a study of this figure in its most universal application. The vertical line of the cross is the first manifestation of the Absolute, viewed in its two-fold aspect, Spontaneity and Inertia. These are seen at either extremity of the vertical arm, opposing each other, yet tending to approach each other. The first, Spontaneity, in stooping towards the second, gives birth to the Divine World; while the second, reaching upwards after Spirituality, produces the physical or material world.

And the union of these two sets of activities gives rise to a whole new world of limited spontaneity, an intermediary world, which is psychic—that is to say, it is capable of perceiving the movements of both worlds and responding to them by means of emotions more or less conscious. It can also react upon them. The two poles of these relative activities, as explained above, are two worlds, the one initiative and the other executive—worlds that are destined to live and to grow, the one within the other and by the other.

The teachings of Esoterism with regard to the Divinity are at the same time very original and very important. They may be best explained by the use of the diagram above.

Two opposite principles are seen to be acting and cooperating for the realization of the sublime harmony of universal life: the principle of Unity (Spontaneity), and that of Multiplicity (Inertia). The first, pushed to the extreme, would show us a being, formless, in absolute repose, in the absolute Nothing; there would be no Consciousness of the without, no outer life, no intelligence, no love.

The opposite Principle however intervenes; Multiplicity also becomes active, and by dualistic opposition gives birth to Consciousness.

If, on the other hand, this second Principle were pushed to its ultimate, we should have absolute multiplicity and incoherent chaos, the barren and unrestrained tumult of emptiness. But as we have seen in our former teachings, neither of these principles is alone, they act and react upon each other. Thus the principle of UNITY gathers together in One harmonious Whole all the varied aspects of multiplicity; while the Dualistic Principle restrains this unity from repose.

Thus we have an infinitely progressive Unity, that goes “ever forward” but which never arrives; a dynamic equilibrium, ever growing, constituting the evolution of life—the supreme law of which is the Trinity.

A startling example may be given on the material plane in

illustration of this theory, and will show how true it is to the activities of Nature.

Imagine at the foot of our cross an electric battery; the two electricities are still enclosed within it in potential with all the power that the battery can produce, but only in potential, since it has not yet been put in activity. The two horizontal arms of our cross will represent the wires conducting the current, in which the electricity of both kinds will be received when the battery begins to work. Above, at the head of the vertical line of the cross, will be the point where the two poles will be brought together, and there will be produced all the manifestation that the battery is capable of—motor power, heat, light, chemical action, etc., in short, all the life which was buried, motionless and invisible in the battery before it became alive.

If we imagine that the battery is continuously recharged from an inexhaustible supply, then the flow of the electric fluid along the conducting wires which are limited in diameter, will take place throughout time, producing an indefinitely prolonged and ever-renewed manifestation.

So also in the Cosmos it may be said that the Absolute, the Infinite, realizes Itself by unlimited Space and Time, and that this divine life embraces all things.

God is the Absolute (Being and Non-Being) realized in Eternity by the Immortality of the Individual Being, drawn from the darkness of Non-Being.

When this teaching is understood even a little in its principles, it stands at once in contrast with the theory of emanation, with the doctrine of pantheism, spiritualism, materialism, pessimism, etc.

In this system all is living, all is necessary, all is true, and all co-exists in the eternal, harmonious union of all the constitutive parts of the WHOLE.

Spontaneity, Being, Unity, presents the idea of innate Power and of Will.

Inertia, its opposite, may be defined in terms of *Space*, for this is necessary to the manifestation of its power; of *Desire*, or that portion of Spontaneity granted to Inertia to be used as Resistance; and *Fate* which limits the domain in which this borrowed spontaneity may be exercised.

---

### BOOK REVIEW

"Gleams of Light," by *Florence Satterlee Leeds*..... \$ .50

"Gleams of Light." A small brochure of poems giving the heart-experiences of one who has suffered and grown strong in spirit through knowledge of the love of God. The poetry at times is decidedly weak, but the thoughts are fine.

## CORRESPONDENCE BUREAU

(Extract from letter to Mrs. P.)

\* \* \* I note what you say about having seen the splendors of the Spiritual Life, and then returning to the darkness. Permit me to offer a suggestion in connection with this idea. The wonderful Life which you perceive is the *real* Life,—the Life that is ready to express itself *Here and Now*. It is the Almighty Spirit in *you*, wanting to shine. Let it shine. After once coming into the Light, *we do not* go back into the darkness. We do not help those who are in the darkness by going back. "I, if I be lifted up, will draw all men unto me."

Instead of thinking about going back into the darkness, and waiting there, suppose you *turn toward* the darkness, and just let your light shine, bright and ever brighter, and thus you will fill all the places that were before dark, with the Infinite Light of Spirit. And *all* will see the glories of the Real Life, and will be lifted up also. This attitude of mind you will find much more optimistic than the other, and you are thereby free to enjoy the splendors of the Spirit, and at the same time are spreading the tidings of joy to all, and giving to the dwellers in the darkness even greater help than you had hoped. This will also solve the problem of giving help to those who, while needing the truth, do not seem ready for it. "I, if I be lifted up, will draw all men unto me."

W. K. M.

---

(Extract from letter to Mr. H.)

\* \* \* You ask whether such a "small thing" could have a bearing on your failure to demonstrate prosperity. Let me say right here, *there are no trifles, except in appearance*. The seemingly small, trivial and unimportant incidents or acts of our lives are really of vast importance. As the universe is formed of atoms, so also are our lives and conditions made up of these apparently trifling things. As Shakespeare says, "Trifles light as air"—and the very beginning of these things is in our conscious daily thinking.

Do you *know* what you are thinking? Do you realize that thousands of thoughts are chasing each other through your mind every day? Have you ever tried watching over your thoughts, and analyzing them, so as to know what your conscious mind is really doing? *There* is the place you should work. We try hard to impress new thoughts upon the "subconscious mind," and we beg for things from the "superconscious," and then doubt and question whether the Superconscious has heard us, when in reality *all* of our work is right with the everyday conscious mind.

W. K. M.

## MEDITATION

A pendulum, if disturbed and set swaying, will continue to vibrate to and fro as long as the force of the impulsion lasts, but each outswing will be less than the one before it, until at last it comes to rest. Thus the forces of the Universe come forth into manifestation, from One issue Two or Duality; these two separate, oppose each other, then gradually return to that Unity and equilibrium from which they came forth.

Since this is the perpetual law of the Universe, the man who understands it and holds himself at the center, can make use of all obstacles and opposing forces and cause them to serve his own purposes, while he remains ever poised, calm and concentrated.

We see this power of poise in all great leaders of men and in those who hold in their hands the safety and welfare of thousands. In the life of the disciple, especially, poise is 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 poised at critical moments. When we observe a man serene in all great crises and at the same time active in serving others, who is always at his best in a moment of danger, and whose equilibrium is never disturbed by any of the so-called accidents of life—then we know that this one is stayed upon some power greater than the common.

—“*First Principles of Esoterism.*” MARSLAND.

## SELF-RELIANCE

1. The truth is not given; one finds it for oneself or finds it never.
2. The way to final freedom is within thyself.
3. Fix the soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of Ever-being.
4. It is by that sense alone which lies concealed within the hollow of thy brain that the steep path which leadeth to thy Master may be disclosed before thy soul's dim eyes.
5. No one can teach us anything; it is we who must learn. Teachers do but point the way, and if we are prepared, we follow.
6. If sun thou canst not be, then be the humble planet.
7. We cannot make of you an adept; you must become it yourself.

## LOVE

. . . . The atmosphere of souls, the ether  
In which they swim like stars, is God himself.  
In Him they live and move and have their being.  
The power that holds each spirit in its place  
And melts the heaven of souls in harmony  
Is love that draws each spirit to its neighbor ;  
And as the various spaces of the stars,  
So soul from soul is variously severed.  
I love my fellows as earth loves the stars  
That move far off in their own silent courses,  
Shedding on us a mild beneficence ;  
Others I love as earth loves Uranus,  
Mars, Venus, Mercury, Saturn and the sun,  
For these are nearer to me and their courses  
Inextricably intertwined with mine.

\* \* \* \* \*

Thee do I love as the earth loves the moon.  
And yet the earth hath something of its own  
It never told the moon, and the moon hides  
A silent secret in its charmed heart  
The earth can never know.

—*"The Holy Grail,"* RICHARD HOVEY.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter April 8, 1914, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

Friday, April 2, 1915

No. 13

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

EASTER SERVICE, "Consecration of Young Children" . . .	p. 3
Easter and the New Life, from "The Pilgrim Teacher" . . .	3
"The Spiritual Needs of the Masses," by John Hawkins . . .	4
New Thought Conference . . . . .	6
MEDITATION: "Work," by the Editor . . . . .	7
"The Christ Soul to the Masses," poem, by John Hawkins . . .	8
The Ideal, Objects and Basic Principles of the O. E. S. . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## OUR IDEAL

The Ideal toward which the Society is steadily working is  
**LOVE—UNION—PEACE**  
and every individual member is expected to make his life  
an exemplification of these as nearly as he can.

---

## OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
  2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
  3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.
- 

## BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

## PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.



## EASTER SERVICE

On Easter Sunday, at 3 o'clock in the afternoon, there will be held at the Headquarters of the Society, 1443 Q Street, N. W., a Service for the Consecration of Young Children.

All our Members are invited to be present at this ceremony.

Those, whether Members or not, who are in sympathy with the ideals and teachings of the Society and who wish to dedicate their children, at this time, to the service of God and of humanity, should give notice to the President.



## EASTER AND THE NEW LIFE

The message of Easter is the message of awakening to a new life. As such it fits in with our thoughts of the springtime, bringing its assurance of the springtime of the soul. Thus nature and religion reinforce each other, both pointing to God, the Author of all being.

The farmer and the gardener have learned to rely upon the seasonal awakening in nature and to take advantage of their opportunity to cooperate with her in bringing about a luxuriant growth which later will yield an abundant harvest.

Teachers and pastors and parents are also coming more and more to realize that the soul, too, has its seasons, and that periods of dormant or quiescent activity may be succeeded by times of rapid development.

The older churches, the Roman Church, the Anglican Church and the Lutheran Church, have been accustomed to recognize these normal religious awakenings by the ceremony of confirmation. The name itself is significant, con-firm-ation, establishment in the new life. It indicates the culmination of a process of preparation, it looks forward to an experience of life upon a new basis. Both these factors are vital.

In these stirring days, it is fitting that we should think deeply upon the great subject of religious awakening. The Easter season brings its suggestion of hope and promise. The bursting buds about us testify to the potency of the life within reaching out to meet the warmth of the springtime sun, the history of the ancient churches abundantly justifies their expectation that seasons of awak-

ening will surely come within the human soul. Let every teacher of the young therefore take fresh courage, let him watch carefully the development of every child, let him provide lessons which at the critical years will turn the thought toward the Heavenly Father and furnish opportunity to raise the question of the child's attitude toward Him. Then, with full knowledge of the lessons which have led up to these, and with intimate understanding of his daily life and surroundings, let teacher, pastor and parent work prayerfully together, without coercion and without haste, but with unremitting care, to secure from the child the conscious acceptance of a right attitude: an attitude of trust and confidence, an attitude of worship, an attitude of loyal devotion.

—“*The Pilgrim Teacher.*”

---

## The Spiritual Needs of the Masses

Unquestionably the greatest need of the masses today is spirituality. “Seek first the Kingdom of God and His righteousness,” said the Master, “and all these things shall be added,” meaning temporal requirements. And we see this fundamental truth working out in our own lives, and in the lives of others every day and every where.

We notice many who have no knowledge of the Higher Wisdom, who cling to and believe many contradictory theories, yet are earnest and determined, living lives of service and self-abnegation to the limit of their abilities.

We watch them as they grow, by loving service and patient study, until finally they break through the dogmas and creeds of the darkened understanding and step into the light of Truth. Thus we hold that the sincerity and pure motives of the man are of far more importance than anything of error in belief that he may still retain. We note that when the interest is centered in the Highest then Spiritual Unfoldment takes place, and all subordinate powers come at the right time; for there is nothing higher than spirit.

Another very important point is, that no matter how intellectual a person may be, he is never an unbiased judge in any cause until the spiritual faculties have unfolded to some extent, and until he has become in some measure receptive to the Higher Influences.

The number of people who are literally going wild over psychism is legion, and it is a good thing for the world that only the crudest powers in this direction can be developed without a corresponding spiritual unfoldment. The same amount of time spent in self-forgetful, loving service for others would be productive of far more encouraging results.

One advantage of the unfolding spiritual life is that we become able to see, behind the outward diversity, the real spirit of Unity

and Oneness. It is well to remember that spiritual development does not separate a man from his fellows, but binds him closer to them. The Higher his development the purer his love, and the lower will he be able to reach. All Spiritual progress is towards Integrality,—Unity. The Highest discards none, but utilizes each and all. Spirituality solves all problems, supplies the answer to all riddles, finds those answers in each and every object and circumstance.

The trickling hill stream slowly wends its way around obstacles, choosing a devious route; sometimes it almost doubles back on its former course, but it ever increases in volume, until it develops into a mighty river and strikes direct for the ocean.

Notice also how its usefulness increases as it progresses, how complex the service it renders to the Universe. Just so the progress, and just so the possibilities of the soul. We are caught in the throes of revolution, bloodshed, social crises, etc., and, painful though these experiences are, they have to be faced. They are necessary obstacles and must be surmounted. Sometimes we apparently move back, but in reality we are drawing nearer the bosom of the Father; and the time when we shall understand the reason for things is not far distant.

We have only to look around on the modern methods of life and work in order to see the crying need for a deeper spirituality. The strong live on the weak. Those already overburdened with the cares of life are called upon to bear still greater burdens. The poor need spirituality so that they may see their mistakes and start a better train of causes. The rich and the powerful need the mellowing influence of the Christ Spirit so that they may see in every man a brother to be loved, and may thus be unable to retain a superabundance of that which their fellow creatures lack.

There is no condition in any land or in any section of humanity today which did not find its cause in the heart of the people of that land, or in the heart of that section of humanity affected by that condition. Every catastrophe, every branch of social unrest, every war, every revolution, every circumstance, is but an effect, with its cause undeniably centered in the common heart of the community. I say then: Look to your heart; it is the mainspring of joy or woe!

Think pure thoughts, do good actions, follow the light within, and the results will be correspondingly good.

Try to stamp out an effect and it will most assuredly work out again under more trying circumstances than formerly. Remedy the cause; introduce a better series of causes and the old effects will cease—ultimately. "Whatsoever ye would that men should do to you do ye even so to them," is the advice handed down from the past, and I know of nothing that can be said to improve it. Better conditions will come as we grow into a purer atmosphere. As our

spiritual mind predominates more and more, we shall grow in love and kindness, until we shall cease to allow many conditions which today barely cause us a sigh.

What remedy can we offer for the world's distress? How can we destroy the conditions which make it increasingly hard for many to get along? It is well to feed the hungry, but we must also show them how to rise step by step out of those conditions which make hunger possible. We may clothe the naked, but we must also show him how to prevent a recurrence of his condition, otherwise we shall pauperize him. We may heal the sick, but unless we can speak the word of Power to the heart of the sufferer, unless we can help him to surmount the cause of his sickness, our assistance at the best will be only temporary.

It seems to me that the vast multitudes of men and women who groan and travail under the yoke of adverse circumstances, and who curse the apparent injustice of their fate, need nothing so much as wise, patient, spiritual teachers, who will love them, understand them, and show them how to surmount their every-day difficulties, and be near at hand to assist them when they fall. The strife and social unrest of the present day, the yearning and struggling for a better life, the constant turmoil in the soul which cannot understand itself—these ask for wise and patient treatment. These sound the clarion call to those who are willing to sacrifice their own development that others may be advanced and strengthened.

A love strong enough to bind the whole of humanity to itself—

An understanding sufficiently broad and acute to discern the relationship between the crudest and the most cryptic knowledge—

A spiritual vision which is capable of discerning the connecting link between the cause and effect, with unerring precision—

A Christ in every cathedral, in every religious and social movement, at the back of every political scheme—this, in my opinion, is the hope of the masses, the way into better conditions.

JOHN HAWKINS.

---

## NEW THOUGHT CONGRESS

INTERNATIONAL NEW THOUGHT CONGRESS to be held at the Panama Pacific International Exposition, San Francisco, California, August 30th to September 5, 1915, under the auspices of the International New Thought Alliance. "New Thought Day," August 28, 1915. For information address: Miss Grace Wilson, Secretary, California New Thought Exposition Committee, 220 Post Street, San Francisco.

## MEDITATION

When the disciple approaches our Order for Initiation, he tears down, by that action, a part of the wall which until now has shut out from him "the knowledge of good and evil," and while receiving the beneficent influence of the good, he is also more open to the evil suggestions of less evolved entities. It behooves him therefore to fortify himself and watch carefully his thoughts and desires.

Having entered one of our Centers, he will perhaps be offered his choice, in one way or another, between remunerative work for himself and less lucrative employment in serving the Order or the world. If he chooses work for the world, then will follow the temptation to personal self-seeking even in the work. He will be tried in every part of his nature, and observed under the tests by the Master who is guiding him; ambition will be presented to him in a very specious and subtle way; or it will be suggested to him that his aid is essential to the work and he will be tempted to pride; his prejudices will be stirred; his lower nature will constantly assert itself in favor of ease and comfort or of enjoyment, all for the sake of the work.

Every day will bring its own problem, and unless he is very pure-hearted he will inevitably fall sometimes. The disciple, however, who has entered upon the path of esoterism does not "stay fallen." He is no sooner down than he rises quickly to his feet, and with more care continues his way. Thus every fall is a step upward.

—*"First Principles of Esoterism."* MARSLAND.

## WORK

1. The Great Work is the Creation of man by himself.
2. Only as our work is at the same time "our Father's business," will it be a part of the Grand Work.
3. We can modify our conditions by the force of our creative powers, and hew out steps in the slippery mountain-side so that those who come after us may ascend more easily.
4. Wist ye not that I must be about my Father's business?
5. Work is a positive activity, whereas overwork is a negative condition of want.
6. When we know that we work for God and with God, we lay hold of the force which moves the Universe.
7. Work is the surest and safest path for man to follow, in order to know God.

# The Christ Soul

TO THE MASSES

I'll never leave you  
Though years stretch into eternity,  
And you remain still grovelling  
In mire and fog, unable to proceed.  
I tell you here and now,  
Though all should go  
And I alone am left  
With ne'er a kindred soul for company,  
I'll linger here, awaiting patiently  
Till you, too, are illuminèd  
And pass with me to spheres beyond.

Think not you have no friend!  
I am your friend.  
I understand your heart's deep woe,  
I mark the silent struggle,  
The failure—wish—remorse . . . .  
And now I swear before the Holy Universe  
To live for you alone!  
All future joys I here renounce  
Till you can share with me on equal terms.

JOHN HAWKINS.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter April 8, 1914, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Phil 54.3

Vol. XI

Friday, April 9, 1915

No. 14

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE ESOTERIC THEORY OF NATURE, by the Editor . . .	p. 3
The Standard of Value, by E. L. Coolidge . . . . .	5
Rules for Branches . . . . .	2
Graphology . . . . .	2
Bulletin, 2nd Class Mail Notice . . . . .	2
MEDITATION: "Knowing and Knowing About." by the Editor . . . . .	7

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## RULES FOR BRANCHES OF THE ORIENTAL ESOTERIC SOCIETY

1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

3. Every Branch shall be administered by a President, Vice-President, Secretary and Treasurer, together with such other officers as the Branch desires to elect; and one of these officers, or some other member of the Branch, shall be appointed to give the instruction.

---

### THE ESOTERIC TEACHINGS

The TEACHINGS of the Society offer a philosophy of life which explains the cause underlying the conditions and problems of our daily activities; they render life intelligible, useful and well worth living; they illuminate the Scriptures and unveil many hidden meanings in the doctrines of religions — thus opening the gateway to a fuller and more radiant existence.

Our Centers do not offer spiritual instruction for money, nor do they teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

---

### GRAPHOLOGY

Our readers interested in handwriting will be glad to know the address of "Stylo," who makes character readings from handwriting for \$1.00. Requirements—sex stated and specimen of handwriting enclosed. 51 Park Street, Montclair, N. J.

---

THE BULLETIN of the Oriental Esoteric Society is owned and published weekly (except 5 weeks in August and September and 3 weeks in December and January) by the Oriental Esoteric Society of the U. S. A., Inc., of 1443 Q Street, N. W., Washington, D. C. Editor and Manager, Agnes E. Marsland, of 1443 Q Street, N. W.

This paper has no bondholders, mortgagees, or other security holders. (Signed) A. E. MARSLAND, *Editor*.

Sworn to and subscribed before me this 29th day of March, 1915.

W. M. T. SHERWOOD,  
*Notary Public.*



## The Esoteric Theory of Nature

There are comparatively few people who have a clear idea of the place which Nature occupies in the Great Scheme of Creation.

After contemplating the majestic sweep of her planetary orbs, after revelling in the gorgeous painting of the sunset, when marveling, microscope in hand, at the color in a speck of rock dust, or trying to follow with intelligence the activities to be discovered in a simple blade of grass—the thoughtful man, if he is still not enlightened, may well exclaim: “There is nothing greater or more wonderful than Nature. Nature must be God!”

But immediately he is confronted with the struggle which marks the operations of Nature, with her voracity, her rapacity, her cruelty—and these apparently essential parts of her activities appal him and cast him into despair; so that he is driven to doubt if there is any perfection anywhere.

This is the position of a vast number of the thinking men of today. And the Leaders of many (that I say not *most*) religions are alike ignorant of Science and Tradition, while original thought and research are denied them by their Churches. Thus is our Western world misled by the ignorance of even its spiritual Teachers and is drifting on a swift current towards that which it most desires to avoid—materialism.

What is needed is a knowledge of *fundamentals*, of “origins,” as one of my correspondents puts it. God, Man and Nature are such fundamentals; spontaneity and inertia are fundamentals; principle, law and fact are fundamentals; centrifugal and centripetal force or the uplift and the downpull of life are such fundamentals.

Until the Leaders and Teachers of the people know and understand the relative values and positions of these “fundamentals” they will be unable to reach the deeper life of their people. Years ago men did not think, but now they do! And they have arrived at the age where they begin to ask questions.

Woe to the Teacher who finds himself today without a knowledge of the *principles* of his belief! Good and conscientious as he may be, he will find himself unable to answer the doubts of his disciples and will be but a “blind leader of the blind.”

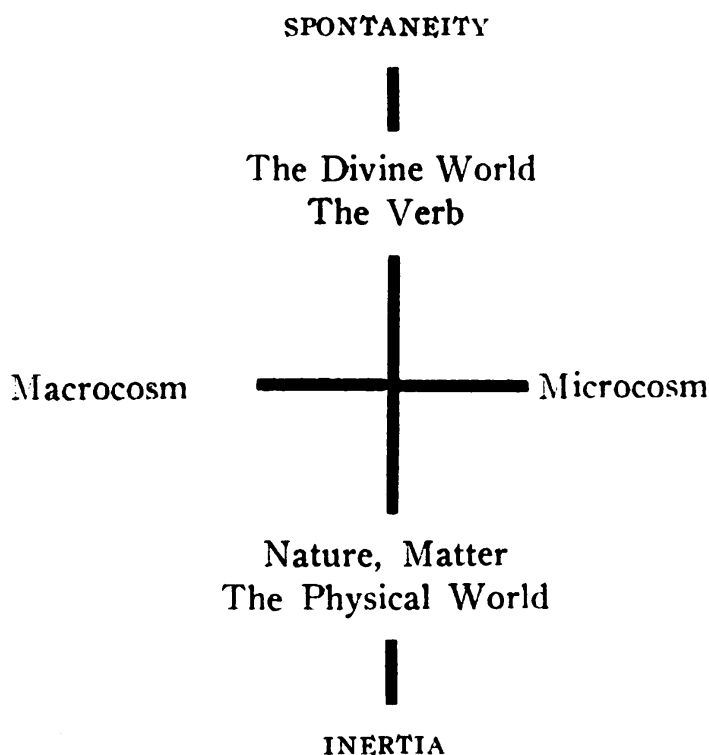
A tendency to worship Nature and to look no further, is rampant in the literature and the science of the day.

Man’s body, his pleasure, his comfort and the avoidance of pain are believed to be all-important. Nothing is said of the spiritual man—the *natural* man alone is the object of worship; it alone is recognized!

Read what is said of the most recent of the inventions of

medical science: "Twilight Sleep." At the moment of transcending importance when a soul is to be born—when the three-fold link must be forged which shall endure for a life-time bringing weal or woe on the individual soul itself and through him on the whole community—what do we find? The soul of the mother (by and through whom this three-fold union is to be brought about) is proposed to be forcibly expelled from the body! With the channel thus obstructed, what kind of a child will be born?

Man is above all a spiritual being; the natural man is his body, the instrument through which he expresses himself on the plane of Nature; the Natural Man exists, not for himself but for the use and service of the God within.



*(However varied may be the interpretations of these activities, the vertical line will always indicate the two universal Principles, Spontaneity at the upper extremity, and Inertia at the lower; and the horizontal line will always indicate the activities resulting from the limitations of each of these interacting upon the other.)*

Tradition teaches us that Nature is the working out of a part—but only a part of the Divine Plan. As you will see by the Chart, Nature is one of the expressions of Inertia after it has been quickened by union with its opposite, Spontaneity, and filled with the desire of Being.

In Nature, inertia, multiplicity, analysis and diversity have the dominion. Habit and routine prevail rather than creative genius; destruction rather than construction. This is one side of Creation—but not the Whole, nor even the nearest to the Divine.

Nature indeed lacks one characteristic which every man possesses—that of free-will—or the power to dominate conditions and bring about results according to his own imagination and his will. This is man's greatest gift, for by it he will rise to the heights of divinity itself. And not only so; but it is his function—as we shall show in a future writing—to raise Nature with himself by spiritualizing it. We “rise by raising others.”

Nature may be said to be the Activity of the Principle of Inertia, after this principle has been quickened with the desire of being by its opposite principle Spontaneity.

Nature presents the Verb with Matter, with which to produce the last expression of the Absolute in Space and Time.

Matter may be defined as “The expression of the Idea of Spontaneity in Space by Force,” or in other words, The Idea of Spontaneity expressed in Space by Force.

The Idea to be expressed by means of Matter is that of rendering a particular part of Space impenetrable; thus forming therein simple atoms with the powers of impenetrability and indivisibility.

Matter, then, may be said to be a localization of the Universal Power limited by its own Will in quantity and therefore constituting only a partial expression. Real matter is matter which is used to express in form the activity of an idea. Every idea, when united with matter, strives to express itself through the matter.

It will therefore be evident that matter must vary in kind according to the quantity of power that Spontaneity gives forth to be used in setting itself up in Space—or in other words, the Thought that the Universal Will desires to express must have different degrees of density and be combined in different proportions to correspond with its varied nature.

*(To be continued next week)*

---

## THE STANDARD OF VALUE

All your life you have been setting values—passing judgment—on such things, men and events as have come to your attention. Everyone is busy marking values to suit his judgment. These values are continually shifting. The toy which was your delight in youth appears to you in more mature life as a foolish thing to have been prized so highly.

All values are derived from the judgment of men and an earth depopulated would be valueless. Above all values is the man value. The spirit of man is priceless and the wealth of earth is insignificant in the light of his destiny. He is eternal and cannot be measured by the transient. The lowest soul is priceless and cannot be thought of in dollars and cents.

To see the proper relation of values and to obtain a perspective of life we should look down its long vista to the end and mark

the time when that which bears our name is laid away in silence. The dissolvent, death, melts away the perishable values and leaves many of us poor indeed. How sacred *then* and valuable are past acts of kindness and deeds of help. Then we appreciate the fights made for right and give thanks for the times when force of will kept us on the path.

We see that nothing surpasses the value of this immortal spirit of man. With clear vision we realize that the progress of the soul must not be hindered by selfishness. The progress of men cannot be stayed even if, in the throes of growth, we declare strikes, pass dividends, or go to war. Private greed, lust of wealth, desire for ease, or selfishness in any form cannot long delay the evolving soul. Any one who, like a highwayman, stands in the path of another can expect only the stigma and curse which follow every thief.

To call a selfish act a business proposition, to get unfairly to give later, or to decorate any selfish act with the name of church or state, are acts which only throw a sop to simple minds and do not stave off the day of reckoning or the penalty. Evolution will push on though what we call our civilization fall, or commerce be consumed in strife, or the stranger till our blood-soaked soil. The blind fall into the ditch not because of the ditch but because of their blindness. Poor consolation will be the thought that we did not see; but greater still will be the remorse when we remember that we would not see.

The fire of the volcano comes from below and we cannot expect to understand our times by skimming the society columns. Who can stand in the way of the great natural movements of nature? The natural man is like a great beast that spreads himself over the earth and, when the pain and agony of disease torment him, his spasms drench the world in blood and horror.

Good men are the most valuable asset of any business. The greatest problems of the industrial world require the best thought of big, unselfish, well balanced, *spiritual* men. Such men are needed to keep us on the paths of progress and are also a necessity to our survival of these days of unrest.

There has never been any adequate compensation for men who have rendered a great service to their fellow men. A decoration, while an expression of appreciation, also indicates the poverty of our resources and gives the compliment that the service is beyond the ability of wealth to pay.

We can only have peace and progress when love is the light of all life and the spirit of man is acknowledged to be of supreme value. Then will each regard the rights of his brother man no matter how humble or weak he may seem to be and will add thereto the good measure of helpful service.

E. L. COOLIDGE.

## MEDITATION

Esoterism is very difficult. Its demands upon the disciple are imperative, dominant and all-embracing. It requires of him not alone intellectual study, but a changed life; not alone morality, but spirituality.

In the "Voice of the Silence" the disciple is bidden to choose the doctrine of the "heart" rather than the doctrine of the "eye." This has ever been the teaching of the Great Masters whom we follow. The doctrine of the heart is synthetic. All its energies are focused at the center and in the inner man. For this it cares first of all, because it recognizes that at the center is life. The doctrine of the eye, on the other hand, is analytical; it thinks much of the instrument 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 Society to students of the first degree have little to say concerning body and the outer man, but much about the inner fire of his Divine nature.

We have dwelt for a moment here upon the principle of intellectualism and analysis which is not our own method, so that the disciple may well distinguish between the two schools. Analysis is good in its place, but this is second and never first in the spiritual life. Synthesis, on the other hand, leads to concentration, and this again to creation.

—*"First Principles of Esoterism,"* MARSLAND.

### KNOWING AND KNOWING ABOUT

1. We need to know, for to know is life; whereas only to know about is death.
2. So long as we discuss and argue, describe and limit with our little intellect all things, so long do we find ourselves going round and round in a circle from which we cannot escape.
3. He who knows a truth, lives it; for that is how he came to know it—it is the only way of knowing.
4. Let no one lead you astray into bypaths of intellectual sophism. Progress is by knowing and by living, by being and by serving.
5. He who has mastered all the Scriptures, philosophies and sciences, may be regarded by some as an intellectual giant; yet he cannot be equal to that unlettered man who, having realized the Truth, lives on this earth as an embodiment of Divinity.
6. The doctrine of the eye is for the crowd; the doctrine of the heart is for the elect. The first repeat in pride: "Behold I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard."
7. If any man will do His will he shall know of the doctrine.

## Lead, Kindly Light

AN ESOTERIC RENDERING BY F. L. E.

Lead, Kindly Light, 'neath Heaven's encircling dome,

Lead Thou me on :

Earth's path is long, and I am far from home ;

Lead Thou me on.

Keep Thou my feet ; I do not ask to see

The distant scene,—one step enough for me.

I was not ever thus, nor prayed that Thou

Shouldst lead me on ;

The path of strife, not love, I chose ; but now

Lead Thou me on.

Self-seeking ways I kept, and, spite of fears,

Pride ruled my will : Remember not past years.

Thy chastening power hath shown my erring way ;

Still lead me on :

Thy light shall be my ever guiding ray

Till earth is done.

And, heaven won, those angel faces smile,

Which through long years we've loved, and lost awhile.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.



# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

ESOTERIC THEORY OF NATURE, by the Editor . . . . .	p. 3
MEDITATION: "Equilibrium," by the Editor . . . . .	7
O. E. S. War Relief Fund, E. L. Coolidge. . . . .	6
Poem: "Lord of Himself," by Sir Henry Wotton . . . . .	8
Conditions of Active Membership . . . . .	2
Horoscopy . . . . .	2
Books by the President O. E. S. . . . .	2
Faith Hope and Charity . . . . .	5

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## CONDITIONS OF ACTIVE MEMBERSHIP

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 desire more advanced instruction and who 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, due from October 1st to June 1st, inclusive. (\$9.00.)



## EASTER SUNDAY

The Easter festival naturally brings to our minds a picture of beauty in its promise; we do not know what the summer will bring forth, but we see the young and tender shoots and our heart swells with joy at the promise they hold. This Easter Sunday was unique in my recollection—a “White Easter,” snow on the ground and bright sun overhead.

In the Society’s beautiful “Temple” we all stood together to consecrate to the Service of the Race a number of the young children of our rapidly growing family, and to give them into the protecting care of Those Who Watch over the Little Ones.

It was a wonderful moment—the Sun shining its golden light upon us, the symbolic Easter lily shedding its fragrant message, the gentle wondering eyes of the little ones asking unuttered questions as the soft solemn tones of our Teacher’s voice intoned the sacred Service—all struck deep into our hearts a chord of harmony, bringing to birth a deeper understanding and a wider love.



## The Esoteric Theory of Nature

(Continued)

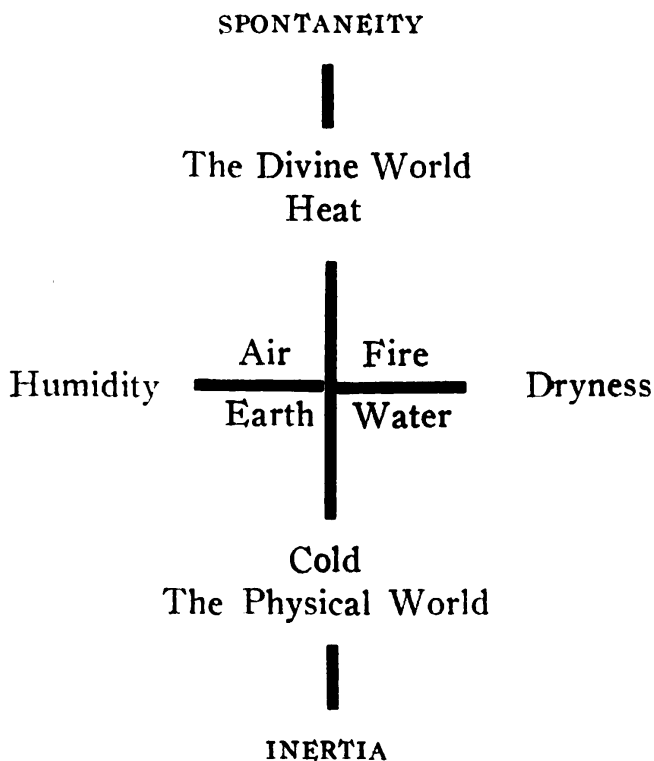
The atom, the first element of all matter, is a simple substance, a monad, present in a particular part of Space, and present throughout its whole volume—as God is present throughout the whole Universe.

Substance is that which is self-existent—the essential foundation of the Being.

There are three degrees in Substance:

1. Substance that is Active only.
2. Substance that is Passive only.
3. Substances that are both active and passive in diverse degrees.

Tradition says: In the world of the real, all is material, except Spontaneity itself (the monad or soul of the atom), but matter is distributed in several degrees of subtlety, which can be varied according to the distinctions desired to be expressed.



There are four principal kinds of matter:

1. Physical matter, perceptible by the five senses but itself insensible.

2. Sensitive matter, having the property of perceiving the wave movements of sound, heat, electricity, magnetism and telepathy.

3. Psychic matter, which is especially sensitive to the emotions of desire or of repulsion—the expression of sentiment and feeling.

4. Mental matter, which perceives abstract ideas, which grasps the truth, has cognizance of the inner being, the verb, and the Intelligence.

Tradition further designates the four realms corresponding to these four kinds of matter by the Four Elements: *Fire* (mental matter); *Air* (psychic matter); *Water* (nervous matter); and *Earth* (physical matter).

*Mental Matter* is expansive, thus corresponding to Fire and heat; here Radiant Being dominates Inertia.

*Physical Matter*, on the contrary, is condensing and may be called cold; here Inertia rules over the principle of Spontaneity.

Between these two extremes of expansion and condensation the ancients placed two intermediary principles (following out the law of the quaternary) in which matter was neither entirely expansive nor altogether condensed—two plastic principles capable of taking any form, but differing in their molecular composition; dryness and humidity.

The Elements were the four combinations of these four first principles, taken two by two, as by the diagram above.

These four elements are peopled by beings proper to the activity of each. These beings may be classified into the invisible and those visible to our senses.

There are, first, beings whose function it is to defend the element to which they belong, to participate in its developments and transformations and to combat and destroy anything that could harm it or them. They are, as it were, the souls of all unconscious creatures. These are called elementary spirits. They are mortal, like ourselves, that is to say, their soul parts from their body by a disintegration similar to our death; as it passes, it rises in the scale of evolution until, at last, it unites to form the human soul itself.

The second class of beings are terrestrial and are divided by man into four kingdoms. Those in whom the soul is still unconscious (in comparison with the soul of man) form the *Mineral kingdom*; their activity is only called forth by the impulsion of terrestrial force. The *Vegetable kingdom* is more advanced and acts under impulsions corresponding to water. The *Animal kingdom* acts with more or less method, and is ruled by desire and passion; it corresponds to air. And lastly, *Man*, who also forms part of Nature by his body, his instincts and passions.

Ascending still further into the invisible world we find beyond man a whole hierarchy of beings whose function it is to unite the

Spirit of the Cosmos with the Cosmic body. These beings are individual and distinct, each having his particular function. They are called by various names, Angels, demi-gods, Devas—but whatever their appellation, those agents who transmit and execute, or regulate, the doing of the Divine Will according to essential principle are complete, limited, living beings, and consequently subject to transformation with the Universe whose life they partake.

These Beings are divided into classes corresponding to their different functions; these divisions are founded upon the science of numbers, and they correspond to the first ten numbers with their different significations. Very little is given out with respect to this subject.

Very little is said either in detail of *the Universal Force* which moves and vivifies all things, from the least atom in the stone buried deep in the earth, to the suns and nebulae in the heavens. Some of the names by which this Force is known are: Soul of the World, Incorruptible Fire, Breath of Life, Created Light, Rouach, Lucifer, Satan, and it is variously attributed by science to the action of good or evil angels or genii, of celestial beings or of terrestrial beings and man.

This force is seen to be of different kinds. In Genesis it is the life-giving Light; it is Od, Rouach, the Heavenly Fire, animating the Ether of interstellar Space; around the planets it is *astral fluid*. In the domain of Nature it becomes the Source of Life, of chemical affinity, the principle of all expansion and condensation, as studied by science in mechanics, physics, chemistry and biology. Our astronomers find it in their physical astronomy and their theories of the Cosmos. Once again it is plain that official science is but a branch of Universal Science, as this is understood in occultism.

The knowledge of the Universal Force in its detailed application is one of the most mysterious portions of Occult Science and it is reserved for Initiation to reveal its keys to those whose preparation has shown them to be strong enough and pure enough to rightly use the powers it gives.

---

### FAITH, HOPE AND CHARITY

One who never turned his back but march'd  
    breast forward,  
Never doubted clouds would break,  
Never dream'd though right were worsted,  
    wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
    Sleep to wake.

—*Robert Browning.*

## ORIENTAL ESOTERIC SOCIETY WAR RELIEF FUND

Below will be found a list of donations already received. The amount of suffering to be relieved cannot easily be conceived and often the misfortunes of others cannot be comprehended until we have passed through similar circumstances. Nevertheless out of sympathy we feel like giving and consider it our privilege to assist the unfortunate. The lack of ability to give a large amount should not hold us back as many small amounts make a large total.

The following money has been received :

1. E. V. W., Orange, Va. ....	\$ 1.00
2. Mrs. C. W. B., Newton Center, Mass.....	5.00
3. E. V. J., Washington, D. C.....	1.00
4. A. R. D., Reeds, Mo.....	1.00
5. J. F. S., Little Rock, Ark.....	1.00
6. K. R. T., Phoenix, Arizona .....	5.00
7. N. S. H., Los Angeles, Cal.....	.50
8. A. M. B. S., Little Compton, R. I.....	1.00
9. E. A., Deadwood, S. D.....	1.00
10. E. M. W., West Palm Beach, Florida.....	2.00
11. Anon., Kansas City, Mo.....	1.00
12. N. H., Skowhegan, Me.....	2.00
Total .....	\$21.50

This week we enjoyed a letter from a young lady seventy-six years old. She is dependent on herself for her living and has been out of work since fall but sent a contribution for the fund. Such self reliance and ability proves again that we are as young as we feel. Good health to her for life!

The secretary is loaded with work sending out letters. If he has not come to your name do not wait for him to get to it but send in your contribution. Later on if you get a letter from him do not feel hurt because he sent it to you when you think he should have crossed your name off from his list, but just sit down and tell him what you think of him. Also enclose a contribution in case he feels very badly.

E. L. COOLIDGE, *Secy.*,  
128 South Gore Ave., Webster Grove, Mo.

## MEDITATION

If we have ever observed the Captain of an Ocean Liner in a moment of danger, we have found him quick, resourceful, energetic in command, but calm almost to apparent indifference—caring for each one on the ship individually, as well as collectively, but at the same time keenly alive to every favoring circumstance of wind and wave, and able to take advantage of these in his efforts to save the boat. This is not the calmness of indifference, although outwardly it resembles it, nor is it a want of sympathy, but it is the poise of attainment—the result of a life well spent; it is not the outcome of a moment's emotion, but the natural culmination of a long series of efforts through many lives.

And this supreme moment, which to the ordinary man may come but once or twice in a lifetime, is a constant quantity in the life of the disciple. The Will of the disciple must be ever on the alert, strong enough and quick enough to meet any emergency, however overwhelming or sudden, and every minute of his life must be to him like the moment of danger to the Captain—a focusing point of the whole of his activities, bringing up to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives.

—“*First Principles of Esoterism*,” MARSLAND.

## EQUILIBRIUM

1. Equilibrium in nature is the point towards which all forces tend.
2. The forces of the Universe come forth into manifestation; from One issue Two or Duality. These two separate, oppose each other, then gradually return to that Unity and Equilibrium from which they came forth.
3. This is the law of the Universe; the man who understands it and holds himself at the center can make use of all obstacles and opposing forces while he remains ever poised, calm and concentrated.
4. True poise includes something more than an outward calm; it rests upon an inner activity and power to reconstruct.
5. This creative power of reconstruction is one of the marks of greatness in any walk of life.
6. He is in equilibrium who is serene in all great crises, and is never disturbed by any of the so-called accidents of life.
7. Every minute of the life of the disciple must be the focusing point of the whole of his activities, bringing to his assistance all the knowledge and wisdom he has made his own during the whole of his present and former lives.

## LORD OF HIMSELF

How happy is he born or taught,  
That serveth not another's will,  
Whose armour is his honest thought,  
And simple truth his only skill;  
Whose passions not his masters are,  
Whose soul is still prepared for death,  
Untied unto the world by care  
Of public fame or private breath.  
This man is free from servile bands  
Of hope to rise, or fear to fall,  
Lord of himself, though not of lands,  
And having nothing, yet hath all.

—SIR HENRY WOTTON.

---

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.**

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, ~~April 23~~ 1915

No. 16

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE HINDU ACCOUNT OF CREATION, by the Editor . . . . .	p. 3
MEDITATION: "Teacher and Pupil," by the Editor . . . . .	7
"Peace in the Heart," Selections, poetry . . . . .	8
Meetings of Members for Study . . . . .	2
O. E. S. Pins and Pendants . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).





## The Hindu Account of Creation

ZEUS AND BRAHMA

The Hindu theologians distinguish God in two different conditions; in the first, he is ZEUS, that is to say, a God non-active; in the second, ZEUS becomes BRAHMA, that is to say, God revealed and active, the Creator God.

It is of Zeus (unrevealed) that the Puranas have said in their commentaries on the sacred books:

“Mysterious Spirit, Force immense, Power unfathomable, how did Thy Power, Thy Force, Thy Life manifest themselves before creation was?”

“Didst Thou sleep like an extinct sun, in the bosom of the decomposition of matter? Was this decomposition in Thee, or ordained by Thee? Wast Thou Chaos?”

“Wast Thou Life, containing within Thyself all lives which had survived the conflict of the elements of destruction?”

“If Thou wast life, Thou wast destruction also, for destruction comes of movement and without Thee movement would not exist.

“Didst Thou cast the moving worlds into a fiery furnace in order to regenerate them, to give them rebirth from decomposition as the aged tree is reborn from its seed, which produces a germ from the bosom of decay?”

“Was not Thy spirit moving over the waters, since Thou wast called Narayana?”

And first, let Manu explain to us the meaning of this word “Narayana.”

“The waters were named *Naras* because they were created by Nara, and the waters were the first place of movement (in Sanskrit *Ayana*) of Nara.

“Brahma was therefore called Narayana, or he that moves on the waters.”

Here we may quote from the Bible, Genesis I:

“The earth was without form and void, and the Spirit of God moved upon the face of the waters.”

*Nara*, the Divine Spirit; *Ayana*, which moves (on the waters).

We will again permit the Puranas to speak, exhibiting to us Zeus becoming Brahma, that is to say, the Creator.

It is said that when Brahma passed from the state of inactivity to that of action, He did not create nature, which had existed from all time, in its essence and its attributes, in his immortal thought; he developed it and arrested its dissolution.

“O God, Creating Father, what a form dost Thou assume in Thy action; How do the acts of Thy greatness and Thy almighty will astonish all who behold them!

“The waves of the ocean rise in fury and fall in peace; the thunder bursts forth, and is silent; the wind roars and the tempest passes over; man is born and dies; everywhere Thy hand is felt commanding and protecting, but is not understood or seen.

“Shall we deny the first cause?

“Is there anyone who would deny his thought because he could not see it?”

According to the Hindu belief, all matter, all planets and beings are subject to the same laws of existence and decomposition. After a period of active life follows a period of dissolution; everything is destroyed; everything relapses into chaos. The harmony of the worlds ceases; the air, the water, the earth, the light, everything mingles and is extinguished. This is the *Pralaya*; but it is a germ which is purified by repose until the day when Brahma again develops it, gives it life, creative force, and produces the worlds which gradually commence to form themselves, to be enlarged, to move, to arrive again at decomposition, followed by the same repose and the same regeneration.

It is the fatal law of matter to be consumed by existence, to grow old and to die, but to be reborn, fecundated by God.

The period of action and of reconstitution of the worlds lasts, according to the Vedas, *an entire day of Brahma*, and this day corresponds to four million three hundred and twenty-five thousand human years.

The *Pralaya*, or epoch of dissolution, lasts an entire night of Brahma; and this night is equal to the same number of human years as the divine day.

Matter, darting from its centre, its generating focus, breaks in pieces and gravitates in space; all its particles are ignited; light is born, the smallest fragments become dry, the vapors exhaled produce the atmosphere and the water, and these fragments become habitable worlds.

Gradually, all the other particles, all the other focuses, in proportion to their size will be in their turn extinguished; but in the measure in which they become habitable their heat and light will diminish, until they have completely disappeared, when matter, deprived of its most active agents of life and reproduction will again lapse into chaos, into *the night of Brahma*.

The supreme law of all these phenomena is God, and He presides, therefore, over these transformations which would at once cease to pursue their course if, for a single instant, He were to cease His almighty and mysterious direction.

When the duration of Pralaya (dissolution) ended, "Brahma," according to the expression of Manu, "appeared resplendent with the purest brightness, and displaying His magnificence, dispelled the darkness and developed nature, having in His thought resolved to cause the emanation of all creatures from His substance." A sacred writing says :

"When the dark night was dispelled in which the germ of all things was being reborn in the bosom of Brahma, an immense light traversed infinite space, and the Celestial Spirit appeared in all the strength of His power and majesty ; at the sight of Him chaos became converted into a fruitful matrix whence issued the worlds, the resplendent stars, the waters, plants, animals, and Man."

At the moment when Zeus unrevealed, non-active, became Brahma, that is to say, God Acting and Creating, three persons revealed themselves in Him to aid in His work, but without violating His unity.

This Divine Trimurti, say the sacred books and the Brahmans, is indivisible in its essence and its action—a profound mystery which man will never grasp until his soul shall be permitted to reunite itself to the Great Soul (Brahmatma) in the bosom of the Divinity.

This Trinity is composed of *Brahma*, *Vishnu*, and *Siva*.

*Brahma* represents creative principle and receives in Sanskrit the name of Pitri (Father).

*Vishnu* represents the protecting and conserving principle: He is the Son of God, the Word incarnated in the person of Krishna, who came to earth as Shepherd and Prophet to save Humanity, and then, His work finished, to die a violent and cruel death. .

Lastly, *Siva* or *Nara*, that is to say, the Divine Spirit, is the principle that presides over destruction and reconstitution, the image of Nature, which contains in herself the attributes of fecundity and life as well as those of decomposition and death. It is, in a word, the spirit that directs the eternal movement of existence and of dissolution, which is the law of all beings.

From the first act of Creation the role of this Trimurti commences: *Brahma* creates, *Vishnu* protects, and *Siva* transforms. and God continues to move in His triple attributes until a new dissolution of nature takes place, when everything ceases to exist and returns again to chaos.

According to Vedic revelation, this is the universal law which governs alike all bodies, all plants and animals.

A seed is cast into the earth, a germ develops, a plant or a tree comes to life, grows, matures, dies, and returns to earth.

But this tree or plant has produced seed which in its turn reproduces the original type. and the same is true of animals and of all that exists.

In the same manner matter is born of a germ fecundated by the Supreme Being, which develops in obedience to the law of fatality and like the plant, the tree, or the animal, ends by decomposition.

But a germ remains which is born again, is fecundated anew in the bosom of the Great Soul of the Supreme Power, and anew gives birth to the universe.

During this period the Trinity loses itself in Unity; it is as though it did not exist, since it does not reveal itself in action.

The distinguishing trait of this Hindu belief, and which renders it so elevating and seductive, is that it brings all back to unity, and it accepts all its logical consequences.

How sublime in its simplicity! how it conforms with the law of nature and the greatness of God!

Let us see how this Trinity works under the supreme direction of Brahma.

God drew from matter first light, air, the water, and the earth.

He then *expressed* from the Supreme Soul the Life or *Manas*, which is common to plants, animals, and to man, and the *Ahankara*, the self, with all its faculties, which was to be the appanage of Man alone.

Then, in order to distinguish the actions to which conscience would give birth, He established right and wrong, and gave the just idea of them to this torch, this self, whose destiny it was to direct the reasoning being whom He would draw from His substance. After having done this, He created plants, trees and animals, and when, in the words of the sacred books "All nature was one song of love and gratitude," He formed man and woman from the purest portion of Himself; and He then rested and admired His work!

It is in his character of protector that Vishnu wears a visible form, or incarnates on the earth, in order to recall mankind to the primitive faith whenever they depart from it.

Aside from the profundity and justice of the Hindu belief in incarnation, it is rational to believe that God would manifest Himself whenever the errors and weaknesses of humanity rendered His presence necessary.

The trinity in unity which Moses rejected, served later as the basis of the Christian theology, the idea of which was unquestionably derived from India.

## MEDITATION

The Guru is so far in advance of those whom he instructs, that his disciples revere him and yield him a willing and glad obedience. This attitude of humility on the part of the one who learns is very favorable to the reception of high spiritual teaching.

When, on the other hand, there is no such vast difference to be seen in the spiritual attainment of teacher and taught, when all are living the same life, all equally intent upon their own aims and ambitions, the layman, who sees that his pastor is not very far in advance of himself, has not that deep reverence for his teachings that he should have. He is even ready, at the first opportunity, to criticise the actions of his superior, and thus he closes his own door to progress; for the spirit of criticism or judgment is inimical to all true advancement.

The instruction given in our Centers takes a line between these two extremes; for, although our Western teachers, who conduct the work of the Members, are not Gurus, and do not therefore excite the same feeling of veneration toward themselves, yet they are provided with the teachings of the Order in writing, and are upheld and fed with the Water of Life direct from its Source, our Centers attract to themselves strong souls and form them into a band of brotherhood which is reaching around the world.

—*“First Principles of Esoterism,”* MARSLAND.

### TEACHER AND PUPIL

1. No man is your enemy; no man is your friend; all alike are your teachers.
2. Blessed is the man who can and does learn from every other being.
3. Do not submit yourself to the personality, or the personal will of another; obey because the God within recognizes the Divine Truth in the words of another.
4. The crucial point with most of us lies in the choice of a teacher. We look for perfection, forgetting that our object is to learn, not to judge.
5. We can learn from the mistakes of others even more than we can from that which is always just and perfect.
6. When we have learned all that one teacher can teach us, we shall be led to another, and so on, ever upward and onward.
7. When the disciple is ready, the Master is ready also.

## Peace in the Heart

I have seen  
A curious child, who dwelt upon a tract  
Of inland ground, applying to his ear  
The convolutions of a smooth-lipped shell,  
To which, in silence hushed, his very soul  
Listened intensely; and his countenance soon  
Brightened with joy; for from within were heard  
Murmurings, whereby the monitor expressed  
Mysterious union with its native sea.  
Even such a shell the universe itself  
Is to the ear of Faith; and there are times,  
I doubt not, when to us it doth impart  
Authentic tidings of invisible things;  
Of ebb and flow, and ever-during power;  
And central peace, subsisting at the heart  
Of endless agitation.

—WORDSWORTH.

---

Let nothing disturb thee,  
Nothing affright thee;  
All things are passing,  
God never changeth.  
Patient endurance  
Attaineth to all things;  
Who God possesseth  
In nothing is wanting,  
Alone God sufficeth.

—ST. THERESA'S *Maxims*.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, April 30, 1915

No. 17

# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

THE SEAL OF SOLOMON, by the Editor . . . . .	p. 3
"Practical Philosophy," from "Midstream," by Will Levington Comfort . . . . .	6
MEDITATION: "Debts," by the Editor . . . . .	7
"Aftermath," poem by Charlotte Becker . . . . .	8
The Advantages of Membership in the O. E. Society . . . . .	2
O. E. S. War Relief Fund, E. L. Coolidge . . . . .	6

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the universal brotherhood of man, 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.

There are two degrees of Membership. These are:

1. *Corresponding Student Members* who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in the BULLETIN as space permits, or by correspondence.

Corresponding Student Members are in close personal touch with the Officers of the Society. They receive in addition to the courses of instruction suited to their individual needs, letters of personal advice from Officers and Members of the Society on their life issues. This degree is recommended to students who are learning how to acquire some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

2. *Active Membership* in the O. E. S. is for more advanced students than those in the Corresponding degree.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

---

## BOUND COPIES OF THE BULLETIN

We can supply a few bound volumes of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913 and 1914. The number is limited and when exhausted will not be renewed.

Those, therefore, who wish to have the years' Bulletins assembled together for conducting study classes, or for reference, should let us know. Each article contains the material necessary for an evening's lesson.

A complete set of these volumes is invaluable to those of our Members and friends desiring to keep in their Libraries a record of the history of our Society.

They are attractively bound in blue and gold and can be supplied for \$2.00 per volume.

The set of any seven volumes, \$10.00.



## The Seal of Solomon

There are at the foundation of the Cosmos seven essential principles, its fundamental elements, as it were; and these serve as a canvas upon which all the details of its manifestations are to be interwoven.

The First Grand Principle, or Aspect, of the Absolute of which we have already spoken, *Spontaneity*, is, in its nature, Triple; for it is attracted towards Inertia yet it must not allow itself to be absorbed by it, or to lose its Unity.

The Second Grand Principle, *Inertia*, animated by Desire, is also threefold in its response to the multiplicity of the attractions of the opposite Principle. It also tends towards Spontaneity, but without allowing itself or its individualities to be reabsorbed into Unity.

And each of the three terms of Spontaneity corresponds to a term of Inertia, making six terms or two Ternaries or Trinities opposed to each other. To these must be added, if we would have a complete conception of the World viewed as the living expression of the Absolute, the synthesis of their combinations, which brings them all together into one indivisible and eternal Unity.

Thus there are seven fundamental types, seven strings to the lyre of life, seven modes of manifestation of the Absolute.

When Spontaneity begins its work of creation in Space, by tracing in the first ideas of the Cosmos, the first thing to be erected is this scaffolding or canvas of which we have spoken above. This is done by distributing the idea as a whole among the seven first principles which are the expression of the harmonious union between the two opposite poles of the Absolute. Thus all the forms that are produced by Spirit acting upon matter, in every variety and every thing that is born of every being and Individual that peoples all of the various planes of expression in participation in the cosmic realization of the Absolute, must be fitted to some especial part of this frame of the seven primitive types.

These seven types are then seven cosmic powers ruling over all universal realization, the SEVEN SPIRITS BEFORE THE THRONE, they are called, THE SEVEN LOGOI, and even the Seven Planets in Astrology. In this case, however, the term must not be interpreted as referring to the bodies of the planets, only to the especial significance of each.

Thus the special rate of vibration which would cause Love has been ascribed to Venus, while anger is referred to Mars; Intelligence to Mercury; Emotionalism to the Moon, etc.

These principles of vibration have been applied to the movements of the planetary worlds through space in the science of astrology with very important and remarkable results. But they are not limited to this application—they transcend it. They are indeed the Seven principles of the Cosmos, the Seven Sacred Colors, which, interwoven, constitute a manifestation of Divinity.

Let us recapitulate in a few words what has been said so far regarding the Esoteric Theory of God and of Nature.

The Absolute is unthinkable, beyond the comprehension of man. If we begin to attempt any presentation of the idea, we must make use of limitations; therefore we can but use the terms of Ancient Scriptures, "The Root of Existence," the Great All. The Absolute is back of all manifestation and cannot be conceived by the mind of man.

When the Absolute would manifest Himself, He sends forth THE ONE SUPREME BEING, Who shall create the Worlds. This He does by limiting Himself to a certain portion of Space and acting throughout that chosen Space in His two aspects, Spontaneity or Will, and Inertia. These two He opposes to each other, as we have studied in our Chart, causing them to constantly approach each other, and yet never absorb each other, by a perpetually changing equilibrium. The ever changing and kaleidoscopic effects we see in Nature and in ourselves are due to the ever varying proportions in which the two opposite forces and their derivatives succeed in balancing each other. The variety is infinite, for not even two leaves of the same tree can be found exactly alike, though they are similar in structure and in general outline.

There are, then, two opposite forces at work in the Creation of Worlds, and the law is a universal one and can be applied to our own little acts of creation. This is why we lay so great a stress upon it, for it will help us to better understand our own powers and to live more effectively.

The one Power is spontaneous and represents the Will of the One; the other Power is Inert and Passive; it represents the Power of condensing, of limiting action and of forming and grouping atoms so as to be impenetrable and indivisible.

The first corresponds with what is known as "centrifugal force," the second with "centripetal force."

The action and interaction of these Great Forces upon each other lead to the further division of Spontaneity into its three aspects, and Inertia into its three corresponding aspects, as we were describing above; and the whole of these interactions produce a seven-fold ray which manifests and is reflected in every creation.

Each of these Seven Rays or Colors or Grand Streams of Force has its own particular qualities, and it has its own place in the Creation of Worlds or of the smallest atom. Without the touch of all of these several characteristics—without the informing life of each of the Seven Logoi—not one of the ideas that we conceive could be brought forward into manifestation!

The Septenary is the sacred number in all the teachings of Tradition. It is composed of the two triangles of which we have been speaking—the threefold aspect of Spontaneity and the threefold aspect of Inertia—interlaced and summed up in a central point which brings all to a Unity.

“The triad is traced in space by the heavenly zenith, the infinite height, connected with east and west by two straight diverging lines.

“With this visible triangle reason compares another which is invisible, but is assumed to be equal in dimension; the abyss is its apex and its reversed base is parallel to the horizontal line stretching from east to west.

“These two triangles, combined in a single figure, which is the six-pointed star, form the sacred symbol of Solomon’s Seal, the resplendent star of the Macrocosm.

“The notion of the Infinite and the Absolute is expressed by this sign, which is the grand pantacle—that is to say, the most simple and complete abridgement of the science of all things.”

*(Read in connection with this, BULLETIN Vol. XI, No. 4, February 5, 1915. “The Seven-Stringed Lyre.”)*

---

## PRACTICAL PHILOSOPHY

“The highest expressions of human genius in the past are but suggestions of that which is to be the steady consciousness of the world-men of the future.”

“There are no men or women alive of too deep visioning, or of too lustrous a humanity, for the task of showing boys and girls their work. No other art answers so beautifully. This is the intense cultivation of the human spirit. This is world-parenthood, the divine profession.

“I would have my country call upon every man who shows vision and fineness in any work to serve for an hour or two each day, among the schools of his neighborhood, telling the children the mysteries of his daily task—and watching for his own among them.”

“There was an old priest who served men in Siberia. Around him in that bleak winter land were the best and worst of the Russian empire. He tended the sick, and prayed with them; brought food, cut wood, procured medicines, watched with the dying, pre-

pared the dead. A certain young Red came out to the colony and observed the priest's manner of life.

"'Father,' he said finally, 'I should think you would lose your soul in the midst of such misery and evil and darkness—as our life here is made of.'

"The old man leaned back and looked at the ceiling, shutting his eyes.

"'Well, now, that's queer,' he said presently, 'I had almost forgotten that I had a soul.'"

—"*Midstream*," WILL LEVINGTON COMFORT.

## ORIENTAL ESOTERIC SOCIETY WAR RELIEF FUND

From the contributions we have been receiving we judge that most people think they have to be at least in the dollar class before they can offer to give something; and we have received letters which have strengthened this belief. We should not, however, let pride stand in the way but give with freedom and joy such amounts as we are able.

If we needed food, we should not refuse to eat because we could not afford a sumptuous repast; we should eat according to our means regardless of what others were doing.

Do not refrain because you think the amount you can send is trivial; we appreciate all donations and know what it is to be in a tight place and not be able to give as we would like to do.

The following money has been received:

Previously acknowledged .....	\$21.50
13. J. T. M., Falmouth, Ky. ....	1.00
14. S. L. A., Charleston, S. C. ....	1.00
15. C. C., Marquette, Mich. ....	1.00
16. T. R. H., Newark, N. J. ....	1.00
17. Mr. and Mrs. T., Philadelphia, Pa. ....	1.00
18. A. H. M., Newark, N. J. ....	1.00
19. G. K., York, Pa. ....	1.00
20. A. C. S., Brooklyn, N. Y. ....	1.00
21. C. B., Dublin, N. H. ....	1.00
22. F. W. A., Rushville, Ind. ....	3.50
23. K. C. V., Lincoln, Neb. ....	1.00
24. R. J. E., Atlanta, Ga. ....	5.00
25. M. F., Dallas, Tex. ....	2.00
26. A. A., Temperanceville, Va. ....	5.00
27. G. A. B., Sioux City, Iowa. ....	5.00
28. L. A., Lakewood, N. J. ....	5.00
29. D. F., Portland, Oregon. ....	5.00
30. J. E. L., Hallettsville, Tex. ....	2.50
31. K. V. A. and R. E. A., Staunton, Va. ....	5.00
Total. ....	\$69.50

E. L. COOLIDGE.

## MEDITATION

All of our common experience teaches us to act according to our own estimate of the consequences to follow; we work or rest, indulge ourselves or make sacrifices, scheme and plan, eat and drink, for the most part with regard to the effect of these activities upon our life as a whole.

Despite this universal acceptance by individuals of the law of cause and effect as it applies to their personal affairs, the religions of Christendom have failed to recognize it as a moral principle. All great teachers have proclaimed, as with one voice, "Whatsoever a man soweth, that shall he also reap." This principle is distinctly set forth in the scriptures of all ages. Still, many Christians seek an escape for the sinner, by which his "reaction" will not be "equal and opposite in direction" to his action. Others, with greater courage and sincerity, recognize the law of compensation in the visible world and seek the principle of eternal and universal retributive justice, securing to every man the exact reward for his deeds, a principle which shall repair all human wrongs, make always for readjustment, and tend to equilibrium in the physical and harmony in the moral world.

—"*First Principles of Esoterism*," MARSLAND.

## DEBTS

1. Every tear is a debt, and sooner or later we shall have to pay.
2. The bounty of the Universe allows us to overdraw if we are rash enough, but the day of reckoning will come, and we shall have to pay.
3. Accept graciously what others would do for you.
4. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap.
5. Every pain is a debt.
6. Again and again shall we be given the privilege of paying our debts, until we are willing to recognize the opportunity as a privilege not to be overlooked.
7. Every breath you draw is a separate bond, binding you to serve the Universe in return.

## AFTERMATH

One man gave lavishly of gold,  
And builded tower and town;  
Then smiled content to think his deeds  
Should win him great renown.

Another, poor in worldly gain,  
Gave all within his ken  
Of strength and tenderness and truth  
To help his fellow-men.

The record of the rich man's gifts  
Lies on a dusty shelf;  
The poor man lives in countless hearts  
Because he gave himself.

—CHARLOTTE BECKER.

---

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.**

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Phil 54.3

Vol. XI

Friday, May 7, 1915

No. 18

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

THE NEW ERA, by John Hawkins . . . . .	p. 3
WORK, by the Editor . . . . .	5
O. E. S. Correspondence Bureau . . . . .	6
O. E. S. War Relief Fund, E. L. Coolidge . . . . .	6
MEDITATION: "Thought Control," by the Editor . . . . .	7
"The Temple of God," poem, by John Rhoades . . . . .	8
Corresponding Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## CORRESPONDING MEMBERSHIP

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 much retracing of steps; you will be spared the risk 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.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.



## The New Era

I set the standard for the coming age ;  
I am in my place, and see every man in his place ;  
I tear down institutions, sects, creeds ;  
Break all crutches ; scatter to the winds pet theories ;  
And when the débris is cleared I will make  
A pleasure-ground and gymnasium for the soul.

Thus the future will be marked by a greater freedom and a fuller expression than has been known in the past. The old hampering restraint of the world's childhood will be a thing of the past. Already the first beams from the Sun of Righteousness have shone into the hearts of men, illuminating the dark corners and revealing the mistakes of the past.

Already the advance guard of altruistic workers are in the field, and these toil incessantly with breaking backs, and bleeding hands and feet, in order that the piled up débris of centuries may be the more quickly removed ; for there must always be a destruction of the old before the new can be formulated. We always find that this period is marked by unusual stress and strain. The average man has not yet killed out selfishness and the false idea that he is by some means separated from the rest of his fellows, nor will he do so until driven to it by pain, sorrow, and disappointment. In such experiences are bred that loving sympathy and mutual understanding which will be increasingly necessary in the near future.

Thus every apparent evil has its office to perform, and evil Karma patiently borne will become the very stepping-stone by which it is itself superseded forever. Instead of cursing the conditions in which we find ourselves, let us endeavor to assimilate the lessons they have to teach, for only by so doing can we eventually surmount them, or perform our part in the larger and better life of the future.

The past has been marked by exclusiveness and the sense of separation. The effect of knowledge alone is to make the possessor feel that he stands in some measure above and apart from average humanity ; but as the spiritual faculties also develop he becomes more and more conscious of the hitherto invisible ties which bind him even to the very lowest of humanity. Thus spirituality gives to Intellect that real, living, pulsating force, without which it would be so much dead matter.

Valuable though the Intellect may be, its value and usefulness are wonderfully increased when it becomes capable of receiving and assimilating Spiritual Truths. Of itself it is cold, hard, and dry.

If in any measure we have advanced beyond the average man, then just according to the extent of our advancement will be the extent of our responsibility for the advance of others; and, no matter to what lengths we may go, there will not be even a remote possibility of our breaking away from the rest of humanity, for even though we may for a time appear to do so, nevertheless by so doing we start into operation laws which hurl us back into the lowest deeps of matter, until we shall have learned that there is no delay in taking a weaker brother by the hand and adapting our pace to his. We notice then how our own interests are bound up in the interests of others, and that our advance is permanent only inasmuch as our ability and determination to advance others is increased. In short, there can be no permanent advance for us without permanent advance for them.

In order, then, to be of the greatest possible service to others in the future, we must not only have the intellectual power to grapple with the difficulties which confront them and threaten the future of the human race but, above all, we must be spiritual; we must live the altruistic life in the home; we must introduce these lofty principles into our business and social relationship; according to the measure in which we do this will be the extent of our love for humanity. Only the weak live solely according to custom and tradition. The strong step at right angles to it. To the weak, prudence. To the strong, rectitude. The crucifixion and bloody crowning, high insignias of honor, still await those who have the courage and constancy to demand them; for only over the broken and battered bodies of altruists in all ages has mankind been able to advance to new positions. Who then has sufficient love and courage to step out of the old life with its childish hopes and aspirations, its vulgar ambitions and pursuits that can never satisfy?

Who can stand alone, beckon and absorb the thunder and lightning which ever and always strikes at the heart of those who go before?

Who can sing tenderly of love and eternal friendship to humanity as they rudely strip him of all that has ever held value in his eyes; and having done so, who would do it again and again?

Let such a one step forward. Let him draw aside the veil for a brief instant, and read there the message of humanity to his soul.

Ah! I see them arise; these saviours of men. More than I thought of men and women too. Strong, untamable, uncompromising. On the sharp lines of their sealed lips I read all they must not utter. I, too, after long absence, now more fully armed, project my stern visage into the heart of modern civilization, but, as ever, for a brief instant; then, as ever, to recede again.

JOHN HAWKINS.

## WORK

"Wist ye not that I must be about my Father's business?" said the Master, in his first words to a waiting world. But his parents understood not the saying.

Nor do we of today understand much better than they the true beauty and uses of work, such as you and I are seemingly compelled to do, often against our will, in the world.

For ours is also our Father's business, if we will have it so—even the meanest service which we are called upon to render, even the monotonous drudgery of constant repetition which wears upon our nerves by its very frequency, even the bright face and the gentle answer with which we meet irritability and harshness. All these when prompted by the soul within are a part of the Great Work, our little share.

But we too often forget this sacred side of work, we omit to consecrate ourselves and it to the Master's use at all times, we crowd our work, we hurry it, we half do those parts which are not agreeable, we neglect what we can, on the plea of want of time, we allow methods of uncertain honesty to creep in, we take advantage of our neighbor's weakness, when we can; in short, we fall to the world's level at times in one way or another, and we reap the world's harvest—uncertainty, anxiety, ill-health, over-work, restlessness, ill-success, failure.

We have forgotten the real meaning and use of life in the ever present pressure of outer circumstances. For life and all that we meet with here have but one object—our purification, strength, progress; and when we know this we cease to complain, we look with another eye upon our tasks, we take every opportunity offered us of learning even the hard lessons, we straighten ourselves, and we rise—for success follows this attitude, material as well as spiritual upliftment.

This Great Work of Transmutation has always been the aspiration of great souls in all ages. The old alchemists wrote of it symbolically as the power of transmuting the baser metals to pure gold, and truly it is by work and work alone that we are able to steady and poise the emotional nature when some mental cyclone sweeps over us and we almost lose momentarily our grip on reason and on life itself.

But only as our work is at the same time "our Father's business" will it be part of the Grand Work.

---

Whate'er we leave to God, God does,  
And blesses us;  
The work we choose shall be our own,  
God leaves alone.

—*Thoreau.*

## O. E. S. CORRESPONDENCE BUREAU

### EXTRACT FROM A LETTER

Every good piece of writing is a collaboration between the writer and his audience, and the audience is always in the highest sense the cells within our own bodies. The Soul is the agglomerate consciousness of all the cells in our bodies and as we raise any one cell WITHIN US WE TO THAT DEGREE RAISE OUR SOUL CONSCIOUSNESS.

All good writing is Subjective, that is we may say we are REMEMBERING experiences in our past lives. We may know that Shakespeare when he wrote Romeo and Juliet was overcoming Passion, and we may know that in writing Hamlet he was conquering DOUBT, that in Macbeth he was conquering FEAR, etc.

If you read Ibsen you can see at a glance his own soul's unfoldment. I would have known that he forecast his own Passing out when he wrote "WHEN WE DEAD AWAKEN." Emerson says "The Soul knows all Things and Knowledge is only a remembering." Maeterlinck says, "It is far better to understand what Happiness means than to enjoy it." But the Poet is the true Priest, he is the Sovereign Pontiff, he is the confidant of God, and he talks to himself and is overheard by the World.

G. W. W.

---

## ORIENTAL ESOTERIC SOCIETY WAR RELIEF FUND

The following money has been received:

Previously acknowledged .....	\$69.50
32. H. F. F., New York City .....	2.00
33. L. T., Hagoman, N. Y. ....	2.00
34. C. M. J., Decatur, Ga. ....	1.00
Total.....	\$74.50

This is the secretary talking to you and I want you to read this through to the finish. Do not answer back—just go on. You are planning for a vacation and your mind is as full of new ideas as the ground is full of sprouts.

In the midst of this do not forget that the war is going on and the ruin is increasing every day. Your donations are needed more than ever—not less.

You know what I want and if I was an agent at your door you would have slammed it in my face before this. Now I have the best of you. Smile and get busy!

E. L. COOLIDGE,

*Secy. O. E. S. War Relief Fund,*

128 South Gore Ave.,

Webster Groves, Mo.

## MEDITATION

The laws of the world refer to the outer life of the citizen, and decree what he shall, or shall not, *do*; esoterism teaches what he must *be*; and its laws all have to do with self-control and the use of the spiritual powers.

Little is said of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered. He will be tried in every part of his nature, and observed under the tests by the Master who is guiding him.

Every day will bring its own problem, and unless he is very pure-hearted he will inevitably fall sometimes.

The disciple, however, who has entered upon the path of esoterism does not "stay fallen." He is no sooner down than he rises quickly to his feet, and with more care continues his way.

Thus every fall is a step upwards.

—"*First Principles of Esoterism*," MARSLAND.

## THOUGHT CONTROL

1. Guard, O Disciple, thy thoughts, for they are of more importance than thy actions.
2. The mind is ever restless; it is impetuous, strong, and difficult to bend; I deem it as hard to curb as the wind.
3. The mind is the great Slayer of the Real. Let the disciple slay the Slayer.
4. Have mastery over thy thoughts, make harmless the children of thy mind, the thoughts that swarm, unseen yet powerful, about thee and thy brother man.
5. Mental stability and the control of thought is to be acquired slowly, at the price of continued work and perseverance.
6. Ere the gold flame can burn with steady light, the lamp must stand well guarded in a spot free from all wind.
7. By our own thoughts we make for ourselves that which we have been, which we are, and which we shall be.

**“Know ye not that ye are the temple of God, and  
that the Spirit of God dwelleth in you?”**

*I Cor. III., 16.*

Is this thing true, the preacher saith,  
Or but a dreamer's dream?  
Thrills in thy very midst the Breath  
That bade the star-fires stream,

Framed all the Universe divine.  
And slowly cell by cell  
Built up thy body for a shrine,  
Wherein Himself might dwell?

No mortal being gave thee birth ;  
Shake off the fleshly dream,  
Nor, housed albeit in walls of earth,  
Against thyself blaspheme.

The heaven is here for which we wait,  
The life eternal now!—  
Who is this lord of time and fate?  
Thou, brother, sister, thou.

The power, the kingdom, is thine own :  
Arise, O royal heart!  
Press inward past the doubting-zone,  
And prove the God thou art!

JOHN RHOADES.

---

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.**

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

Friday, May 14, 1915

No. 19

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE PRACTICE OF THE PRESENCE OF GOD, by the Editor	p. 3
The Supreme in Volition, by J. N. W.	6
MEDITATION: "Imperishable Happiness," by the Editor	7
"A New Idea," poem, by Kate Alexander	8
Advantages of Membership	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the universal brotherhood of man, 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.

There are two degrees of Membership. These are:

1. *Corresponding Student Members* who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in the BULLETIN as space permits, or by correspondence.

Corresponding Student Members are in close personal touch with the Officers of the Society. They receive in addition to the courses of instruction suited to their individual needs, letters of personal advice from Officers and Members of the Society on their life issues. This degree is recommended to students who are learning how to acquire some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

2. *Active Membership* in the O. E. S. is for more advanced students than those in the Corresponding degree.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

---

## CHANGE OF ADDRESS

All changes of address should give the *old address* as well as the *new* one to which the Bulletin is to be sent. Owing to the arrangements of the Post Office for Second Class Mailing Matter, our files are kept *geographically*, and the name only of a subscriber is not enough to locate him without long search.

---

**Address all communications for Books to Agnes E. Marsland, 1448 Q Street, N. W., Washington, D. C. Library Dept.**

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C., under Act of March 3, 1879.



## The Practice of the Presence of God

All races of men, from the most barbarous to the most intelligent and highly civilized, seek after God; for the ability to worship is the characteristic that distinguishes man from the beast. The forms which the worship assumes may be as distinct and far apart as the east is from the west, but the fact remains that all peoples, whatever their state of culture, wherever and whenever they may have been found, in civilized or in uncivilized times and conditions, are nevertheless alike in this one trait; they have a form of worship which serves to unite them with something which they hold to be greater and more powerful than themselves. some power or consciousness which is higher than anything to which they have attained, or to which they can expect to attain.

The religion of a race binds it to its own highest self and to the invisible world with which its higher self is unconsciously in communication. It is, in short, *the practice of the presence of God.*

We desire the presence of God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Yet there are times when it seems to be far from us; we feel the impossibility of reaching into the heights.

Why, then, is it that there are times when we can worship, and again there are other times when it seems as if a curtain falls, and as if it is impossible for that part of us which worships to come in touch with the higher and invisible realm where is the Presence?

Naturally, the reason is with ourselves. We are not prepared: we live in a world of irreverence, rush and commotion, where all the points of view turn towards earthly considerations, where everyone (and we among others) desires to enjoy life himself without much regard to the griefs of other men, where all are trying to "get" rather than to "give." Thus we think too lightly of what is involved in the realization of our desire. We believe it possible to live as we please and yet to enter the Presence.

But only those can know God who shall have cultivated within themselves the qualities of goodness.

If we are empty and negative, joyless and useless in the world, we are separating ourselves farther and farther from our goal; if we are impotent and indifferent, fearsome and irritable, easily alarmed, easily angry, yielding to fury, hatred or violent prejudice, all or any of these states of mind are obstacles to be overcome.

Some men there are who are unwise enough to allow the obstacles that stand in their way to overcome them, and these men fall into one of three negative attitudes: indifference, despair (and self-

pity) or hatred. "The prize is not worth striving after," they declare; or the way is too hard for them to follow; or, worst of all, they come to envy and speak ill of those who are treading it. These three negative states of mind are seen to correspond with the "three temptations"—the desire of the lower man for the *world*, the *flesh* or the *devil*. And every soul must conquer all three, and put them behind his back as he progresses in the spiritual life.

Those who would live often in the presence of God should see to it that their words and their habits are godly and that their actions are as they would have them be if God were visibly present. Only these are prepared to enter into the presence of God. We all know that this is a difficult thing to accomplish. Many of our thoughts are, as we allow, unworthy, trivial, critical, hateful. Or, if not wrong in themselves, they are perhaps unseasonable; that is, we give thought to a subject at the wrong time, when our attention should have been given to other matters. All of these things are not part of the practice of the Presence of God, and we cannot afford to indulge in them habitually.

If we are reckless, always in a hurry, anxious, worrying, despondent and weak, we are unprepared to enter the Presence.

If our life is not in order, this is an obstacle.

\* \* \* \*

We must, then, live as gods if we would enter the presence of God.

The first step to be taken is to recognize God in all the activities of our lives, in the flower, the weed by the wayside, the sublimity of the mountain, the budding life of the forest-tree; to see the working out of Law, and therefore the finger of God, in all the happenings of the day, in our homes, in our business affairs, in our relations with other men; to move through the day as gods among gods. Every object of nature, and every event we meet will then be to us a revelation of Divinity; in every movement, the Divine power; in every effort in ourselves or others to overcome a fault, the Divine Grace. By recognizing in all things the work of God, we shall be surprised to find how wonderful are all the aspects of Divinity which we shall perceive.

Thus as we cultivate fulness of being our lives will come to extend over a larger and larger sphere of usefulness year by year. By recognizing in all things the work of God, though oftentimes hidden under the ignorance of man, we shall free ourselves from narrow prejudice, we shall live for the *real*—live a positive, creative life.

Man's life is a very complex matter; he is lord over a kingdom, for not only has he power over himself, his own body, his thoughts and actions, but he must see to it that there is a proper degree of order in his household, in his business, in his work, in

every single corner of his place in life where he has power to direct and the right to rule.

Nor is this all, for his influence extends beyond the limit that is generally supposed to exist, his power radiates from him to every single thought, idea and activity that he has engendered; these all need his sustenance and further direction if they are to continue to live. His power reaches other men of like ideals and work to his own, and influences them without his positive intention to do so, and without their knowledge perhaps of his very existence. "For none of us liveth to himself."

The love and trust, the loyalty and courage which he radiates to others will return to himself with added power and in this way there will be established a constant outflow and inflow in every properly adjusted life; where the inner light is bright and shining with plenty of warmth and vigor at the center, there will be a healthy outflow. The person will be gentle and full of love, energetic and cheerful; and the life, as a whole, will be well-ordered and useful, for others will love and trust him.

There will come to every soul seasons of test and trial, alternating with the times of exaltation and power; but these should not cause him distress. When he knows the Law, he will remember that there must be night and day, darkness as well as light so long as he is in this world of trial. It is by bearing up with fortitude under adversity that he accumulates the power which he is to use later, when the clouds shall have rolled by, for the blessing of the race.

As the disciple lives a life of beauty and of order, of truth and of goodness, will he see God in all things, and by bringing God into his own life, he will enter into the true Presence.

Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.

Practise silence, unselfishness, concentration, self-control.

Live neither in the present nor in the future, but in the Eternal.

*(Reprinted upon request)*

---

The simple person, who in his integrity worships God, becomes God; yet forever and ever the influx of this better and universal self is new and unsearchable. Ever it inspires awe and astonishment. How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments! When we have broken our God of tradition, and ceased our god of rhetoric, then may *God* fire the heart with His presence.—EMERSON.

## O. E. S. CORRESPONDENCE BUREAU

### THE SUPREME IN VOLITION

The conception of the manifested universe as God in act—the Supreme in Volition, may become more intelligible—to us—if we consider it from the standpoint of time. The latter, of course, is a factor affecting only the material consciousness. In the spiritual world it is unknown, since the Divine Mind knows only an Eternal Now—the ever-conscious perception of all that is, was, will be. To us, however, this must remain something of a mystery until we, in turn, scale the golden heights. To the celestial consciousness, there is, I have no doubt, as complete a lack of knowledge of Time as there is to us the understanding of it.

Therefore, the universe we behold, and which is, to our *perceptions*, all that is, is nothing more than part of a motion, a fragmentary glimpse of an everlasting act. As much of it as we perceive is the measure of our status as perceptive beings and as we progress, as the Divine—the Christ consciousness—awakens in us, the universe as we know it will become less and the momentary perception which we glimpse as the material world will reach into wider ranges of action that will present themselves to our minds as new realms of existence.

Is this too metaphysical? Let us conceive the universe as a moving picture film! The analogy is not perfect, but partly so. An action is subdivided into a great number of elements. Each of these—a separate picture—is complete in itself. Studied alone we find the delineation of a perfect act. Nevertheless, if we string a series of these together and pass before the optic nerve in a correct sequence (a particular interval of time) we cognize an act entirely different from the elements. We see an apparent motion—a sequence of causes—though, as a matter of fact, the illusion is one derived from viewing entirely motionless pictures.

The analogy lies in the fact that stationary views are the world as we behold it, the infinitude of motion as it would present itself to our Eternal Consciousness.

J. N. W.

---

To train ourselves to live in these beautiful serene realms, where simply to live is everlasting joy, we must learn to be still; never to force anything, but to so live that we constantly depend upon infinite power to come forth and do what the heart may desire to have done. It is while living in this state that we feel the real presence of higher power—invincible power; and it is by giving full and free expression to this power that we transcend all limitations and demonstrate the great truth that all things are possible—LARSON, "*The Hidden Secret*."

## MEDITATION

Esoterism confirms the view that has always been put forward by religion—that man's nature is from above as well as from below. His body, it is true, has been prepared by evolution through all the kingdoms, mineral, vegetable and animal; it is subject to change and is normal; but not so the informing spirit, the Ego; this is individual and never dies; it is indeed, that vital undulation which comes forth from Nirvana and, after a series of trials and transformations lasting throughout one Manvantara, returns thither.

The individual struggles from dawn to eve, from his first appearance in this world to the time he goes out of it, with the problems and difficulties of each day; sometimes he triumphs, often he fails—but always he learns, whether gaining or apparently losing in the fight, and all of these experiences serve him as stepping stones to his immortality. It is in this way, indeed, that he builds his immortality.

And since gradual evolution, in ever widening cycles, is the law that governs the manifestation of the Universe, so man climbs, day by day and age by age, towards the consciousness of his Divine Sonship.

—“*First Principles of Esoterism.*” MARSLAND.

### IMPERISHABLE HAPPINESS

1. Happiness which is not eternal is not happiness.
2. Center thy heart in the True Self! all else passeth away.
3. Dependence upon the Supreme, this is Wisdom. This is the only happiness.
4. 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.
5. Be happy as those who live for happiness.
6. There is no real happiness in earthly things. How can there be, when there is nothing permanent in the world? Pleasure is transitory and so is pain.
7. By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with serene thoughts, he obtains imperishable happiness.

## A New Idea

He stepped across the threshold of a needy world.  
The world saw garments, trailing black as night,  
Fold upon fold behind Him.

His face was calm, unruffled and serene.  
His brow was broad and low and white.  
Deep eyes gazing from beneath.

He bore a message, new, untried and wonderful.  
A message that would liberate mankind from evils—  
Those of superstition and selfishness.

He held the God-given message deep within His heart.  
He opened His lips! . . . But those to whom the  
blessed gift was sent  
Rejected it with scorn.

The pilgrimage was slow, and the pilgrim worn and weary.  
His journey finished, He passed over and beyond  
The frowning portal.

His eyes were dimmed with shedding many tears.  
His ears were quickened with the hoots of howling mobs.  
He vanished! But the path remained.

Long years afterward the path was broad and hard,  
Worn smooth by countless feet; and men of all the world  
rejoiced  
Because they walked in freedom.

Those who trod were clad in garments, flowing white.  
And He who had broken the way in tears was followed  
By those who came with song.

"It is the fate of all who bring the world new thought,"  
His Father answered, when He asked Him, there, above:  
"The fate of all new thought."

—By KATE ALEXANDER.





Phil 54.3

Vol. XI

Friday, May 21, 1915

No. 20

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE CLOUD WITH THE SILVER LINING, by the Editor	p. 3
The Masses, Extract from a letter, by W. L.	5
"At Dawn of Peace," poem, by Alfred Noyes	5
O. E. S. War Relief Fund	5
From Uncle Mark	6
MEDITATION: "The Law of Success," by the Editor	7
Objects and Basic Principles of the O. E. S.	2
"The Redeemer," poem, by Meredith Starr	8
Books by the President O. E. S.	2

Published by

### THE ORIENTAL ESOTERIC SOCIETY

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## OBJECTS OF THE O. E. S.

The objects of the O. E. S. are threefold:

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

---

### BASIC PRINCIPLES OF THE O. E. SOCIETY

1. The Universe is One, therefore all are united in Universal Brotherhood.
2. The existence of a supreme Deity.
3. Man is a spiritual Being, and as such is responsible for his actions.

### PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
4. The cultivation of the Will and its practice in the daily life in harmony with the Divine Will.
5. Non-resistance or the Law of Love.
6. The realization of positive thought-force and the rejection of the negative states of fear, doubt and morbidity.
7. The strict accomplishment of all the duties of the daily life without any thought of reward, leaving the result to the Divine.
8. The Order does not teach or endorse hypnotism, spiritism or any negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his motto being "To rise by raising others."

Our Society does not offer spiritual instruction for money, nor does it teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

As an organization, we know that all who work for humanity are united even though it may be on a plane too high for the leaders themselves to be able to recognize.

Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

### Books by the President of the O. E. S.

#### WHAT ESOTERISM IS

Paper, 35c.; cloth, 50c.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

#### NOONTIDE MEDITATIONS

Paper, 25c.; cloth, 50c.; leather, \$1.00.

**THE WAY** Daintily bound in paper, 10c.



## Fatality, Providence, Will

The special function of Nature in the Divine Plan is then, as we have seen, to raise beings from the abysses of Inertia, freeing the individual soul by means of Desire and Evolution, while at the same time it becomes more and more filled with the Divine Inflow from above.

Viewed from the standpoint of Nature, there is one great Principle which rules all its manifestations of life. This Principle is called Fate, or Fatality, and it is the rectification by the Universal Will of all incoherent and wilful movements and forms (that is to say, such as are contrary to the Supreme Will). These are caused by the liberty that has been allowed to the individual will for its development, being used ignorantly.

Fate expresses itself through the Laws of Nature.

It is corrected by what is known as Providence, or the Light which flows to the individual from above—from the Universal Source. It manifests as Desire of Being and Power to understand the Future Destiny.

Thus the Will of the individual evolves by a continual adjustment between these two extremes—in working out its own salvation, and in fulfilling its duty in the Cosmos.

Nature employs in the training of the individual soul a three-fold force producing three kinds of movements:

1. *Vibration*, a constructive force consisting in the alternate union of the Soul with each of the two Principles, Fatality and Spontaneity. The Soul in its education is obliged to face each of these in turn and to choose between them many times a day.

Vibration is governed by the number producing the rhythm of the alternation.

Vibration begets Form. It expresses Providence or the Principle of Spontaneity in Nature.

2. *The rectilinear movement* of dispersion, which separates, differentiates, disintegrates and destroys all that has not yet been fixed by the harmony of rhythmic law—all that is disordered. This activity is the result of Fate carried to the extreme.

Since all perfection is progressive, destruction is always found side by side with construction in Life: on the one hand destruction is the natural consequence as we have indicated, of the imperfect will of the individual, while on the other hand it furnishes the materials for new construction by causing them to reenter the universal life-current. In the activities of Nature, it is impossible to construct without destroying.

3. *Cyclic or orbital movement*, a union of the two preceding, being the combination of centrifugal and centripetal action, or of

active becomes a *Trinity*, and a *Quaternary* for Realization. The *Quaternary* resolves the *Trinity* again into harmonious Unity.

Let us then accept the commonest idea of man as mortal and immortal, as physical and spiritual. Then we will say that Man, like the universe, is constituted of two opposite principles, which are complementary to each other and which tend to unite themselves in one Immortal Being.

We have in Man a Spiritual element and a Material element.

In this particular man exactly resembles the Cosmos; for this reason he is often known as the microcosm.

The Spiritual element desiring to unite with the material element divides into two parts, retaining in the higher part, those Divine manifestations of Will and Reason, and delegating to the other part the power of individualizing itself and working in the psychic field of sentiment (love, hatred, fear, desire, and all classes of emotions).

Meanwhile the body receives from Nature by a sort of prolonged distillation, a principle which is able to come in touch with this lower spiritual nature.

Thus we have our four principles, corresponding with the diagram we are using.

1. Spirit, the organ of Divine Illumination.
2. Soul, or psychic element, whose special function it is to create and deal with emotions and their reactions.
3. Astral Body, whose special functions are to deal with sensations received through the nervous centers and their reactions; and to preside over the movements of the body.
4. Physical Body.

Here it is easy to point out the quaternary division and its general characteristics especially when we remember that emotion and sensation, the two intermediary principles are the commonest springs of action, and further that the bonds between them are so intimate that some schools of philosophy refuse to separate them.

There is however a very important distinction to be made between the Soul or the expression of sentiment on the one hand, and the Astral Body or the expression of sensation, on the other.

The Soul is attached especially to the *Spirit* of Man, for sentiment is but the expression of agreement or difference between the emotion felt and the essence of the individual who feels it. The reaction is caused by the effort to preserve this essence from any disturbing or destructive element.

The Astral Body is attached especially to the *Physical body* of man, and it also defends the integrity of the body by means of physical pleasure or pain just as the Soul warns by means of moral pleasure and pain.

Thus the close relations between sensation and emotion act as a defense to the whole being, since the two extremes, Spirit and Body, are united by these two sensitive intermediary principles.

It may be useful to see how harmony may be brought out of all the varied divisions which have been made of the whole activities of Man.

There are, as we have seen, two principles: Soul and Body.

Or 3 principles: Spirit, Soul and Body.

Or 4 principles: (doubling Spirit and Body) Spirit, Soul, Astral Body, Physical body.

Or 5 principles: Spirit, Higher and Lower Soul, astral body, physical body.

Or 6 principles: (doubling the soul and tripling body, or vice-versa), Spirit, Higher and Lower Soul, astral, etheric and physical bodies.

Or 7 principles: tripling body and soul, or even Spirit which then becomes a Trinity above the quaternary of Higher and Lower Soul and of Physical and Etheric Body.

Or 8 principles: doubling Spirit and tripling the other two principles, etc., or tripling Spirit and doubling and tripling the others, etc.

Or 9 principles: tripling Spirit, Soul and Body.

All these differences in classification which are sometimes continued even higher are, naturally, only artificial—abstractions born of different points of view.

They are all united in one grand TRINITY.

And in realization this Trinity develops the QUATERNARY.

(For further explanation, see "*First Principles of Esoterism*," MARSLAND, Chapter X3

---

## THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few weekly publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year (\$1.50 to countries requiring foreign postage).

# YOUTH AND VITAL CONSERVATION

By GUSTAVUS WERBER, A. M., M. D.

President Roosevelt, in his address to the Governors, May 13, 1908, voiced a truth of paramount importance when he said: "Finally, let us remember that the conservation of our natural resources, though the greatest problem of today, is yet but part of another and greater problem to which this Nation is not yet awake, but to which it will awake in time, and with which it must hereafter grapple if it is to live—the problem of national efficiency, the patriotic duty of insuring the safety and continuance of the Nation." And persons well qualified to judge tell us the time is ripe when this problem should be solved.

Our expenditures for higher education are bountiful, and even lavish, when compared with the expenditures for primary schools. But higher education benefits only a small proportion of our citizens; and prudence would caution us to devote more time to building from the bottom, and laying the foundation much broader by giving more solicitous care to the conservation of all the youth of the Nation—thus insuring in largest measure our national perpetuity.

Removing the cause is now generally understood to be necessary for the cure of the ills of individuals, but prevention has been commonly overlooked when seeking cures for the ills of the nation. So we repeat that the great underlying cause of our national ills is primarily the inefficiency of the individual organism or human machine, which in turn comes from impoverished, vitiated poisoned blood—and the resulting lessened ability of the organism to supply sufficient energy for its healthy functioning, which in its effects renders it an easy prey to many vicious tendencies. For self-preservation instinctively begins to plan (either consciously or unconsciously) how failing efficiency may be supplemented or replaced by "diplomacy," or chicanery, from which every obliquity may develop when moral control is lacking. And nearly every destructive force aimed at society has inefficiency in the individual for a part of its paternity.

So this leaflet is addressed more especially to the layman to ask him to think and act along the lines suggested herein. For the greatest desideratum will have been supplied when we have secured the better education and hearty cooperation of all the parents of the nation who hold it in their power to mould protoplasm for our weal or our woe. For the formative period of youth is so commonly accepted to irrevocably have fixed one's destiny before adult life is reached that youth is the incomparable field in which Vital Conservation yields its richest treasured harvest.

(Extracts from an Appeal for Vital Conservation, by Gustavus Werber, A. M., M. D.  
Copyright 1915, by G. Werber.)

## MEDITATION

The laws of the world refer to the outer life of the citizen, and decree what he shall or shall not do; esoterism teaches what he shall *be*, and its laws all have to do with self-control and the use of the spiritual powers.

Little is said of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered.

And what is true of the individual is equally true of groups of men; so long as the aim is high and unselfish, and the thoughts pure, the group is strong and united; but as soon as the individuals begin to have selfish ideas of something to be gained for themselves as apart from the interests of the whole, they are on the downward path.

—“*First Principles of Esoterism*,” MARSLAND.

## VIRTUE

1. The world needs, above all things, to learn of virtue.
2. He who would climb the narrow Path to the mountain heights whence he can inspire the breath of God, must enter first by the way of virtue.
3. Higher knowledge cannot be gained in any way except by the greatest purity of life and thought.
4. To be virtuous is one thing; to be conscious of one's own virtue is another.
5. The work of the psychic fluid emanated by the *will* is not of itself enough; there must be added to this the realization of these three virtues—Faith, Hope, and Charity.
6. The *pleasurable consciousness* of self-respect and virtue is one of the things the disciple must give up and destroy in himself.
7. The disciple is bidden to obey the laws of the community in which he lives; if any teacher would have him run counter to these, let the disciple beware, for this cult has not the stamp of virtue; it is not true.

## THE MAKING OF MAN

Where is one that, born of woman, alto-  
gether can escape  
From the lower world within him, moods  
of tiger, or of ape?  
Man as yet is being made, and ere the  
crowning Age of ages,  
Shall not æon after æon pass and touch  
him into shape?

All about him shadow still, but, while the  
races flower and fade,  
Prophet-eyes may catch a glory slowly  
gaining on the shade,  
Till the peoples all are one, and all their  
voices blend in choric  
Hallelujah to the Maker "It is finish'd.  
Man is made."

—TENNYSON.

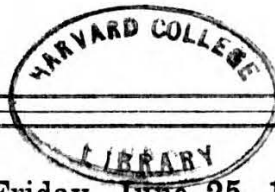
---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

Friday, June 25, 1915

No. 25

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE COSMOS AND HUMANITY, by the Editor . . . . .	p. 3
The Garden of Endeavor, by Walter Lander . . . . .	4
MEDITATION: "Non-Attachment," by the Editor . . . . .	7
O. E. S. War Relief Fund, E. L. Coolidge . . . . .	6
Poem: "Opportunity," by Walter Malone . . . . .	8
Corresponding Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## CORRESPONDING MEMBERSHIP

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 much retracing of steps; you will be spared the risk 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.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.



## The Cosmos and Humanity

Having considered in the earlier Lessons how all things were begotten by the reciprocal attraction of the two opposite poles of the Absolute, we are now learning the ways by which Creation accomplishes its aim through the two intermediary activities shown by the horizontal arms of our Chart—the Cosmos and Humanity.

In the *Cosmos*, Unity which is essential in the Divine Spontaneity, sacrifices itself by becoming multiplied so as to give to each of the many Individualities of Nature its character and its Life.

*Humanity* gathers together, unites and synthesizes these multiple individuals of Nature in order to raise them from the bosom of the Cosmos to the Universal Unity—to spontaneous and immortal life.

In the Cosmos, Spirit descends into Matter to give to it its Life, Powers and Faculties; through Humanity, Matter ascends towards Spirit in the ardor of infinite Power.

The Cosmos manifests good sacrificing instinctively its desire for Unity to the desires of Nature for Multiplicity, but always preserving its Oneness in its Love of God and submission to the Divine Will.

Man manifests the TRUE for he attains to it as the result of fierce and long continued struggles against his lower tendencies towards Multiplicity—animated always by an ardent desire to come to a knowledge of the Ideal Being towards whom he is aspiring.

The Cosmos receives from the Spiritual World Universal Principles according to which it dictates to Nature what shall be the NUMBER of its Forms, the LIMITS of its species, the DURATION of its biological cycles.

In its union with Nature, multiplicity causes the evolution of distinct individuals, Cosmic Nature-Spirits, as it were, each with a special function. Such are Angels, Devas, Secondary gods and others.

By whatever name there are known, they are limited, living Beings who transmit and direct the accomplishment of the Divine Will according to essential Principles. They are subject to transformation in accordance with the evolution of the Universe in which they are, and over whose distribution of Life they preside.

They are divided into various classes according to their varied functions; and these distinctions are common to all religions. They are based upon the science of Numbers, and we have already spoken, in an earlier lesson, of the Number 7 in this connection. We have but time to suggest this point, for it forms a science in itself—**ONTOLOGY**—little known or developed in the West, but of

transcendent interest. This science also includes the knowledge of the Nature Spirits of which we have spoken in a previous Lesson.

Very little is said in the ordinary sciences, or even in the open instructions of Schools of Occultism with regard to THE UNIVERSAL FORCE. It has many names—the Soul of the World, Everlasting Fire, the Breath of Life, Rouach, Lucifer, Satan, etc. We will only say here that there are three principal divisions of this science, as it considers the Force to be attributed to different classes of Beings :

1. The Universal Force is attributed to various Spirits (angels, genies, etc.), good or evil whose power is supposed to consist in its use.

2. It is attributed to the Heavenly Bodies.

3. It is attributed to terrestrial beings, man included.

There are various kinds of Universal Force. There is the "Light" spoken of in the Book of Genesis.

There is again in the Od, Rouach, Celestial Fire which animates the Ether of Instellar Space; and there is the Astral Fluid around the planets.

In the domain of Nature, it becomes the Source of Life, and of chemical affinity; it is the principle of all expansion and contraction, of centrifugal and centripetal force as studied in mechanics, in physics, in chemistry and in biology.

But beyond naming it and giving a vague idea of its action, nothing is given out to the student. The sciences corresponding to Universal Force constitute one of the most mysterious sections of Occult Science. We may consider that the key to them is still reserved today, as it was in the ancient times, for Initiation and it is only given to him who has proved without a doubt his worthiness. Indeed if it should be otherwise the consequences would be grave—for the student concerned as well as for the world. Enough has been seen of the abuses of Hypnotism, Mediumship and even of the excesses of emotional religion to justify this reserve.

---

## THE GARDEN OF ENDEAVOR

Picture to yourself, dear friend, the path of the human race, from a communism where man was a child of Nature, to a communism where he has full knowledge and control of the dynamic forces of the Universe.

A wonderful panorama stretches out before us. Action and Reaction, Ebb and Flow, play unceasingly on the scene. Civilization after civilization emerges from the mists of antiquity only to fade again into oblivion. Their forms are dead but their teachings remain.

When we compare what they have taught us, with our own experiences, we find the path is leading continually upward, the Plan of the Ages stands out in massive splendor, although the mists of adversity may hide it from our view for a season.

If you hold the picture steadily before you, many activities which perplex us at the present day, become wonderfully clear when compared with the lessons of the past and their relation to their probable development; for as no man can live unto himself, so no single activity of mankind can be separated from the development of the whole.

Let us look a little closer and try to decipher some of the problems which are perplexing our poor heads at the present time.

Politics! Synonymous with material gain, you may say. It is not all that, dear friend. As a well known writer puts it: "It is the strife of wills, interests and ideals striving for adjustment in the field of social legislation."

It takes us by easy steps to the realms of social science and from there to Sociology, the keystone of science as taught by the West.

Consider man as a unit in the social forces which are so well known and so little understood. Approach the question without bias or prejudice and with a mind not easily swayed by the convulsions which stir our national life.

We can see two distinct classes arise out of the evolution of society—the bourgeoisie, and the proletariat, or if you prefer it, master and servant, the respective representatives of Capital and Labor. These may be termed the two constant quantities; the sub-divisions, the variable quantities.

As all things are the result of growth and are still growing, we arrive at the conclusion:

"Things are, not because they have been, but because they have yet to be," as H. G. Wells, so aptly expresses it. Let us apply this statement to the "class-war."

We can trace the gradual rise of the working class, through the successive civilizations as slaves, serfs and wage-earners; but not until they reached the latter stage, did they approach to unity or organization as a social organism.

A parallel development takes place with the master class. The chiefs, who owned many slaves, became barons with their retainers. They gave place to the master craftsmen, who in turn were superseded by the present corporations. The developments take place until we have the phenomena: the World Proletariat and the World Master.

As these two bodies approach each other, violent struggles are to be expected. The present war thus presents itself as an accident leading to the Social Revolution when the two bodies will be dissolved.

There is another development, however, which although unseen, is even more real—the development of man himself.

It is generally recognized that man himself is the most important factor in the evolution of society; and his degree of con-

trol over his environment is dependent on his knowledge of the laws which govern it.

Naturally, in the early days of communism, man was a creature of circumstances. When the Will to Live awakened, he desired pleasure and material gain. But it did not suffice. The soul demanded something higher; and the inability of some great thinkers to discern the unseen growth of the soul, has left them bound to the Wheel of Time—the high priests of materialism.

On the other hand, we have our idealists, who see visions of “the Brotherhood of Man” where “each is for all and all for each.” Their eyes are uplifted to the heights; while the matter of fact brother, remains in the mists of the valley.

We have thus the parallel development of Idealism and Materialism simultaneously with the economic growth of the classes.

As man becomes more enlightened, the struggle in the world of matter becomes overshadowed by the conflict in the world of ideas. The war is raised to a higher plane, and although the form, as yet, is not quite clear, to those who have eyes to see, we are rapidly approaching the gigantic struggle.

Man is thus led to the borders of the Unknown in spite of himself, through the connecting link of all experiences—the Soul of the Race. Much of his future progress depends on his attitude towards Thought and the Thinker.

If he cannot conceive of one without the other, much pain and sorrow lie yet before him; but should he be able to surmount the difficulty, he will be carried to a region, “where there is no more sorrow, neither are there any more tears.” So before we say *au revoir*, dear friend, surely we are agreed, our lives are inseparably bound with those who deny the goodness of God. They too, are climbing the heights, although they choose the more tortuous way. The land of Bliss would not mean happiness to us if we knew our brothers were left outside. For, as the lotus, the symbol of wisdom and beauty, grows out of the mire, so does the spirit of man break through the bonds of matter, reaching out to the Life Eternal.

—WALTER LANDER.

---

### ORIENTAL ESOTERIC SOCIETY WAR RELIEF FUND

The following money has been received:

Previously acknowledged .....	\$97.77
49. W. J. M., San Francisco, Cal.....	2.00
50. J. R., Fort Barrancas, Fla.....	1.00
	-----
	\$100.77

E. L. COOLIDGE, *Secretary*.

June 9, 1915.

## MEDITATION

To those who believe that we have only this one life, in which to work out the salvation of our soul, there is great inequality in the distribution of Nature's benefits. Some men are born poor and others rich, some are intelligent and others imbecile, some live many years and others but a few moments. The justice of God cannot be seen by him whose life is one long agony resulting from no fault of his own in this present existence. The heart of the "good man," who knows no other teaching, aches for these tortured souls.

But the law of Karma discloses a God of strict justice, and beside Him and One with Him, also a God of love and mercy, offering numberless opportunities to triumph over the lower nature.

Many lives are necessary to accomplish so great a task and to gain self-knowledge and self-mastery.

He who will not learn from gentleness must learn from pain; but the God of Infinite Patience gives to every soul the opportunity to try again and again until every difficulty is surmounted and every weakness strengthened. Under this dispensation of mercy not one can go astray.

—*"First Principles of Esoterism,"* MARSLAND.

## NON-ATTACHMENT

1. Thy business is with the action only; never with its fruits.
2. The disciple is content to work, or he is content to stand aside and see others complete his work and take his glory.
3. He who performeth all duties without attachment to the result, obtaineth the Supreme.
4. All actions performed other than as sacrifice unto God, bind the actor to his actions.
5. Throwing every deed on Me, and with meditation fixed upon the highest, resolve to fight without expectation of reward, devoid of egotism, and free from anguish.
6. Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.
7. The Harmonized Man, having abandoned the fruit of action, attaineth to Eternal Peace.

## Opportunity

They do me wrong who say I come no more  
When once I knock and fail to find you in ;  
For every day I stand outside your door,  
To bid you wake, and rise to fight and win.

Wail not for precious chances passed away,  
Weep not for golden ages on the wane!  
Each night I burn the records of the day :  
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,  
To vanished joys be blind and deaf and dumb.  
My judgments seal the dead past with its dead,  
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep ;  
I lend my arm to all who say "I can!"  
No shamefaced outcast ever sank so deep  
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?  
Dost reel from righteous retribution's blow?  
Then turn from blotted archives of the past  
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell ;  
Art thou a sinner? Sins may be forgiven ;  
Each morning gives thee wings to flee from hell,  
Each night a star to guide thy feet to Heaven.

—WALTER MALONE.

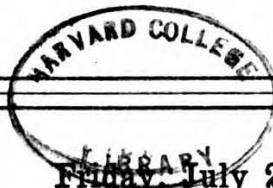
---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, July 2, 1915

No. 26

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE VERB, by the Editor . . . . .	p. 3
MEDITATION: "Maya or Illusion," by the Editor . . . . .	7
"Vital Conservation," Extr. fr. "A Plea for," by G. Werber . . . . .	5
"The Mighty Life," by Matthew Arnold . . . . .	8
"The Creation of Wealth," J. H. Lockwood, reviewed by James N. Wood . . . . .	6
On our Library Table . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

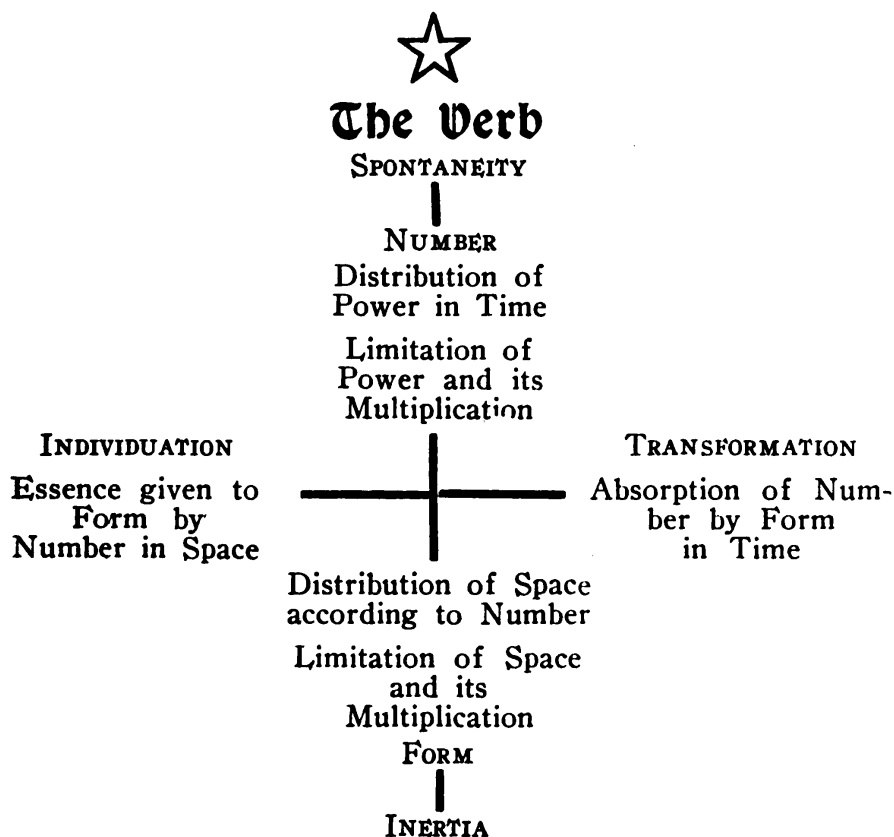
**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

## ON OUR LIBRARY TABLE

The Library and Reading Room of the Society are open daily (except Sunday) from 10 to 5. In addition to the books upon the shelves, our table is well supplied with the current numbers of the principal Magazines on Higher Thought lines. Our friends are invited to come in and rest awhile.

	Ann. Subs.
<b>Bulletin of the Oriental Esoteric Society, Weekly, Editor</b> Agnes E. Marsland, Devoted to Esoterism.....	\$ 1.00
<b>Astrological Bulletina, Monthly, Edit. Geo. Llewellyn.....</b>	1.00
<b>Aletheian, Quarterly, Edit. Alethia.....</b>	1.00
<b>American Astrological Student, Monthly, Ed. H. A. Macaulay</b>	.50
<b>Bible Review, Monthly, Edit. Hiram E. Butler.....</b>	1.50
<b>The Comforter, Monthly, Edit. Florence Crawford.....</b>	1.50
<b>Key to Fundamentals, Monthly, Edit. A. L. Hood and A. L. Leubuscher</b>	1.00
<b>The Master Mind, Monthly, Edit. Annie Rix Militz.....</b>	1.00
<b>The Message of the East, Monthly, Issued by the Vedanta Center</b>	1.00
<b>The Messenger, Monthly, Edit. A. P. Warrington.....</b>	.50
<b>The Nautilus, Monthly, Edit. Elizabeth Towne, New Thought</b>	1.50
<b>Now, Monthly, Edit. H. H. Brown, A Journal of Affirmation.</b>	1.00
<b>The Occult Review, Monthly, Edit. Ralph Shirley, High Class Review of Occultism, pub. in England.....</b>	1.75
<b>Phoenix, Monthly, Edit. Michael Monahan.....</b>	1.00
<b>Rays from the Rose Cross, Monthly, Issued by Rosicrucian Fellowship</b>	1.00
<b>Scientific Christian, Monthly, Edit. Thos. J. Shelton.....</b>	1.00
<b>The Spiritual Journal, Monthly, Edit. Alice Herring-Christopher</b>	1.00
<b>System, Monthly, Edit. A. W. Shaw, Magazine of Business.</b>	2.00
<b>The Temple Artisan, Monthly, Organ of The Temple of the People</b>	1.00
<b>Unity, Monthly and Weekly, Organ of Unity Tract Society.</b>	1.00
<b>Voice of Freedom, Monthly, Organ of San Francisco Vedanta Society</b>	1.50
<b>Wisdom, Monthly, Unity Tract Society, for Young People...</b>	1.00
<b>The Word, Monthly, Edit. H. W. Percival, An Independent Theosophical Review</b>	4.00
Annual Subscriptions for any of these Magazines can be sent in to us.	



The union of the two principles, Spontaneity and Inertia, is not instantaneous, for it would thus immediately reproduce the Absolute and there would be no manifestation of the worlds. The succession of transformations to be suffered by matter in its purification so as to manifest Divinity, requires the idea of *Time* of which we must now speak.

The union of the two principles takes place in Time by means of four terms, as in the case of all realization :

1. Spontaneous Power, or Will, must be divided and distributed by *Number*.

2. Desire of Inertia also divides Space according to Number and thus produces *Form*.

Number and Form are the two Principles that constitute *the Verb in expression*. Their union is brought about by *Force*, or the principle that causes motion and that constitutes *the Verb regarded as Active*.

Force is double like all intermediaries between two extremes :

3. Force for the exteriorization of Number in Form, which gives each individual form its own share of Spontaneity, producing in it the *Essence*, or spirit of that form.

4. The Force for the *absorption of Number by Form*, or force by which the desire which is in Form takes exclusive possession of the series of Numbers so as to manifest them in Time—in other words the principle of *Transformation*.

Man, organized as has been described, has command of a Force, that is to say of a portion of Spontaneity bestowed upon him as an individuality so that he may form and transform and thus manifest his Divinity.

All Force must be directed by a *Verb*—the Verb being “Spontaneity in its function of forming and transforming.”

Where, then, shall we find the Verb in the human organism?

There will be three different ones, since the three parts of the organism—Spirit, Soul and Astral Body—have each a portion of Spontaneity.

But the Spiritual Verb, or Mentality, will express the nature of the Divine world whence it issues; while the Verb of the Astral or nervous element expresses the reactions of sensation and desire.

It is the function of the Verb of the Soul to unite these two; and this it does by means of the WILL.

When there is no conflict, if only the Mentality speaks, we have an Instinct.

If the sensations alone express themselves without opposition, we have an Appetite.

But if the Mentality presents an idea, and this conflicts with another presented by the desire of sensation, then the Soul Nature must decide between the emotions that are thus generated by reason on the one hand, and by physical sensation on the other.

The part that man has to play in the Universe demands that he reduce, as quickly as possible, the number of his Instincts and Appetites, for these must end by disappearing, not being perfect realizations.

The WILL may be compared to the decisions of a Republican Assembly, composed of all the elements that enter into the composition of our organism—vegetable, animal, nervous, psychic and mental. There is very often stormy discussion, and the decisions taken are, for the most part, carried by the party that is the most violent: while the advice of the more temperate members is seldom listened to. Our Will is as yet very imperfect, and in consequence is still exposed to the domination or the limitations of Fate, Inertia, and Sensation. But it is capable of development, and the circumstances of our life are calculated to lead to its perfection.

The WILL has a Force attached to the physical body which it can exteriorize in order to carry out its power and to influence other organisms.

This force is called by the world of today: Animal Magnetism, though it really exists in every living body, vegetable as well as animal.

By means of this Force, the will of man can act directly upon the corresponding Force in other beings and can modify, transform and even transmute matter, whether organic or inorganic.

This power of the Will is distinct from Magnetism, and is little known in the Occident; but the Orient still preserves the secrets of its use, as they have been handed down from the earliest times. This power is at the basis of all so-called magical operations.

There are other powers also, known to the ancients but latent at present in ourselves.

The sensations that we perceive by means of the physical senses are not the only ones to which we can respond; other parts of the organism, also, can communicate with the kinds of cosmic matter corresponding to them. There is, in man, a whole series of higher senses, well known to the ancient Sages, and which can be developed in ourselves by a certain, definite training.

The object to be attained by the experiences of life is to fix the center of gravity of the psychic man in its normal position, and to balance the inferior emotions and the superior around this center in such a way that the orders given by the Psychic Verb to the Nervous or Astral Verb shall be always such as are prescribed by Universal Good. In this way, the Astral Verb will be in submission to the Soul—its right hand, so to speak—and will not seek to direct it.

This is the condition of Wisdom; only in this way can the human being attain to Immortality, because only so can he become One and Indivisible.

Every other science and every other development whatever should be subordinated to this one, for this is the supreme aim of all human progress.

*Initiation* and all education founded upon the Esoteric Sciences take this for their final and supreme end and aim.

[*Read and study the O. E. S. Lessons on "The Will."*]

---

## VITAL CONSERVATION

### THE MAGAZINE

Since *ignorance* is the basis and underlying cause of our rash extravagance giving rise to the ills which beset us, and *education* is its great antidote and cure, it will require no argument to have it accepted that the remedy must be constantly and unremittingly applied in order to be most effective. This has suggested to the writer the pity that no adequate means has been provided for diffusing the most useful store of knowledge our philanthropic workers stand ready to impart to all the people to safeguard us against impending dangers. For a seeming crowning folly for all our extravagances is that the rich experience gained by one generation is largely wasted, in that we fail to have it readily available for the use of the next generation.

I would suggest, therefore, that a monthly magazine be

founded and maintained for the purpose of filtering to all the strata of society the best thought of the day as to the most effective remedies and cures for all our ills.

There is no system of conserving vitality to be proposed or exploited, but only the importance of having experts teach us constantly the best systems to be applied in our daily lives.

To whom then, shall we look for the interest to inaugurate this Utopia in which the work of the Big-Brother and Big-Sister movement, as it were, shall be extended to the Grown-Ups as well throughout the Nation at large? Not to any of the learned professions or existing philanthropic societies can we look for that constant and unremitting purposive action which will be required. Not to those philanthropists who cannot scan the breadth or fathom the depth of the great truth involved, that "an ounce of prevention is worth a hundred pounds of cure." Not to "mere man" can we look who is too busy in the battle of life to do more than make feeble efforts through the Associated Charities to afford temporary relief for existing evils. But to those far-sighted and unselfish men and women who will not see with callous indifference this Republic, established to be a model for all the world, fall into early decay through the lack of patriotic response to this call to Armageddon to battle for the Lord.

(Extracts from an Appeal for Vital Conservation, by Gustavus Werber, A. M., M. D.  
Copyright 1915, by G. Werber.)

---

## BOOK REVIEW

THE CREATION OF WEALTH, by J. H. Lockwood. 225 pages. Standard Publishing Co., Cincinnati, Ohio.

The author develops the idea of the importance of thought as both ideal and initiative in the economic world. The increasing value of these factors as included in the make-up of the entrepreneur, manager, inventor, are elaborated with some interest. On the whole, however, the impression made is that of loose, or careless, thinking. There is a great confusion of terms and the contention of the author that conventional economists ignore Ideation is rather an assumption. To say that land, labor and capital are the elements from which wealth is derived is not to contend that these are inert forces, automatically creating value. Obviously, capital includes the Idealistic, Ideistic, or mental phase. Adding new terms to a science does not increase knowledge. There is a new school of writers, however, who evidently think otherwise and this book is a good example of their ideas. Those studying modern efficiency theories may find the work interesting; to others it will prove somewhat tiresome.

JAMES N. WOOD.

## MEDITATION

The teachings of Esoterism tell us of the existence of an etheric substance throughout the entire universe, which occultists name "Akasa," or the Astral Light, and they say that the soul of man is a mass of astral light, forming a union between the outer or physical man and the inner or spiritual being.

Unconsciously, during sleep, we perceive the objects which constitute the astral world, just as, during our waking hours, we see the objects of the physical world; and the objects of this etheric, intangible and extremely changing environment are not less real on their plane than are the physical objects on the physical plane.

Being plastic, the astral substance is elusive and shifting to the last degree, it responds to every nascent thought, it gathers like a thunder-cloud to simulate passion, its pictures come and go with equal inconsequence—apparently as changing and unstable as the wave of the ocean.

On this plane, truly, appearances are deceptive to everyone except the trained occultist; for he alone knows the laws of this realm and can draw the right conclusions from what he sees. The average medium, although sincere, yet being untrained, is deceived by "Maya."

—*"First Principles of Esoterism,"* MARSLAND.

## MAYA OR ILLUSION

1. Before thou takest thy first step, learn to discern the real from the unreal, the ever-fleeting from the everlasting.
2. He whose face is covered with the veil of Maya sees himself and all as separate from the whole.
3. The real is that which is in harmony with the highest nature in man, the divine in him.
4. Mirror not back the world's illusive lights; reflect the ray divine.
5. Illusion hath no being; how may it trouble thee?
6. Avert thy face from world deception. Mistrust thy senses; they are false.
7. The first step in occultism brings the student to the tree of knowledge; he must choose and eat. He goes on, either on the good or the evil path. Either path produces great Karmic results.

## The Mighty Life

Weary of myself and sick of asking  
What I am and what I ought to be,  
At the vessel's prow I stand, which bears me  
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire  
O'er the seas and to the stars I send:  
"Ye who from my childhood up have calm'd me,  
Calm me, ah, compose me, to the end.

"Ah, once more," I cried, "ye stars, ye waters,  
On my heart your mighty charm renew;  
Still, still let me, as I gaze upon you,  
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven,  
Over the lit sea's unquiet way,  
In the rustling night-air came the answer:  
"Wouldst thou be as these are? Live as they!

"Unaffrighted by the silence round them,  
Undistracted by the sights they see,  
These demand not that the things without them  
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,  
And the sea its long moon-silver'd roll;  
For self-poised they live, nor pine with noting  
All the fever of some differing soul.

"Bounded by themselves, and unregardful  
In what state God's other works may be,  
In their own task all their powers pouring,  
These attain the mighty life you see."

O air born voice; long since severely clear,  
A cry like thine in mine own heart I hear:  
"Resolve to be thyself; and know that he  
Who finds himself loses his misery!"

—*Matthew Arnold.*

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, July 9, 1915

No. 27

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

THE WILL OF NATURE AND THE WILL OF MAN, by the Editor . . . . .	p. 3
"Wall Street and Faith," from The Wall Street Journal . . . . .	4
Extract from a Letter, by Walter Lander . . . . .	6
MEDITATION: "True Wealth," by the Editor . . . . .	7
"The Salutation of the Dawn," poem, from the Sanskrit . . . . .	8
Various Notices . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ; 6 mos. (75c.).

## THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few weekly publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year (\$1.50 to countries requiring foreign postage).

## LIBRARY

The Society has a library of books on oriental philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual price. Advice on the best books for individual needs is given if desired.

*All receipts from the loan or sale of books are added to the Library Fund.*

Address Agnes E. Marsland, President, 1443 Q Street, N. W., Washington, D. C.

## PUBLICATIONS OF SAN FRANCISCO VEDANTA SOCIETY

(1) "VOICE OF FREEDOM," an invaluable monthly magazine, by Swamis of India. It is an organ of all thoughts and culture of higher order, ancient and modern, for all practical purposes. \$1.50 a year.

(2) "THE GOSPEL OF SRI RAMAKRISHNA," the most marvelous book of the century. A sure guide to all men and women in their higher life. Paper, \$1.25; cloth, \$1.75; leather, \$4.00; postage, etc., 15 cents extra.

(3) "VEDANTA," 10c., postage, etc., 2c.

(4) "HEALTH," 15c., postage, etc., 2c.

(5) "ESSENTIAL DOCTRINES OF HINDUISM," 15c., postage, etc., 2c.

(6) "THE ORIGINAL PICTURE OF JESUS CHRIST," in Yoga posture, of various sizes. Prices ranging from 25c. to 75c., postage, etc., 15c. extra.

Address: *The Hindu Temple*, 2963 Webster Street, San Francisco, Cal.

### Books by the President of the O. E. S.

#### WHAT ESOTERISM IS

Paper, 35c.; cloth, 50c.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

#### NOONTIDE MEDITATIONS

Paper, 25c.; cloth, 50c.; leather, \$1.00.

**THE WAY** Daintily bound in paper, 10c.



## The Will of Nature and the Will of Man

The subjugation of all the powers and faculties to the personal will is essential to the highest progress, on any plane and in any department of life.

This perfect mastery, extended to minute details, is the most essential prerequisite of all the higher forms of occult and all other lesser powers.

We have learned in previous lessons that in consequence of the repeated and perpetual approaches of, the two opposite principles, Will and Inertia, to each other, there are born an infinite number of varying activities. According to our Chart we have classified these into two great divisions:

1. The Macrocosm, the GOOD, Unity preserved in multiplicity.

2. The Microcosm, the TRUE, Multiplicity preserved in Unity.

Spontaneity, or Will, is present in both of these but it acts towards differing ends.

In the Cosmos the ideal Goodness tends towards evening up all things; towards the gratification of desire for ease and comfort; towards the unification of all at a moderate level—BEING.

In the Microcosm, on the contrary, the tendency is towards Truth, towards clear-cut and well-defined differences, towards effort to attain whatever is seen to be True—in short, the Human Will strives to raise Nature toward the Divine—DOING.

Thus there is found an opposition of Wills—the Conscious Will of Man striving to subjugate the impulses of an opposite nature received from the Cosmos.

There is also found the Providential restraint of the *Will to BE GOOD*, opposing itself to the lower self-will of the undeveloped brute-man.

There are as yet very few of us whose Conscious Will is sufficiently developed to be able to ride abroad without the leading-rein of Providence—none, we might say. We are still very ignorant when face to face with the Ideal and very weak in the presence of the Universal Forces. They act upon us and cause us to re-act in a confused way through the impulses of our emotions, impelled by fear, by desire—by passion rather than by the use of a Will truly intelligent and acting with a union of both Truth and Goodness.

Few are at all times in full and intelligent command of all their thoughts, words and actions.

This opposition of Wills leads to three special faults:

1. An extreme desire of Power and of present and immediate Immortality; a false idea that our present personality should be infinite in force and in time.

This is PRIDE.

2. Again on the contrary, we are tied down by our too great haste to procure satisfaction without having to make any further effort.

This is Inertia—INDOLENCE.

3. The union of these two cause our Spontaneity, blinded by the double illusion to struggle to gain immediate satisfaction at any price to others, and without regard to the effect upon the environment, which comes to be looked upon with hostility and fought against—and which is thus entirely misunderstood.

This is EGOTISM.

There is but one remedy to oppose to all these weaknesses, and that is VIRTUE.

By Virtue we mean a conformity of the Individual Will with the Universal Will or Spontaneity Pure, or THE WILL OF GOD, as it is generally called.

This conformity is not easy to be brought about, for it implies, in its perfection, a *perfect knowledge of Goodness*, and a *perfect living and love of Truth*.

When we can thus unite Goodness and Truth in our lives, we approach in exact proportion to our success, THE IDEAL MAN.

---

## WALL STREET AND FAITH

*On November 3, 1906, "The Wall Street Journal" published an editorial entitled "Is There a Decline in Faith?" It has become an editorial classic. It has been translated into more languages than one, and has been republished thousands of times in English-speaking countries all over the world. We reproduce it below.*

### IS THERE A DECLINE IN FAITH?

He who believes in a future life is a citizen of two worlds. He moves in this, but his highest thought and inspiration are fixed on the future. To such a person, what takes place here and now is not unimportant, but it is infinitely less important than what shall take place hereafter. He looks upon his life here as but a preparation for the life to come. His experiences here, whether of joy or of sorrow, are of value to him only as they enable him the better to meet the everlasting demands of the life after death. He is not indifferent to the rewards which may come in this world to industry, endeavor and opportunity; but failure, illness, poverty, abuse—what do these amount to, to a man who believes he is to enjoy the sublime privileges of eternity? He measures everything by the infinite. Wealth, luxury, power, distinction—he may not despise these, but he looks upon them as being but temporary—mere delights that are given as tests of his character.

Faith in eternal life smooths out every inequality and injustice of the present life under the great weight of the infinite. It makes the poor feel rich, and gives to the unfortunate a sense of heirship

to the Almighty. It makes the rich feel a sense of grave responsibility and trusteeship.

Now, it is not needful for the discussion to consider whether such a faith is reasonable or not. *The Wall Street Journal* has no concern in theological discussions. It takes no part for or against any creed, but it is intensely interested in the economic and political effects of any change in the thought, the habits and the lives of men. If there has been a marked decline in religious faith, that fact must be of profound, far-reaching significance. It alters the basic conditions of civilization. It becomes a factor in the markets. It changes the standards and affects the values of things that are bought and sold. It concerns the immediate interests of those who never had such a faith almost as much as it does the lives of those who have had the faith and lost it.

The question, therefore, is of practical, immediate and tremendous importance to Wall Street, quite as much as any other part of the world. Has there been a decline in the faith in the future life; and, if so, to what extent is this responsible for the special phenomena of our times, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, "the misuse of swollen fortunes," the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of socialism, the appeals to bitter class-hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and on the other to class agitation, might well be worth an investigation by a commission of government experts if it were possible for the Government to enter into such an undertaking.

Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference; and if faith is to continue to decline, this will require new adjustments. There are certainly, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounded, but it is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education under the stern demands of non-sectarianism, the growing up of a generation uninstructed as our fathers were in the study of the Bible, the secularization of a portion of the Church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then, indeed, there is no more important problem before us than that of either discovering

some adequate substitute for faith, or of taking immediate steps to check a development that has within it the seeds of a national disaster.

---

### EXTRACT FROM A LETTER

\* \* \* Life is becoming very beautiful here in the mountains. Nature is assuming her summer vestures. There are very few birds here, but we have a real active volcano which makes one wonder on the mysteries of the universe.

In a previous letter I mentioned that exquisite poem, "The Salutation of the Dawn." It keeps recurring in my mind, and each time it comes with added beauty. What a world of meaning lies in "The Bliss of Growth, the Glory of Action, the Splendor of Beauty." How the whole action of the day moves in majestic silence and yet speaks with a power that is truly wonderful. Some days, the sky may frown, the lightning flash, the thunder roll, but we know behind it all, the sun still shines, and when the storm is over, how beautiful Nature looks, refreshed by the rains.

So it is with Life, we have our ups and our downs, our trials and temptations. Calamity may come to us. Our friends may forsake us, but—the Light still shines. We come out stronger, and purer through the season of affliction, only to find we have been growing in silence. Then we truly realize what the Bliss of Growth means; how our greatest glory is in action in the mellow light of eventide, when our task is complete, the Splendor of Beauty arises before our eyes, coming from a day well spent.

What a Peace must come to us when the Master gives His blessing, "Well done thou good and faithful servant."

Yes, brother, Life is just as we make it. We alone are responsible for what we are, and should we fall by the wayside, footsore and weary, we shall have other opportunities to rise again, other lives to live to learn our lessons.

The basic principles of Esoterism as far as I can understand them are beautifully clear and simple: Birth, Development, Decay. The seed falls to the ground; a new life arises—on a higher plane. We can read the law in many various forms, from the lowest forms of life until it outreaches the boldest imagination.

I like to contemplate those vast stretches of imagination, where Day and Night are as one, and to know that no matter how far we may travel in our thoughts, there are always other heights to climb, other causes behind the cause until we arrive at the Causeless Cause of all causes. How weak we really are, brother, in the sight of such exalted Intelligences. I should rather say how far we have yet to travel. But how sweet it is to know, we lose no time, by helping our weaker brothers; we do but acquire yet greater powers by "living well today." Onward in the "Holy Cause!"

WALTER LANDER.

## MEDITATION

"We would not choose our lot," nor indeed can we; we come into this world as the result of causes which we have set up in the far-off past, so that we may take up our work of self-purification at the point where we left it before. But we can modify our conditions by the force of our creative powers, and we can hew out steps in the slippery mountain-side, so that those who come after us may ascend more easily.

We are prone to think with Henry Ward Beecher "it would be easy to serve God on ten thousand a year," but experience tells us that of the two states, riches is more hardening to the soul than poverty, and the rich man must indeed be very strong, pure and godly to avoid the snares of "Ahamkara," to be able to hold all wealth and possessions as being, not his, but the world's, to be used by him as steward for the good of all. Selfishness, pride, ambition, are ever clamoring at the door, occasions for stumbling or for arising according as he loses or wins in the struggle.

"Give me neither poverty nor riches," said Solomon, "lest being full I deny Thee, or being poor I steal and curse."

"How hard is it for them that have riches to enter into the kingdom of God!" we read. "With man it is impossible, but with God all things are possible!"

## TRUE WEALTH

1. From a great heart secret magnetisms flow incessantly to draw great events.
2. We may draw to ourselves wealth, popularity, or health, but so long as our desire is to *ourselves* and not first of all to the whole, we are like children playing with an electric wire; at any moment it may be our destruction.
3. Property is an intellectual production.
4. Ye who would become rich, be willing to be poor, if it be the Father's will; ye who are seeking health, be willing to suffer; you may learn some lesson that you can afterwards teach to another.
5. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.
6. Give me neither poverty nor riches, lest being full I deny Thee, or being poor I steal and curse.
7. When man goes forth, he goes alone—bare and stripped of all earthly semblances. And of his boasted wealth, character alone attends him.

## The Salutation of the Dawn

Listen to the Exhortation of the Dawn!

Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the

Verities and Realities of your Existence;

The Bliss of Growth,

The Glory of Action,

The Splendor of Beauty;

For Yesterday is but a Dream,

And Tomorrow is only a Vision;

But Today well lived makes

Every Yesterday a Dream of Happiness,

And every Tomorrow a Vision of Hope.

Look well therefore to this Day!

Such is the Salutation of the Dawn.

—*From the Sanskrit.*

(Reprinted by request)



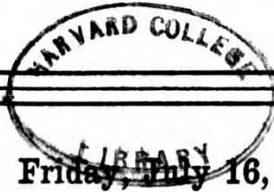
---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, July 16, 1915

No. 28

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

SERVICE, by the Editor . . . . .	p. 3
"Present Needs," Vital Conservation, by L. R. Clark . . . . .	6
MEDITATION: "True Love," by the Editor . . . . .	7
"The Failure," poem, by Eleanor D. Woods . . . . .	8
"Clairvoyance," by A. W. Lair, Ph.D., D. O. M. E., reviewed by R. Watson Scott, M.A., F. C. S. . . . .	6
Scholarship in The Dickson School of Memory . . . . .	2
War Relief Fund, E. L. Coolidge . . . . .	2
Conditions of Active Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## CONDITIONS OF ACTIVE MEMBERSHIP

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 desire more advanced instruction and who 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, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for initiation, it can be arranged to have Initiation given in any part of the world.

---

## WAR RELIEF FUND

The War Relief Committee has been donated a scholarship in The Dickson School of Memory, by C. C., of Nashville, Tenn. This consists of a correspondence course in Memory Training and is good for lessons and books without extra charge.

The value of the course is fifteen dollars. We will sell it to the highest bidder and would like to have an offer. This course can be paid for in five bi-monthly payments if desired. We also reserve the right to reject any and all bids if they are not satisfactory, but trust that you will give the fund your support in disposing of this scholarship.

Previously acknowledged .....	\$100.77
51. W. E. L., Vancouver, Washington.....	1.00
52. C. V. K., Washington, D. C. ....	3.00

---

Total..... \$104.77

E. L. COOLIDGE, *Secretary.*



## Service

Many people have a very partial and limited view of what Esoterism means by Service. They say to themselves: "Do I not serve? Am I not working early and late for my family or friends or for my neighbor?"

Service is associated in their minds with individual acts of self-denial, with sacrifice and with pain; whereas Service in its true aspect means Life as a part of the Whole. It is a recognition by the individual of his Oneness with God and with his fellowman; and the deed of mercy is the natural outflow of the heart's tenderness; it is the orderly rhythm by which the individual life returns to the ONE—by which man attains to Divinity.

The Universal Life-Force rushes forth from the Great Heart of the Universe into involution; the One becomes many; activities multiply, until the point of greatest expansion is reached. Thus the ONE serves the many.

At this point the Many take up the Song of Life and begin to return to the One that Light and Service which they have received. This is Evolution.

In a healthy life, these two activities are well-balanced, and the due proportion of each is assigned by the Will. We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives.

There is, however, a plane where we are unable to justly estimate what we owe, or to make a suitable recompense to the ONE from whom we have received. We draw in with every breath a priceless supply of Life-Force; we receive the Light of the Sun; we are warmed with His rays and quickened with His vital energy; we are the heirs to a vast fund of knowledge and Revelation; in a thousand ways we are the debtors to those who have gone before us. The generous soul, observing this, seeks opportunities of making some return to THE WHOLE for these benefits received from IT.

Thus what has been the unconscious life of involution and semi-conscious evolution begins to *consciously cooperate* in the work of the Universe.

This conscious cooperation is Service.

The awakened soul now begins to look for ways in which he can serve the purpose of the Whole. He seeks to fulfill with efficiency the duties of the position in which he found himself when he awakened. He cultivates his talents and takes care to make himself of some value to the community. If he has a family he learns the duties of his place in it and discharges them, with love

and joy added. He disciplines himself and learns self-mastery and thus prepares himself for some higher post in the world's activities when it shall be bestowed upon him.

As he brings his own life into order, he is led to observe the wonderful intricacy of organization that is found in Nature. Raising his eyes to the heavens he contemplates the circling of the planets around the Sun—each one receiving from Him Life and Light, each elaborating this Universal Force in its own way, and returning it to its Lord in a current differing one from another. Each Planetary orb has His own function and fulfills it. Venus always contributes the ray of Love, Mercury that of Intelligence. There is no mistake or wavering in their service.

Turning next his attention to his own body, he marvels at the wonderful precision with which the work of carrying on its various activities is ensured. Every officer is at his post, and no army is so well-drilled as are the infinitesimal lives that aid in carrying out the behests of his Will. Does he wish to cross the room? Instantly millions and millions of lives are in activity to transport him to whatever place he shall appoint. He finds that he is lord over a mighty kingdom, thickly populated and looking to him for protection, guidance and advancement.

Wherever he looks, this wonderful order meets his gaze. Everywhere the greater organizes, protects and feeds the lesser; the lesser obeys, loves and coöperates with the greater. As in a mighty army every individual is allotted his especial work; in fulfilling his task he progresses, and in rising, raises others. Each serves the other.

This is Nature's law.

Man alone has the power of refusing to cooperate fully. If he is backward in his development he will be chiefly concerned with "getting" something from every organized body with which he is in touch; but will think comparatively little of returning the benefits. This attitude is fatal; for progress can only be by coöperation.

The idea of looking for selfish advantage of some kind is very prevalent in the world. Why should I do so and so? What advantage will it bring me? What is to be my share? Why should I join an Order, or an organization? At every turn we are met with this idea of separateness. A good reason for joining an Order, or any organization that is working for humanity, would be *what you could bring to it*—not what you could get from it for yourself, however great the gift.

Obedience to the Light above and loving activity in coöperation with it, added to suitable work in the world in the organizing, protection and feeding of the weaker brothers, will bring us the poise and strength which must precede "every good and perfect gift."

"They also serve who only stand and wait," we are told; and the truest and most beautiful service that a man can render to the race is that of a dignified, useful and well-ordered life. It is what we *are* that counts rather than what we *do*, however great our actions; for what we *are* constitutes a part of the BEING of the WHOLE.

The spiritual life of the individual flows in a circular current of which the circulation of the blood may be taken as a symbol. In the unawakened soul the movement is slow and tortuous; but when man has realized his oneness with God and with his brother, he becomes more active, his pulses throb with eagerness to aid in quickening the current of evolution of the race; he serves in whatever way presents itself; he aims to prepare himself for higher and more definite work; he disciplines himself and brings his life into order, outwardly as well as inwardly, and every one of these activities is a step upwards.

As he works, his blood circulates more rapidly; and this is also true of the spiritual life-flow. Every victory over his lower impulses gives strength and swiftness to the current; it begins to be more regular and rhythmic as the services rendered become habitual and no longer the result of sudden impulse only. He begins to be sought after by those in trouble, for the strength his presence brings.

And having started this more rapid flow, he soon begins to feel the return current (for the circulation is continuous, and what he gives he must receive again); his opportunities of service are increased, he is full of joy and light, his intelligence is awakened, he sees many things that were dark to him before, his whole soul lives and worships. The clouds of weakness or adverse circumstances then gradually disperse as the spiritual life grows strong and vigorous; it is the only sure way of dispelling them.

When we have learned to serve, truly and with understanding, "All life is one glad song."

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.

## BOOK REVIEW

CLAIRVOYANCE, by A. W. Lair, Ph.D., D. O. M. E., reviewed by R. Watson Scott, M. A., F. C. S., etc., paper, .50.

We like this book; it fits a want that we ourselves have personally felt in the past. The great majority of theosophic students must at times grow weary of reading treatises on various topics written by experts in their own terminology and long for some book that in simple, concise language would tell them how to start for themselves. We wish this book had been in our hands 20 years ago. Things are being greatly simplified for our younger members and they ought to be thankful to writers like Dr. A. W. Lair and others for publishing this and similar excellent brochures.

---

## PRESENT NEEDS—VITAL CONSERVATION

In considering "Present Needs" it is not our purpose to treat of the *lack* of something we ought to possess, but rather to call attention to the *resources* available for supplying all deficiencies.

In the very nature of things, there cannot be a dearth of anything necessary to the race for the complete accomplishment of its destiny, for it is inconceivable that any means necessary to that end has been omitted from the Divine Plan.

It is man's duty to find his place in the Plan, and to learn efficiency in filling it. Much of the apparent failure of life comes from individual and collective inefficiency and the consequent misapplication and waste of time and energy. Conservation is an invitation to learn efficiency and to cease waste. It is the husbanding of *resources*, which are *power*, for constructive and proper use. In recent years much has been said and written in regard to the conservation of natural resources. This is of great importance, but of still greater importance is the conservation of life itself. Especially is the conservation of all the constructive energies of humanity essential at this time of world crisis, when the cooperation of all who desire to work for the Good of Humanity is most needed.

Those of our friends who have not already done so should read "Vital Conservation Imperative," by Dr. Gustavus Werber, of Washington, D. C., in which he treats of the present necessity for conserving and protecting the vital energies of the race, and wherein he advocates the formation of a National Association for Vital Conservation and the founding of a Memorial Magazine as its organ of propaganda. In such a movement many individuals and organizations of otherwise diverse tastes and purposes ought to be able to find a common ground for useful and cooperative endeavor.

Address Gustavus Werber, A. M., M. D., 1353 Q Street, N. W., Washington, D. C.

LINCOLN R. CLARK.

## MEDITATION

To love others is the first and most obvious duty of the one who would attain to spiritual enlightenment; and so we set ourselves to be gentle and kind to all about us, to avoid irritability and anger even when provoked, to live, in short, the life of negative goodness. And for a time we are satisfied.

Until one day we are touched in a vulnerable spot, we find ourselves talking loud and fast in so-called righteous indignation, anger takes the place of love, so that we say and do many things that we would afterwards recall.

That which we had been nurturing was not real love. Our love has been looking for some recognition, we had felt ourselves superior to those whom we were, as we thought, loving; we see it now, and with a sad heart we start afresh.

And this experience is repeated time after time, refining and purifying our nature, and showing us the true power of love.

Love as the sun loves, the Master says; see how he shines equally upon the evil and the good, upon the just and the unjust. Love because you *are* love, not only because you wish to do good.

—MARSLAND, *Bulletin O. E. S.*

## TRUE LOVE

1. Compassion is the Law of Laws, the Universal Essence, the Law of Love Eternal. If thou art told that to become Arhan thou hast to cease to love all beings, TELL THEM THEY LIE.
2. Love is true and real when it is centered above; all lesser love is transitory, a shadow only.
3. This shall be the measurement of love: not how much it can take from all and concentrate in one, but how much it can take from one and give to all.
4. Woe alas to him who will not have loved anything but the bodily appearance. Death will rob him of all. Love souls; you will find them again.
5. The test of true love? If it makes us humble, gentle, tolerant, friendly to all, then it is true devotion; but if it makes us proud, harsh, separate, suspicious of all others, then it is dross, not gold.
6. The greater the Being, the greater the power to love.
7. God is love.

---

Address all communications for Books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C., under Act of March 3, 1879.

## The Failure

In the long, low Eastern workroom  
The Weavers wove apace,  
Each on his separate pattern,  
Each in his own set place:  
Threads of the sunset's splendor  
In their sinewy fingers whirled,  
Under their hands, triumphant,  
Grew the Work of the World.

Only one worked in silence,  
Only one head bent low—  
The best and the blithest workman  
Who had welcomed the morning's glow;  
But the threads in his hands had faded,  
Tarnished the gold and green,  
And the work that should have crowned him,  
Foredoomed, grew poor and mean.

Wondering, the others watched him;  
"Put by, put by," quoth they;  
"You shame your skill by such labor;  
Rest from the loom today."  
But he bent to his work in silence,  
Save when the whisper rose,  
"Surely the Master set the task,  
And surely the Master knows."

In bitter pain and heartbreak  
He wove till his work was done.  
And the Master of all the Weavers  
Came at the set of sun;  
Then, as the others thronged him,  
Showing their patterns rare,  
The Master turned to him who had failed  
And laid a hand on his hair.

"Well done, well done, my Weavers,  
And rich shall your guerdons be!  
But of all your beauteous patterns  
This one best pleaseth me;  
For the Red of Courage, the Gold of Faith,  
Are woven whene'er a man  
Looks in the face of Failure  
And does the best that he can."

—By ELEANOR DUNCAN WOODS.





Phil 54.3

Vol. XI

Friday, July 23, 1915

No. 29

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

PEACE AND JUSTICE, by the Editor . . . . .	p. 3
MEDITATION: "Faith," by the Editor . . . . .	7
Mathematics, Extract from a Letter, by Karl K. Dar- row . . . . .	5
Faith, Reflections, Anon . . . . .	8
Symbol of the Society . . . . .	2
Meetings of Members for Study . . . . .	2
O. E. S. War Relief Fund, Report by E. L. Coolidge . . . . .	5

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred Name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city.

These pins may be had from The Secretary, O. E. S.

Solid Gold pin or pendant, with safety catch. . . .	\$3.50
Gold filled pin or pendant, with safety catch. . . .	1.00
Gold plated pin, no safety catch. . . . .	.75

---

## MEETING OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them either personally, or in the BULLETIN, as seems best. We will gladly give all the needed help upon request addressed to the Secretary O. E. S.



## Peace and Justice

*(Reprinted by request from Bulletin O. E. S., Nov. 18, 1910)*

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 instruction. 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!

---

### O. E. S. WAR RELIEF FUND

The receipts from the War Relief Fund are being distributed as follows: After deducting expenses the money for the Belgians to be given to the Commission for Relief in Belgium and the balance to the American Red Cross Society for distribution. The money given will be donated as requested and where the beneficiary was not named by the donator it will be distributed at the discretion of the American Red Cross Society provided that not more than twenty-five per cent of this balance goes to any one nation.

---

### MATHEMATICS

*(Extract from a letter)*

\* \* \* Mathematics is the mode of thought of the Divine Mind, the Reasoning whereof Hermes speaks,—“With Reason, not with hands, did the World-Maker make the Universal World.” The symbolism of Mathematics is the most profound of all symbolisms; it is the language of the Laws of Nature, the language of the correlations and the correspondences which unify all phenomena into the conception of the One.

Mathematics is Energy: Energy is our term to signify, that throughout the known universe there exist certain correspondences and motions and weights and attractions, all of which a certain grand concept called that of Energy unifies into one correspondence and one law (or will unify, seeing the unification is not yet made in more than a few places). But this unifying Energy is nothing more than a mathematical formula!

The Law of Gravitation, is an equation between four letters, the application of which equation to the conditions of space and

time and matter enables us to unify all the motions of all the stars,—even as its application in the first place must have enabled the Creator to create them,—“With Reason, not with hands, did the World-Maker make the universal World.” That which is behind all complex phenomena, the law or force or cause which solves their complexities and reduces them from troublesome confusion to peaceful manifestations of the Divine Mind,—whatever it is, we see it as Mathematics,—that which “sets in order,” as Hermes says. Remember Leverrier and Laplace and the other great astronomers, Maxwell who gave us the theory of Electricity, Tait and Poincare and everybody else who has worked with a great science already far advanced on the road towards complete mathematization; in their calculations they invariably threw aside all phenomenal conditions and worked in the pure ether of Mathematics, never descending into the world of matter to continue their deductions, but simply to say: “We have worked out this law in the realm above Phenomenal Nature; therefore, it holds in Phenomenal Nature,” and it did! I think that they were doing then what the World-Maker was doing in the beginning, when he made the world “With Reason, not with hands.” Leverrier never saw Uranus, he never saw Neptune. But he knew how to ascend into the heavens with the one, and come back with the other,—for he was ascending into the heavens, was he not? Into the realm of pure ideas?

The fundamental characteristic of the Phenomenal World is Relativity. The One, before, during, or after manifestation, is not relative, and cannot be expressed in terms of anything else. All we can say of it is:—One=One. On the other hand, the Phenomenal World is all relativity, relations, proportions, ratios, differences in degree, between everything and everything else. Now Mathematics is manifested to us in the Phenomenal World. Consequently, manifested Mathematics must have an essential connection with Relativity. This is why Mathematics always deals with relations, proportions, ratios. The distance from my house to yours is not a mathematical entity, neither is the distance of one mile, but the ratio of these two distances, say 45, is a mathematical entity. This is also why ordinary mathematics hinges upon the equation. But the reason that we always have to do with the Equation, is, that all the purpose of our study of Mathematics is to discern the identity between the Unknown and the Known; or, since in reality everything is equally unknown, to ascertain the Unity of all Unknowns. All mathematical investigation, pure or applied starts from an Equation, and proceeds in chains of equations. If the chain breaks, further procedure is simply entanglement in delusion. This is because were the Equation broken, the Unity of nature would be (symbolically) broken. \* \* \*

KARL KELCHNER DARROW.

## MEDITATION

The way 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 and honorable in his dealings with his fellows.

But 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.

What is needed is “More Light,” and more faith—that universal faith which can be realized in the little everyday affairs of life as well as in the great.

This faith of every day and every moment—the constant sense of the Presence of God—gives strength and steadfastness 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.

## FAITH

1. Faith is the substance of things hoped for, the evidence of things not seen.
2. We wander amid thick clouds of ignorance and prejudice, but with an inner consciousness that Light exists; and every effort to gain knowledge of the *Beyond* makes us capable of receiving Light.
3. If man would walk upright and go forward, let him have faith in that which commends itself to the judgment of both his intuition and his reason, and act upon it by his will.
4. It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.
5. He who has faith in God has an open window through which the light fills his soul.
6. When true faith descends upon the spirit of man, then doubt is no more, nor is any sacrifice too great for the firm will of him who *knows*.
7. Faith searches out the hidden things of God and feeds them to the hungry soul.

## Faith

Summer is a time of largeness, of freedom, of broad views and long vistas.

Let us relax from the strain of all the little cares and worries lest things go wrong in spite of us, and from the fear that something will happen to this old world if we let go.

Let us quietly listen to and rest in that great big question that God asks us as He asked Job:

Where wast thou when I laid the foundations of the earth?"

When we stand on the seashore let us learn to trust the Almightyness of Him "Who hath measured the waters in the hollow of His hand," and remember as the sea rolls in at our feet that He has set the bounds for it and said, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."



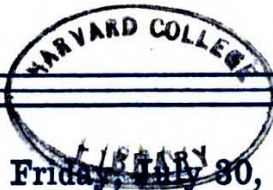
---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, July 30, 1915

No. 30

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

SERVICE, "Some Practical Thoughts," by the Editor . . . . .	p. 3
MEDITATION: "Judge Not," by the Editor . . . . .	7
"Ideals," Selections . . . . .	8
Book Reviews . . . . .	pp. 2 & 6
Vacation Notices . . . . .	2
Outing Books and Nature Studies . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.).

## OUTING BOOKS AND NATURE STUDIES

Botanizing; a Guide to Field Collecting and Herbarium Work, <i>W. W. Bailey</i> .....	.75	(.07)
Birds and Bees and Other Studies of Nature, <i>John Burroughs</i> .....	.60	(.18)
Bird Life; a Guide to the Study of Our Common Birds, <i>F. M. Chapman</i> , illustr.....	2.00	(.18)
Common Minerals and Rocks, <i>W. O. Crosby</i> .....		
.....paper, .40; cloth..	.60	(.05)
Composition and other characteristics of rock, with a sketch of the forces at work in their composition.		
In the Catskills, <i>John Burroughs</i> , <i>illustr</i> .....	1.50	(.15)
How to Know the Wild Flowers, <i>Mrs. Wm. Starr Dana</i> , illustr. ....	2.00	(.16)
How to Swim, <i>Davis Dalton</i> .....	1.00	(.10)

---

## VACATION NOTICES

In accordance with our usual custom the BULLETIN takes a vacation of five weeks every summer. The next number will therefore be issued September 10th. The Library Department, however, will continue work without interruption. Those desiring to devote their leisure time to some special line of study should address the Secretary. New COURSES OF INSTRUCTION are being prepared by the President on "Ideals in the Home," "Magnetism," and "The Nervous Energy." Further particulars should be applied for.

---

The TEACHINGS of the Society offer a philosophy of life which explains the cause underlying the conditions and problems of our daily activities; they render life intelligible, useful and well worth living; they illuminate the Scriptures and unveil many hidden meanings in the doctrines of religions—thus opening the gateway to a fuller and more radiant existence.

Our Centers do not offer spiritual instruction for money, nor do they teach that the higher knowledge can be gained in any other way than by the greatest purity of life and thought.

## HOLIDAY NUMBER

There is one broad sky over all the world,  
and, whether it be blue or cloudy, the same  
Heaven beyond it. —CHARLES DICKENS.

---



### Service

#### SOME PRACTICAL THOUGHTS

“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!

So simple are the words used by the Lord Issa (Jesus), to clothe His revelations of the great laws of the Universe, that we still, after nineteen hundred years' study of His teachings, fail to appreciate their depth or extent.

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”

This is the law, not only in some imaginary and singular case, but throughout the ramifications of every social and business activity. He who observes its workings and obeys it, lives easily, because he strikes the balance and keeps it true; but he who tries to “get” by some other means is doomed to failure and, still worse, to moral degeneration.

Only as we give, have we any right to expect to receive; and when we receive we incur an obligation to give.

According to this rule it would seem to be as immoral to offer something for nothing as to seek to attract to oneself wealth or other commodities, fame or dignity, by “Concentrating” upon the thing in question or by “Affirmations.”

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.

All laws of society and trade, in so far as they are just laws, have for their basic principle interchange of benefits. What the citizen receives of benefit and protection from the state he is required to pay back to the state in the form of taxes and service, and in the proportion he has received. It is no chance conception that Justice is symbolized by the evenly balanced scales, for Justice is balance. When the balance is lost it makes no difference to the principle which one of the scales tips. It may be the "give" plate which has been overcharged, or it may be the "receive" plate. In either case the law has been violated—some one has gone counter to the eternal plan—and readjustment must follow, accompanied though it may be, and will be, with suffering.

To give without receiving is condescension; to receive without giving is subordination; to give and receive is parity, and implies generosity on both sides, equally divided. We are all familiar with the home where self-sacrifice on the one hand is met with selfishness on the other, the home life departing more and more from the ideal and true state of interchange on all planes. Both extremes are wrong, and each is responsible for the other.

We should consider it absurdly impossible if asked to work out a mathematical problem without the equation—an abstract pair of scales. And how about the problem of life? Is it not just as exact, is it not based upon laws just as definite, as an exercise in mathematics? Reason and intuition both say that the law of the part must be the law of the whole, and if the law of the whole, then the law of all the parts, whether the field be mathematics, physics, philosophy, material or spiritual life.

Give, that you may render a return for all the benefits you have received; receive, that you may have the wherewithal to give again—this is the way of progressive activity.

We have said that Justice requires generosity on both sides, that of the giver and that of the receiver. In an act of generosity the

thought of bargain does not enter. This attitude is certain to bring bitterness if the obligation is not met. Better let the bargain go, better accept injustice for the time being, than allow the heart to be filled with thoughts of envy or hatred. Better suffer for another's misdeed (and suffer we shall, for law is law), than perfunctorily seek to effect a remedy. What we *are* is more important than what we *do*, when there comes an apparent parting of the ways.

Let us formulate our thought thus: They who give without receiving close the channel to another's progress; they who receive without giving obtain nothing except personal degradation. Attached to all organizations are many people who accept the good that is so freely dispensed with no thought of rendering an appreciable return. The loss is theirs. The years pass and they make no progress; they soon become surfeited, unable to assimilate more, because they keep all they receive, and so they stagnate like a pond without an outlet. They realize that all is not well with them, forgetting or not knowing that Law is certain, and that no man can with impunity disregard it or for an instant receive something for nothing.

Value returned need not necessarily be of the same nature as benefit received. This is not possible where talents and conditions are so varied. One man possesses extraordinary spiritual insight, another has the gift of accumulating material goods. Should the man of money refuse to accept instruction from the philosopher because he cannot return problem for problem or expound marvelous doctrines in return for those he has received? His gift of money at best may seem a crude return for soul satisfaction, but the Lord Jesus recognized the widow's mite as sufficient, for she had done what she could. Receive what is offered you; give in return whatever possessions you have. If there is an unpaid balance, view with serenity the deficit if it cannot be avoided and bide your time.

Yet let us not forget that generosity may lose its virtue when it gives to one what is due to another, or when it deprives self of a greater good in order to bestow a lesser good on another. In considering the workings of the law, it is necessary that we behold ourselves impartially and from the standpoint of an onlooker. What applies to our neighbor applies to ourselves; surely we are not outside the law. Our watchword should ever and always be *Service*, not such as is represented by deeds of sacrifice to a few near and dear friends, but intelligent service to the World, that the great plan of the Universe may be realized.

Above all things, utilize all the powers, opportunities and possessions at your command, and dedicate them to unselfish and unrequited Service:

“Seek ye first the Kingdom of God and His righteousness, and all these (worldly) things shall be added unto you.”

## BOOK REVIEWS

That Something, by *W. W. Woodbridge*, .50, reviewed by James N. Wood.

Fatherland, by *Will Levington Comfort*, .50, reviewed by C. V. Kiefer.

The House We Live In, .25, by *Sarah F. Meader*.

The Business Side of the New Thought, .25, by *Sarah F. Meader*.

Healing Messages, 10, by *S. F. Meader*, reviewed by P. D. Sulzner.

The Key to Fundamentals, Magazine, monthly, Editor-in-Chief: Archer Leslie Hood, \$1.00 a year, reviewed by A. M. Spence.

---

THAT SOMETHING, by *W. W. Woodbridge*, price, 50 cents.

A book of inspiration for those who have struck bottom and can reach no helping hand. The latter are not plentiful, so it is wise to look elsewhere. "That Something" is an inner voice that bids one try again.

The author's aim is high and to many, particularly those to whom the tragedy of life is still, happily, a mystery, it may prove a source of effort, carrying them beyond dangers of the depths. Worth while.

JAMES N. WOOD.

---

FATHERLAND, by *Will Levington Comfort*, price 50 cents.

An introduction to Will Levington Comfort through "Fatherland" is the discovery of an awakened soul; one who has heard the call of Brotherhood and has put his shoulder to the wheel in the mighty work ahead of us, preceding the dawn of a New Era when Peace shall have been established upon earth and every man will know his neighbor as his Brother. You will be able to read "Fatherland" in less than an hour while resting after your dinner, but in this short time a seed will have been planted which will bear fruit in deeds of mercy to down-trodden fellow-men. Its message in brief is the call for Justice—justice between nations, justice between man and man; then every man shall have found his "Fatherland."

C. V. KIEFER.

---

The following books, "The Living Truth," 75 cents; "The House We Live In," 25 cents; "The Business Side of the New Thought," 25 cents; "Healing Messages," 10 cents, by Sarah Frances Meader, are written along New Thought lines.

They deal entirely with the idea of controlling thought and trace all our disordered minds, troublesome nervous systems and sickly bodies to wrong thinking, which brings destruction to the life tissues, while happy, positive thought reconstructs the body and mind.

Those inclined to morbid, depressing thoughts might gain great benefit from some of the morning and evening affirmations given in "Healing Messages."

P. D. SULZNER.

## MEDITATION

“Judge not,” says the 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. We have a perfect right to our opinion, we say; but the Master says “Judge not.”

Why then must we not judge? The first and most obvious reason is because we are so likely to be mistaken, and so misjudge a fellowman. “Who art thou, O man, who judgest another? To his own Master he standeth or falleth.”

And the context gives us another reason also, “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. 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.

The disciple is concerned with himself alone, he is “In the World but not of it.” His life is within. He knows that we can *receive* only as we *give*. If we would have Peace, we must *give Peace*.

## JUDGE NOT

1. Each man must judge what is right for himself, but not what is right for another.
2. He that well and rightly considereth his own works, will find little cause to judge hardly of another.
3. To be free we must be ignorant of the shortcoming of others.
4. Study that you may know; know that you may understand; understand that you may be able to judge.
5. No man can justly censure or condemn another, because no man truly knows another.
6. Not to see the faults of others, not to hear the critical, angry word, not to feel the venomous darts of jealousy, this is the key which will unlock for us the hidden treasures of the soul.
7. Judge not that ye be not judged.

## Ideals

Ideals are like stars; you will not succeed in touching them with your hands; but, like the seafaring man on the desert of waters, you chase them as your guides, and, following them, you reach your destiny.

—CARL SCHURZ.

---

My Father, may I lift my eyes to the hills! May I not be satisfied with the standards of the plains! May I seek my ideals in the mount! May I breathe the mountain air even when I walk the valleys of time!

—JOHN HENRY JOWETT.

---

No valley life but hath some mountain days,  
Bright summits in the retrospective view,  
And toil-won passes to glad prospects new;  
Fair sunlit memories of joy and praise.

Grave on thy heart each past "red-letter day!"  
Forget not all the sunshine of the way  
By which the Lord hath led thee: answered prayers  
And joys unasked, strange blessings, lifted cares.  
Grand promise-echoes! Thus thy life shall be  
One record of His love and faithfulness to thee.

—FRANCES RIDLEY HAVERGAL.

---

Address all communications for Books to Agnes E. Marslan  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D.  
under Act of March 3, 1879.





Vol. XI

Friday, September 17, 1915

No. 32

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

"Armageddon," by John Hawkins . . . . .	p. 3
Extracts from a Letter, Walter Lander . . . . .	4
"Keynotes," from "Brick" . . . . .	5
MEDITATION: "The Law of Sacrifice," by the Editor . . . . .	7
"Man," Selections from Henry George . . . . .	8
Corresponding Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50) ;  
6 mos. (75c.).

## CORRESPONDING MEMBERSHIP

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 much retracing of steps; you will be spared the risk 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 there 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.

Those who are ready, and who desire more advanced instruction than the Corresponding Members' Course offers, can become Active Members of the Society, but even for such the former Course is useful as an introductory step. For particulars address Secretary O. E. S., 1443 Q Street, N. W., Washington, D. C.



## Armageddon

The Plumed Knight is about to summon his battalions. Already a spirit of expectancy is in the air. A strange choking sensation, as though something were about to happen.

When you stand before an audience do you never feel as though some sacred commission were placed upon you, some Divine responsibility which you might not shirk? I feel like that. I received my commission before I was born, I do not require any other. The look in the eyes of other men and women reminds me of it—binds me to them in the bonds of eternal service.

Do you recognize the great crying needs of humanity? Does the condition of men weigh heavy on your soul? See the countless opportunities for service on all sides! The whole of life is one grand, sacred, opportunity to me.

I am not the blithe bird on the wing, joyous and free. I am the weeping prophet. I know what it is to wear sackcloth and ashes, to live in the wilderness, to be fed by the ravens, and I know what it is to turn all these incidents into welcome opportunities. Dauntless and unconquered, I deliver my message, and pass on. The message is all, I am nothing—only the errand boy.

I am yours to the extent of your ability to draw upon me, and not a whit more. Everything depends on your strength not on mine. I am ready when you are. Ready to give all you are able to demand from me. I tell you more than I know myself when the Spirit is loosed within me. Your need—the look in your eyes—compels me to it.

For I read more in your eyes than others read, more than you read yourself: the call has sounded for you. Millions of hands are stretched out to you—thin, wasted hands, hands of the exploited; fat hands, hands of those who suck like leeches at the vitals of women and children; dirty hands, soiled by ill-gotten gains, by plunder, war, and a thousand other evils.

Eyes also, innumerable eyes, all looking your way, tear-stained eyes; Oh! how eloquently they plead. Our hope is in you. Come forward and help us; we cannot do without you. Millions of faces, passing in endless procession, each face upturned to you as it passes. Can you not see them? I have seen them and I dare not hold back. I pledge you also, here and now. My hand is upon you. From now on I overshadow you with the sacred sadness of Knowledge and Power. I expect great things from you. There

will be no half-measures. God gives to every man the Divine privilege of doing his duty,—of answering his own prayers, and I come to remind you of it.

You will require a tremendous capacity for self-sacrifice. Your freedom is measured by what you can do without. You are a slave to all that you withhold from God, and your fellow-men.

Hence I call you, in the name that is most sacred and unutterable I call you, men and women of every nation. To men and women who seek heavy responsibilities I call loud and long. I make it very clear that it is you personally I want most of all. I look out of the eyes of everything beneath you in solemn adjuration and earnest entreaty.

When war, murder, rapine, social evils and all other evils, reach their height, when the need is greatest and most fully felt, when the finger on the dial points downwards, the Plumed Knight, cryptic, mysterious, veiled, will gallop furiously with thundering hoof, out of invisibility to the head of his batallions.

*Are you ready?*

JOHN HAWKINS.

---

## EXTRACTS FROM A LETTER FROM WALTER LANDER, DATED JUNE 6, 1915

My dear Brother:

Your article on "The Soul" is indeed a revelation, bringing light to bear on what have been to me, some deep mysteries. One of the great beauties of the article is, the deeper meaning it lends to some of the ideas I have held in the field of abstract economics, ideas I thought were final for many years to come.

A commodity before it enters the world-market, must be a use-value, such as a tool or article of consumption. A diamond is not a use-value, not being a necessity, unless it be in the breast pin of a politician to denote his exchange value. A use-value is the expression of labor-power by labor, the volume of the labor-power depending on the development of that particular industry in any given state of society. Hence, labor-power is always an unknown quantity, ever tending towards unity through the use-values of the community on a social basis; and yet, as they lose their form of use-values and become instead, exchange values, they tend towards diversity, returning again to unity as they express themselves in a universal equivalent, money.

A commodity thus viewed presents some very attractive features and instead of being an entity of a "dismal science" as Sir William Petty termed it, a commodity becomes a living creature, pul-

sating with life and vitality. When used as a servant it is a beneficent friend but when allowed to assume the mastery, as in the shape of money, it becomes like unto a raging lion.

Liken a commodity to an individual, the world-market its sphere of influence; then as commodities are manufactured on a progressive scale the analogy will still hold good. As an individual is a unit in the progress of mankind so is a commodity a unit in the circulation of commodities.

They are each the product of an Idea, through the expression of a force; in the case of a commodity we call it: labor-power. Now, as man, as a unit, loses his character as a craftsman and becomes, instead, an individual endowed with a soul, so does a commodity lose its character as a use-value, and become a product of abstract labor-power, also endowed with a soul—the expression of an idea. As we have many drones in our midst, who have no real effect on our progress in general, so, such articles as diamonds and luxuries have no determining influence on commodities as use-values.

We have thus the idea coming from without—let us call it spirit—to give expression to a useful article. The medium of expression, labor-power—call it soul—determines the form the article—or body—shall take. Thus it enters the market—life—for good or for evil—whither going?

Perhaps, in some future occasion, brother, I will endeavor to trace its wanderings throughout its life of usefulness; showing how it brings happiness to some, misery to many and how ultimately it dies, loses its form, only to rise again, perhaps in some article of great intrinsic value.

I am truly glad to have the opportunity to study such articles as “The Soul” and apply the lessons to the conditions of every-day life. The Law of the Trinity works wonderful changes and gives me many a happy moment.

---

## KEYNOTES

### COMMENT AND OPINIONS ON SOME OF THE GRAVER PROBLEMS CONFRONTING THE CLAYWORKER AND CO-LABORERS

Humanity is the Keynote of Modern Business. The “Soulless Corporation” will soon be a Memory instead of a Fact. The cartoonist who pictured employers as stout men with bulbous faces, and clothes in which Dollar Signs ornamented plaids, is seeking a new outlet for his alleged humor.

A Certain Wielder of a Big Stick Came out for a Square Deal. A Great Party declared itself as against Privilege—which means Undue Advantage.

“Safety First” has taken the place of “See our Lawyer.”

Welfare Work among employes is becoming the Rule, rather than the Exception.

One of the largest of the Nation’s industries adopted a profit-sharing plan some years ago. Through it, thousands of employes became share-holders. At the Annual Meeting, held a month or two since, the men, instead of signing proxies in favor of the official designated by the board of directors, appointed one of their fellow workers, who went to the meeting for the sole purpose of telling the Men in Control how Well Satisfied the workers were with the conditions of labor.

A Great Awakening has come to the men who have gained the Heights of Industrial Power. It augers well for the future of these United States of America.

Service is the Watchword of Modern Business. The day of the Slick Salesman is waning. The Farmer who put the Bad Apples at the Bottom of the Barrel finds a Better Outlet in the Cider Press.

Cooperation let Light into the Darkness of past Business Methods. The Man who felt that a “sucker was born every minute” failed to find him in the association with which he cast his industrial lot.

He found that the man who discredited his business by false weight, false misrepresentation, false quality and false service, could not stand the investigation of his next-door neighbor.

While sleuthing for “bad breaks” on the part of his competitor-associate, he ran across many that looked familiar. Close scrutiny brought out the fact that they were of his own making.

He had to “clean house” before he could call attention to what the “other fellow” was doing, and while he was busy sweeping and scrubbing and dusting and shaking his own affairs, the “other fellow” seemed to take notice and do a little scouring on his own account.

Now, instead of sitting up nights to figure out how little he can give and how much he can get, the Successful Business Man lays his plans to give as much as he can, for as fair a price as he can command, and make a living profit.

Instead of impoverishing himself in a vain attempt to put someone else out of business, he builds a Great Confidence in his wares and a Great Influence for himself by Service—the Philosopher’s Stone of the Twentieth Century.—“*Brick*,” Vol. XLIV, No. 11, June 2, 1914.

## MEDITATION

First we see, issuing forth in wondrously magnificent outline, **THREE MIGHTY AND DIVINE FORMS**—the Three Great Persons which, under one name or another, all religions revere and all philosophies recognize—**THE THREE** whom the Orientals know as Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Then, in the Light which emanates from these glorious Forms, we see the Grand Cosmic Entities, those “Seven” Great Beings—Archangels—Sephiroth—the “Seven Spirits in the Sun”—it matters little the name by which They are known to different peoples. And as we gaze still further into the glory which radiates from the **SEVEN** we see **THE TWELVE**—those who conduct the evolution of the Chains, of the Globes, and of the Races.

And following these comes a hierarchy of **DIVINE MEN** who in the ages of the past, have raised themselves above the level of humanity. These are the “fruit” of the past universes, and They descend into the inferior worlds only to instruct and to liberate the human masses.

Thus, then, is accomplished the **GREAT SACRIFICE**—the putting forth of Himself by the Logos, in order that, in the fulness of time, many individualities may be drawn back into the Great Source, to share consciously with Him that bliss which is His very nature and essence.

—“*First Principles of Esoterism,*” MARSLAND.

### THE LAW OF SACRIFICE

1. Thy life is naught without sacrifice. The more thou givest, the more thou shalt receive. Thou receivest only that thou mayest be able to give.
2. I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
3. Think not that outer sacrifice unites thee to thy Higher Self.
4. Better than the sacrifice of any object is the sacrifice of wisdom.
5. It is ever the fire from above which kindles the sacrifice upon the altar.
6. When a man sacrifices himself to the idea which he defends, by his act he creates in the astral, and in the spiritual world above, currents of wondrous power. This is the occult reason for the effect produced by persecutions and martyrdoms in stimulating and aiding the future development of the race.
7. To those who know the true nature of Virtue, Self-Sacrifice does not exist, for it is no sacrifice but a joy to give.

## MAN

"Beneath things he seeks the law; he would know how the globe was forged, and the stars were hung, and trace to their sources the springs of life.

And then, as the man develops his nobler nature, there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he, may somehow aid in making life better and brighter, in destroying want and sin, sorrow and shame.

He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day.

He works for those he never saw and never can see; for a fame, or it may be but for a scant justice, that can only come long after the clods have rattled upon his coffin lid.

He toils in the advance, where it is cold, and there is little cheer from men, and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a high-road. Into higher, grander spheres desire mounts and beckons, and a star that rises in the east leads him on. Lo! the pulses of the man throb with the yearnings of the god—he would aid in the process of the suns!"

HENRY GEORGE.



---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

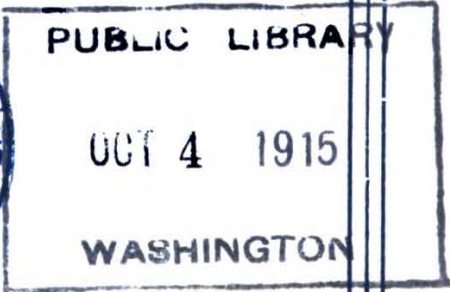
Friday, September 24, 1915

No. 33

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

"When Swallows were White," Interpretation by E. Fuenmayor Moran, M. D. . . . .	p. 3
MEDITATION: "Tests," by the Editor . . . . .	7
Extract from a Letter from Walter Lander . . . . .	5
"Hoing and Praying," poem, Anon. . . . .	8
Advantages of Membership . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

## ADVANTAGES OF MEMBERSHIP

Advantages of membership in the O. E. S. are:

1. Affiliation with the universal brotherhood of man, 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.

There are two degrees of Membership. These are:

1. *Corresponding Student Members* who receive a course of carefully graded lessons at the rate of one in six weeks, with occasional question sheets and lists of books for collateral reading. They have the privilege of sending in practical questions on the problems of life which are answered in the BULLETIN as space permits, or by correspondence.

Corresponding Student Members are in close personal touch with the Officers of the Society. They receive in addition to the courses of instruction suited to their individual needs, letters of personal advice from Officers and Members of the Society on their life issues. This degree is recommended to students who are learning how to acquire some degree of control over themselves and their conditions.

Dues \$3.00. For countries requiring foreign postage, \$3.50.

2. *Active Membership* in the O. E. S. is for more advanced students than those in the Corresponding degree.

Dues for Active Members, \$1.00 a month. When non-resident or not within reach of a Branch, \$1.00 a month from October 1st to June 1st (\$9.00).

Full information regarding qualifications and regulations governing Active Membership may be obtained from the Secretary.

---

## BOUND COPIES OF THE BULLETIN

We can supply a few bound volumes of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913 and 1914. The number is limited and when exhausted will not be renewed.

Those, therefore, who wish to have the years' Bulletins assembled together for conducting study classes, or for reference, should let us know. Each article contains the material necessary for an evening's lesson.

A complete set of these volumes is invaluable to those of our Members and friends desiring to keep in their Libraries a record of the history of our Society.

They are attractively bound in blue and gold and can be supplied for \$2.00 per volume.

▲ The set of any seven volumes, \$10.00.



## When Swallows Were White

(O. E. S. BULLETIN, Vol. X, No. 23)

The Legend which appeared in an earlier BULLETIN and which we reproduce below has attracted much attention and been the subject of considerable comment from our Members. Not only is it of great beauty in itself, but the esoteric truths that it embodies are so forcibly and yet so subtly presented that many persons have asked us to give a further explanation.

As some of our readers may not have a copy of the BULLETIN of June 12th, 1914, the Legend is here reproduced, and following it a very beautiful, erudite and yet clearly expressed "Interpretation of the Legend" which was sent in to us at our request by one of our good brothers in South America, Señor E. Fuenmayor Morán, who is at the same time a Doctor of Medicine and a deep student of Esoterism.

Here follows the Legend:

Once upon a time, long ages ago, it is said, all swallows were white. They had selected a home around a large chimney, in which there was a long funnel supplying air and ventilation to a great hearth, whereon the fire burned day and night to heat an icy cavern in which were little beings, quarreling and crying and waiting until they should become men. For many long years the fire had never been extinguished, and the soot had accumulated so that there was hardly room any more for the air to penetrate.

Thus the fire burned ever lower, the little beings were almost frozen and the little swallows also were nearly asphyxiated. The swallows did not know what to do!

Then, one day, no one will ever know how, there appeared in the cavern among the little beings who were to become men, a white swallow! Was it a dove? or perchance a soul covered with a white cloak? It was undoubtedly a swallow, for it had journeyed from afar.

And the swallow flew swiftly to the hearth and through the flames into the long black funnel in the chimney.

Up she flew, slowly and painfully; for the flue being narrower than her outspread wings bruised her till the blood flowed; and the soot hanging heavily, the deposit of centuries past, covered her white and snowy feathers with a black stain mingled with the blood. But slowly the swallow rose higher and higher!

The drops of blood crimsoned her white feet, but still she flew upward!

And the weight of the soot on her wings was greater the higher she rose, so that a prodigious effort was required to continue the ascent. But, tired out, mangled, panting and exhausted, the swallow still flew upwards towards the light!

At last, when she reached the orifice of the flue and found herself among those whom she had served so valiantly, they saw but a formless mass of black and red with no sign of life but in her two eyes which burned like fire.

And they drove her away saying: "We know you not. Get out from here, you soil our feathers!"

Then the swallow, weeping for her fellows, spread her wings, and the soot and the red wounds disappeared so that she flew up, spotless and pure, into the blue of space.

And the chimney being no longer choked with soot, the fire burned brightly and the little beings who were destined to become men got warmth and heat.

But, from this day, all swallows have worn mourning, reflecting the blue of the sky, and bearing a white badge upon their breast and a collar around the neck in memory of her who sacrificed herself for her kind—fearing neither the heat of the flames, nor the smart of wounds; willing to soil her white wings in mud and soot and to stain them with her blood if only she might save the little beings in the icy cavern and the young of the swallows.

---

## COMMENTARY AND INTERPRETATION

By E. FUENMAYOR MORAN, M. D.

Reading attentively this valuable article and the preceding one, we find a great similarity between them and this link has been of great profit to us disclosing a most profitable teaching and an excellent opportunity. The sequence could not have been better.

In entering the vast and fruitful field of metaphysics I have been guided by my own knowledge alone, without other force than my will and my constant obedience to discipline. My slight technical knowledge is insufficient to extract from the chalice of this perfumed flower all the fragrant essence which lies within it. The imperfections of this work are then due to my own incompetency and they will be useful in bringing to light some of the obscure caverns of my ignorance.

Suppose for a moment that we found this beautiful writing in the Grand Book of KARMA. Suppose also the Cavern was Space in which the Monads in evolution were hoping and awaiting the advent of MANAS, these being represented by the small beings who

were hoping to become men. The fire of the chimney may be considered the grand Sun, generator of the universe, and the chimney, half blocked, the conductor of prana as the vivifying breath (of life). We may suppose that the obstruction in the chimney has been the result of the emanations of passion, the result of KAMA we might say. The swallows may be considered more evolved than the little beings who were hoping to become men and who by their state of evolution also belonged in the same sphere.

In the swallow who already knew how to arrive at the chimney I see very evidently the action of Karma. This swallow bloody and covered with soot rising from amongst its brothers is an emblem of peace and of consolation: a soul truly evolved who for this reason saw clearly the opportunity presented and offered itself as a sacrifice to raise the low estate of those who were in the obscurity and semi-darkness which threatened to ruin them. For them it was a Christ who took upon himself the sins of all men, to raise them and to raise himself with them; and like Christ the noble and sainted swallow received in the very moment of its victory the mockery and the scorn which its glorious ascension brought it.

The black color which the swallows now wear may well signify the mourning of the grand spirits of nature for the doubtful turn which Humanity has given to the doctrines of consolation preached by the sublime Master of Nazareth. But although the writing says that from this day the swallows were clothed in black I am humbly inclined to believe that the mourning is not so dark, but rather of a grey color into which the first pure white clothing of the swallows has turned. This would be the Karmic manifestation of divine justice and the collar and white band may symbolize the goodness and mercy of God our Lord and give as the result the promise of redemption.

This writing shows especially the Infinite nature of Karma and its Eternity as a logical consequence. It is something more than a law or conventional word created by men to communicate ideas. Karma must be the action of a great hierarchy of Superior Beings whose wisdom is far exceeding anything that human language can express. Karma is simple and compound, tangible, ethereal, luminous, divine—Incomprehensible and mysterious as God Himself. —Translated from the Spanish for the BULLETIN by H. H. Mack.

---

## EXTRACTS FROM A LETTER FROM WALTER LANDER, DATED JUNE 6, 1915

My dear Brother:

The Law of the Trinity is indeed a Master Key and by knowing how to apply it, the problems of life seem to solve themselves. I am very glad you emphasized death as well as life as progressive; that it simply means a loss of opportunity. It also leads to the point: How full of Love and Compassion is the All-seeing Eye:

how opportunities are placed within our grasp again and again, but are despised and rejected of men, and what a pleasure it is to know that even a cup of cold water given in His name will bring us other opportunities to grow into the Eternal.

In a previous letter I mentioned the problem I had of finding a way to reach my fellow workers. I am very glad to inform you that the way is becoming a little more clear. My roommate is showing a deep interest in Esoterism. My opinion is frequently sought after by others; even the fellow worker who believes in "standing on solid ground" seeks my company quite often.

The key to his nature lies, I think, along the lines you mentioned, of a deep sorrow occurring in some occasion of his life; mere bravado on his part, as he shows a deep kindly sentiment to life in general which is far from cynicism.

There is another type in the West here which I have not found in the large cities. We call them "chaws," "sour doughs." They are generally men of mature years, who are so cross tempered, living to themselves, that they shun the society, as a race, of their fellow workers.

Their principal weakness is intoxicating liquors, when all their fondest dreams seem to be realized.

I am very glad to say I have made friends among them. When I meet them in the camps or on the road, I find it quite easy to win their confidence, often by a pipeful of tobacco or by asking them to share the "jungle" meal. They almost all invariably have seen better days but have lost heart through some great disappointment or deep sorrow.

Many a scolding I give them after they get sobered up; also, many a time have they helped me with a kindly word or action.

Virility is the great feature among the workers in the West. There are few "dead" ones in comparison with the ones we meet in our large cities in the East. Even during the winter months, when all work is practically suspended, they can be seen moving from city to city. Their mentality as a rule is very active, except among a small element in the valleys that is addicted to the drug habit.

The great difficulty is, how to organize them. Of no permanent address, having fixed habits, strong independent thinkers, they present, indeed, some very interesting studies. The little I understand of Esoterism, however, has made the subject quite clear as to the attitude I should take: Work in conformity with the law of progress toward unity and leave the result to the Divine Will.

The more we give of ourselves the more we receive. It is not for us to say who shall receive, who shall not receive. If they ask for help, they but give us the opportunity to serve, and I can conceive, at present, of no greater opportunity to serve, than the gathering of class against class, preparing for the great struggle that is looming largely ahead.

## MEDITATION

The laws of the world refer to the outer life of the citizen, and decree what he shall, or shall not, *do*; esoterism teaches what he must *be*; and its laws all have to do with self-control and the use of the spiritual powers.

Little is said of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered. He will be tried in every part of his nature, and observed under the tests by the Master who is guiding him. Every day will bring its own problem, and unless he is very pure-hearted he will inevitably fall sometimes.

The disciple, however, who has entered upon the path of esoterism does not "stay fallen." He is no sooner down than he rises quickly to his feet, and with more care continues his way. Thus every fall is a step upwards.

—MARSLAND, *"First Principles of Esoterism."*

## TESTS

1. The tests of the disciple are not given in writing but in the blood of the heart.
2. One of the first tests is that of receiving blame patiently, whether just or unjust—even gladly, as a means of growth.
3. We are always being placed in difficult positions, to see how we will extricate ourselves, and those who are strong get some very hard lessons.
4. Ye who are seeking for light, answer me—Which would you choose, happiness or growth? Pleasure or service? Desire or self-sacrifice?
5. It is not by repudiating the ties which life has wound about us that we can free ourselves from them, but by recognizing them as tests, lessons to be learned.
6. Have you been humbled to the very dust by the hand of God? Give thanks that you may come from the fire purified.
7. Esoterism offers all things; it demands all in return: all or nothing it asks; all or nothing it gives.

## Hoing and Praying

Said Farmer Jones, in a whining tone,  
To his good old neighbor Gray,  
"I've worn my knees through to the bone,  
But it ain't no use to pray.

"Your corn looks twice as good as mine,  
Though you don't pretend to be  
A burning light in the church to shine,  
An' tell salvation's free."

Said Farmer Gray to his neighbor Jones,  
In quite an easy way:  
"When prayers are mixed with lazy bones,  
They don't make farming pay.

"Your weeds, I notice, are rank and tall  
In spite of all your prayers;  
You may pray for corn till the heavens fall  
If you don't dig up the tares.

"I mix my prayers with a little toil  
Along in every row,  
An' I work the mixture into the soil  
Quite vigorous with a hoe.

"An' I've discovered, though still in sin,  
As sure as you are born  
This kind of composite well worked in  
Makes pretty decent corn.

"So while I'm praying I use my hoe,  
An' do my level best  
To keep down the weeds along each row,  
An' the Lord he does the rest.

"An' so I believe, my good old friend,  
If you mean to win the day,  
From plowing, clean to the harvest's end,  
You must hoe as well as pray."

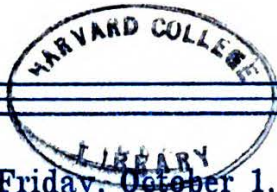
---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, October 1, 1915

No. 34

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



### CONTENTS

"Love," by John Hawkins . . . . .	p. 3
MEDITATION: "Non-Resistance," by the Editor . . . . .	7
"To the Mothers of the Race," by John Hawkins . . . . .	4
Extract from a Letter by Walter Lander . . . . .	6
O. E. S. Pins and Pendants . . . . .	2
Library, Books by the President O. E. S. . . . .	2
"Love," poem, by Elizabeth Barrett Browning . . . . .	8

Published by  
**THE ORIENTAL ESOTERIC SOCIETY**  
1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred Name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be had from The Secretary, O. E. S., at the following cost:

Solid Gold pin or pendant, with safety catch. . . .	\$3.50
Gold filled pin or pendant, with safety catch. . . . .	1.00
Gold plated pin, no safety catch. . . . .	.75

## LIBRARY

All of our readers who desire to help forward the Work which is being done by the "Bulletin," and the O. E. Society, can add their mite by purchasing books through us.

Address all communications for books to Agnes E. Marsland, 1443 Q Street, N. W., Washington, D. C.

### Books by the President of the O. E. S.

#### WHAT ESOTERISM IS

Paper, 35c.; cloth, 50c.

#### FIRST PRINCIPLES OF ESOTERISM

Cloth, \$1.00; limp, yellow leather, \$1.50.

#### NOONTIDE MEDITATIONS

Paper, 25c.; cloth, 50c.; leather, \$1.00.

**THE WAY** Daintily bound in paper, 10c.



## Love

I sat at my desk, pen in hand, searching my soul for the theme to choose. Like a physician holding in his hand the leaping pulse of the sickened child, I gazed with dreamy eyes into immeasurable space. As though written on the wings of the wind, came the answer, though as yet too far away to be deciphered. I was called back to consciousness by a lick on the hand which hung limply over the back of my chair. Such a gentle, understanding, compassionate lick, and a pair of liquid brown eyes, looked up into mine with such passionate adoration, I could have fancied I was a God, receiving homage from some saint or mystic, for truth to tell, I felt better and happier as the eyes of the neighbor's dog looked into mine, and said, "Write of Love."

During my dreams of the long ago, as I pleaded passionately for the descent of Power, the teacher asked me, "Wouldst thou care to choose the avenue through which Truth shall reach thee?" and I replied, "Nay, what care I for avenues who desire only Truth," and he replied, "Thou hast wisely spoken, for every separate, living existence has a lesson for thee, a lesson which can only be learned by love and compassion. Go back then and *love*. Love men and women and my voice shall speak to thee through them. Love the plant and mineral, and thou shalt see the working of my hand in them, and in silent rapture feel my influence overshadow thee. I will speak to thee through the fowls of the air, the beasts of the field, and the fishes of the sea, for all are worthy instruments if the heart which loves them and the eye which beholds them is pure."

So this time the Master spoke to me through the eyes of the neighbor's dog, which walked silently in at the open door, licked my hand, gave me a love-look, and as silently walked out again.

Such then is love. It asks nothing for itself, not even sympathy and understanding, for its true possessions lie in the happiness it secures to others. No idea of reward could for a moment becloud its pure vision or hide the form of its beloved. The reward of love is the increased ability to serve, whether in or out of sight. Having served, having opened up to others the greater source of supply from which it draws its own bounty, it finds its reward in seeing them also partake on equal terms with itself. Love always regards itself as guardian of everything beneath it in the scale of evolution to the extent of its utmost capacity for service.

None can give for very long unless they receive, nor can they receive for very long unless they give. To stop the flow of receipts and gifts, is to produce stagnation, and stagnation breeds disease and death, the fall of the soul into materialism.

Pure love then is ever ready to receive, but it receives not for itself alone, it receives for others most of all. It does not consider itself demeaned by a gift. It is a gift in itself. It receives gifts as a channel of communication to others only. In refusing to receive it would deny to others that which they could only gain through it, and in refusing to give it would cut off the source of supply from which it has itself derived nourishment.

To attain the greatest ability for service we must learn to love every created thing, for only by love and sympathy can true understanding come, and only as we learn to understand, can we really become of service to the world. There is a most abundant source of Power and Spiritual Energy to be drawn upon by those who are not afraid to climb; for those who have the courage to face the years of silence and test, and who, having met the force of the storm, come out of it all with their love for humanity unshaken.

---

### TO MOTHERS OF THE RACE

I sing the song of women who contain within themselves a great capacity for self-sacrifice. Of women, who having given all in the service of husband, and sons, enter the strange silent river with the better side of their nature unrecognized, unloved, unappreciated, and with their loftiest ideals unrealized. Heroic women. How they stir my tongue to strange utterance, and my soul to a living flame of passionate devotion!

All the poems that are inspired, all the deeds that are immortal, and all that are yet to come, were made possible by women like these, or will be made possible by women like these. When we come under their influence, we are elevated, we think our noblest thoughts, and perform our greatest deeds of heroism. We receive the credit of these deeds; they do not receive it. We receive the praises of others. They call us good, and great, and grand, during life, and at death they give us honor; but her they do not remember. Oh, no! She lives quietly in the shadow of her own home; she toils patiently, loves passionately, and suffers silently through the long, brown, autumn years, going down at last into the shadows, wishing she might be spared longer to protect her offspring, but nevertheless meeting the grim reaper, with steady eyes, and dauntless courage, as all good women do.

We are remembered. Our mothers are forgotten. But I do not forget—I could not if I would. I am, and would still continue to be the belted and plumed knight to such a lady and because she seeks, as all true love seeks, to protect and not ensnare, therefore, I will protect and not ensnare. I have vowed that if I ever write a book, or a poem, or solve the social question, or found a new religion, or do anything, or say anything or become anything which makes people love me, remember me, or glad they have met me, I shall in the greatest hour of triumph step forward and say, "I beg

of you, my friends, do not forget the noble woman, whose influence and teaching inspired all this. I have achieved, but she has made achievement possible. To her and not to me is the credit due." Yes, I shall call for cheers on behalf of the woman I love.

I shall proudly decline to touch that which she may not be allowed to share with me on equal terms. I shall do and say things that will make unappreciative husbands and sons, and fathers, and brothers take notice. I shall make the eyes of the man who takes all the praise to himself look down on the floor. But if I live, and strive, and idealize in vain, and am tossed into a pauper's coffin, and am buried in an unmarked grave, as the time comes for me to leave this far country, to pack up my luggage and go home; in that precious moment when the Supernatural breaks in upon me in an endless flood of light, I shall look again on the form of the woman I love, and as she gently draws me aside to whisper her greetings, I shall say, Mother! I have lived and died a common man. I shall face her with eyes none the less steady on account of my failure, for I am sure that she will understand. Yes, I hear her voice again, across the intervening years, "Call nothing common that is touched by love, for love is of God, and they who are touched by love are touched by God. Call that common only which cannot love." Hence, I sing your praises, ye women of every nation, who have lived and died for others, who live, and will die for others, and those who are yet to come.

In future men will be of a nobler race and finer calibre; they will understand you to the most secret depths of your soul; they will become your priest and father-confessor—you will require no other.

In their wisdom they will interpret for you those strange longings which you of yourself cannot fathom, which you weep over in the silence, and try to express outwardly but cannot; and you will bring to them that wealth of love and attachment which will fan their wisdom to a flame, which will compel them to deeds of chivalry, and heroism, of which they did not think themselves capable. I salute, then, the ideal man, and the ideal woman, father and mother of a nobler race. While you prepare to come forward I shall hold you up as an example to the cowardly men who impose on women, and the cowardly women who impose on men. I would have all men as free and unfettered as I myself am, and I would have all women as free and unfettered as the woman I love. I would have all men, and women, and children, everywhere, happy, and joyous, and free, in the love of God who fashioned them, and in the love of each other.

To every mother who has crossed the river I would bequeath a White Rose, the mystic emblem of Life and Immortality beyond the grave.

To those still living I would give a Red one, symbolizing all that is meant by love in its tenderest and noblest expression.

## EXTRACT FROM A LETTER FROM WALTER LANDER

My dear Brother:

The meaning and purpose of Life is becoming more clear every day. The progress of the Race is being better understood; and out of the many apparent contradictions and meaningless questions, which perplex the minds of so many eager souls, a semblance of order can be faintly traced.

The Question of Good and Evil, come uppermost in my mind at present. How are we to understand them in their ever changing aspects?

Truth develops in recurring cycles on an ascending plane. Good and Evil are its positive and negative aspects. Good is the development of the values of a new experience; Evil, the persistence of the experiences, after they have once been gained. Active and passive, alternately, they present a most interesting spectacle in the activities of the race.

As morality is relative, our standards of Right and Wrong are determined by our progressive thinkers. Right and Wrong cease to be abstract quantities but are instead concrete realities, the development of an individual, a race, or a civilization, being the real measure. A persistence in Wrong-doing leads to reaction, decay, death. Following the law of growth to development, triumph, Eternity.

It is from such a standpoint, Brother, I can feebly grasp the Will to Live, the Golden Thread of all experiences.

And as we take our place in the ranks of human endeavor, we desire to reform an individual, or perhaps the social life of a community, or even the larger field of our national life. We form our own standards of right and wrong. If we are true to ourselves, we soon meet face to face, Life itself. Old Values are rendered obsolete. The outlook has to be readjusted. What we thought were dynamic forces, were only a glimpse of the eternal question, Good and Evil.

Strong is the will that can breast the storm of endless questions which necessarily arise. We receive our reward, however, in gaining a deeper insight into Life and the realization there is only the one way—the way of the Cross.

And as the light with its golden rays penetrates the darkness of the never ending struggle for freedom, it becomes a joy to live, to know, to reach out into the Great Unknown, to the Peace which passeth all understanding.

To draw nearer, ever nearer to the source of our Being, to a full realization of the Truth.

## MEDITATION

The general idea of Non-Resistance is the negative one, lacking force, dignity and definite aim. But there is a truer interpretation of "The Law of Love" than that of the one whose love makes him weak; love inspires also and above all, deeds of valor, of courage and of purpose. This is the kind of Non-Resistance that we need to cultivate.

There are many things which we will *not* do because of the love in our heart for some one, or for some work, and because of the fear that by so acting we might injure him or it; but there are also many things that we will attempt to do, whatever the obstacles, when the right kind of love is burning in our heart for an ideal and for God. This kind of Non-Resistance is full of force and vigor.

It stands firm and goes forward.

There is no reconciliation possible between the Non-Resistant and so-called evil; but neither is there the destructive war of hatred. Evil is recognized by him for what is—negative—a want of order, of beauty, of goodness and especially a want of Love.

Thus Non-Resistance differs from the ordinary ways of the world chiefly in its method of action and in the motive for its exercise—which is always Love.

## NON-RESISTANCE

1. Non-Resistance teaches the disciple, when smitten on the one cheek, to feel no hatred in his heart towards the aggressor, but to send out to him a thought of *love and peace*.
2. *Resist* not Evil, but *overcome* Evil with Good.
3. Resistance, Toil, and Struggle are the rules of life in the world. Non-Resistance is destined in the near future to replace all these, and rule the world in *peace*.
4. With love in our soul we shall not be attacked, for the angel of the Lord watcheth over the righteous.
5. It would be better to lose our present life than to hurry another soul on to the next plane with hatred and murder in his heart.
6. The ordeals and oppositions which we undergo become our crosses when we remain beneath them; but they become ladders of ascent when we rise above them.
7. "In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain," saith the Lord.

## Love

A SONNET FROM THE PORTUGUESE

How do I love thee? Let me count the ways.

I love thee to the depth and breadth and height  
My soul can reach, when feeling out of sight  
For the ends of Being and Ideal Grace.

I love thee to the level of every day's

Most quiet need, by sun and candle-light.

I love thee freely, as men strive for Right;

I love thee purely, as they turn from Praise;

I love thee with the passion put to use

In my old griefs, and with my childhood's faith;

I love thee with a love I seemed to lose

With my lost saints,—I love thee with the breadth,

Smiles, tears, of all my life!—and if God choose,

I shall but love thee better after death.

—ELIZABETH BARRETT BROWNING.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Vol. XI

Friday, October 8, 1915

No. 35

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

PSYCHISM: ITS DIFFICULTIES AND DANGERS, by the Editor . . . . .	p. 3
MEDITATION: "Truth," by the Editor . . . . .	7
Profit-Sharing and its Benefits, from " <i>Brick and Clay Record</i> " . . . . .	5
"Be True," poem, by Emerson . . . . .	8
Meetings of Members for Study . . . . .	2
Rules for Branches . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.)

## MEETING OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

---

## RULES FOR BRANCHES OF THE ORIENTAL ESOTERIC SOCIETY

1. Seven or more persons applying in writing to the Trustees of the Oriental Esoteric Society, and complying with the conditions of membership, or who are already members, may receive a CHARTER to form a BRANCH of the Oriental Esoteric Society upon payment into the Treasury of the Society of the sum of \$5.00.

2. All charters and diplomas have their source in, and authority from, the Board of Trustees of the Oriental Esoteric Society of the United States of America, at Washington. They are issued by the Trustees and signed by the President and the Recording Secretary of the Society.

3. Every Branch shall be administered by a President, Vice-President, Secretary and Treasurer, together with such other officers as the Branch desires to elect; and one of these officers, or some other member of the Branch, shall be appointed to give the instruction.

---

The winter season will open with a PUBLIC LECTURE by the PRESIDENT, AGNES E. MARSLAND, on "WAR AND ITS PREVENTION" from the Esoteric Viewpoint at the Headquarters of the Society, 1443 Q Street, N. W., Sunday evening, October 10th, at 8.15. All are cordially invited.



## Psychism: Its Difficulties and Dangers

In the present day an increasing number of people are become aware of the presence in and about us of the marvels of the invisible world; in many cases this knowledge involves the consciousness of inner gifts and senses of a hitherto abnormal character such as the ability to read the thought and character of others and to foretell by dreams or otherwise more or less exactly future happenings; the power to send a thought through space without apparatus and to receive the message; to produce various physical phenomena such as table-tipping and levitation and even to see and converse with what the sensitive believes to be the spirits of "departed" relatives and friends.

It has indeed of late years become a custom with many persons before entering upon any undertaking or making any change to consult with some one of the above mentioned mediums and act by the advice received. This advice, however, although it may be given in all honesty of intention is most often wide of the mark.

All of this field described above is known under the term "psychism"—a field to be carefully avoided by the earnest student, although its mystery and its sensational appeal to the emotions, desires and love of power are alluring to the undeveloped.

It is true that mankind is being fitted to recognize and to use some most marvellous forces from the invisible world; but there are yet many dangers and difficulties in the way of the investigation of these forces and only the ignorant and imprudent rush un instructed and unprepared into the unknown.

Any investigation of the psychic field by official science is met with great difficulties; for the forces to be studied are attached to a subtle matter different from our own and this matter must of necessity be *in* us to enable us to observe the phenomena as well as to produce them.

But the average scientist knows nothing of this subtle matter or these forces, nor is he willing to learn how to accumulate or elaborate it within himself. Thus his prejudices leave the field to the ignorant and untrained observer and with a very disastrous result: that the world is filled today with sensitive persons who cannot deny their daily experiences in psychic matters but who find no authorized, scientific explanation of these strange happenings. Having no one to show them how to use these new acquisitions *positively*, they become "mediums" and negatively accept every sensation and every suggestion that come to them as the voice of God—or at least as experiences to be encouraged and obeyed. These untrained observ-

ers fall an easy prey to the lower entities that throng this plane; they become self-sufficient and conceited; they fall into idle lassitude and sexual irregularities; selfishness increases and eventually they are drafted into one of the rapidly increasing number of institutions arising to care for the mentally unbalanced.

Insanity in some form is the natural consequence of the *ignorant* use of the psychic senses. Ignorance is the cause of all suffering.

One special difficulty of the psychic investigator, who is not himself a sensitive, is the low order of development of the average "medium." Emotional and erratic, unreasonable, impressionable and impractical, they have not even the balance necessary to bear them safely through the ordinary physical life of every day. Much less then are they able to successfully master the unstable and oft-times violent currents of the psychic atmosphere; nor can they resist the temptations to pride, inertia and self-interest which in a more or less subtle form always assail the "subject."

Little real progress in any field can be made under such conditions and so we find that more than sixty years have passed since the first manifestation of spiritism with little gain to the general public in a knowledge of the scientific basis upon which its manifestations rest.

And yet the waves of psychism are advancing and must one day be met and dealt with; the vast uncharted ocean must be explored; its rocks and shoals carefully mapped; its currents, storms, and dangers understood so that they may be utilized in the invisible world as are the movements of the watery deep by our sailors and seamen.

But the investigators, to have any hope of success, must be strong men—pioneers, trained to observe, and especially they must be well equipped with a belief in the subtle matter and force in question and a knowledge of the teachings of Tradition with regard to it. As much as this is demanded by any and every field of investigation where danger is involved. Unless the scientist is equipped with all these qualifications he will make little or no progress.

And if he would attain to poise and mastery in this new element, he must develop within himself, by his own power of Will, a supply of the subtle fluid of the invisible world—the Od—and this, the official Scientist of today is far from attempting. He does not at present know that there is anything worth while attempting or elaborating outside of the physical. Ignorance and prejudice block his path with few exceptions.

These are some of the difficulties and dangers of psychism when approached, as it almost invariably is, from below—that is by the ordinary methods of Official Science, through the physical.

Esoterism, however, works from above downwards as well as building up from below; it observes the delusive phenomena of

the astral plane from a point of vantage *above*—a point which the student has reached by his own efforts in the conscious practice of VIRTUE, that is to say, the voluntary submission and harmony of the personal Will to the requirements of the Universal Will.

Moreover, so that the aspirant may not be without the needed aid in treading this perilous path, there are certain Schools of Occultism and Esoterism, such as our own, where the student may be admitted for instruction and preparation. But here again is another difficulty. For there are side by side with the true, a great number of false teachers who make great claims and offer the most alluring promises, so that the would-be student must have the "wisdom of the serpent" if he would distinguish the one from the other. It is ordinarily by their materialistic aims, their personal pride and the loud-voicing of sacred things that these treacherous ones may be known.

For, those who are possessed of deep and solemn truths are apt to be silent and say little in public concerning them—only opening their hearts to those whom they know to be in harmony with them.

Thus it has come to be a rule among Disciples to consider all public mention of the invisible and of the superhuman Beings Who watch over our earth—and especially all *public* claim to be under Their guidance—as *prima facie* evidence that those who mention Them have nothing to do with Them either mediately or directly.

Esoterism teaches that the higher and more subtle forces in Nature and in ourselves can only be safely investigated and brought into play by the strong, the virtuous, the trained, and the well-poised character. These qualities must be seriously cultivated and some real progress be made in their pursuit before we can raise our heads out of the blinding subtleties of "Maya," and look down from above upon the lower psychic world so as to control it and not be controlled by it.

Then from these nearer heights we may reverently lift our eyes towards the further and still unattained glories—onwards and upwards to Divinity Itself.

---

## PROFIT-SHARING AND ITS BENEFITS

At Grand Rapids, Mich., the Clipper Belt Lacer Company has entered its second year of profit-sharing, inaugurated on the eve of Christmas, 1912. The first year was, practically, an experiment, and applied to one department only. The result was a 50 per cent increase in production and a consequent reduction in overhead, together with a reduced operating cost, despite the fact that the employees in the department in which it was tried received from 33 1-3 to 50 per cent more in individual wages.

The conditions of labor have been improved, the additional lighting and space cost being absorbed by the increased profits of the company. The general physical condition of the employees has been improved and the added effort necessary to an increased output has not resulted in any apparent fatigue. The hours of labor have been shortened, an all-year Saturday half holiday has been inaugurated, and provision made whereby each employee receives, at the end of the year, a bonus of 5 per cent of the amount he or she has received in wages during the year. This applies to all employees, irrespective of the term of service, with an additional 1 per cent for each year of previous service—that is, employees who have been with the company two years receive 6, instead of 5 per cent, those who have been in the company's employ three years receive 7, instead of 5 per cent, and so on, until the maximum of 10 per cent is reached, which, it is promised, will be continued so long as the company operates on a profitable basis.

More than \$3,000 was distributed to the employees on Christmas eve, 1913. One stenographer and one drayman received the maximum 10 per cent of the wages paid during the preceding year. One of the incidents of this distribution was found in the fact that a cottage occupied by one of the women employees and a dependent mother was destroyed by fire a few days before Christmas, none of the furniture or household effects being saved. She came to the company's office a day or two after Christmas and stated that, were it not for the bonus she had received, she and her mother would have been homeless paupers.

There will be no "labor troubles" in the Clipper Belt Lacer plant as long as the company continues to pursue the policy of giving its employees the large share of the increased earning. A case in point was cited: One very capable workman was so embittered by real or fancied wrongs in the "Old Country" and in earlier experiences in America that he was continually preaching anarchy and endeavoring to stir up trouble. He had consistently scoffed at the sincerity of the management in its profit-sharing plan and had lost no occasion of warning his fellow workmen that this was only a trick to put a yoke around their necks. Fortunately, he had few followers, as he was a comparative newcomer and the older employees trusted the management.

When he found over \$70 extra in his Christmas envelope, he went straight to the president's office and with tears coursing down his cheeks asked to be pardoned for all the harsh things he had said against the company. He is now one of the most efficient and loyal men in the whole force.

The plan will be continued in force indefinitely, and will, of course, become more expensive in proportion to the added years of service of employees who stay.—From "*Brick and Clay Record*."

## MEDITATION

It is impossible to establish any undertaking whatever on other lines than those of truth, for truth is the Divine principle of rectitude, of outpouring in a straight line, of constant and invincible determination; and try as we may, and often do, to build on other foundations, we cannot long stand against the law.

Character is the one essential to success in any work. Capital, influential friends, education, ability and knowledge of the matter in hand, are aids, but without any or all of these most of the great men of the world have come to the front and have left behind them an inspiration and an example.

If our character is firm, the motive pure and strong, the will determined, we are in the line of truth; we have but to go straight forward and be true to ourselves and to our fellowman, and the law will protect us.

This certainty of being in the right path,—which comes of high aim and the will to carry it out for the good of all, not only of self—is of itself a wonderful occult power. It is not easy of attainment, for it rests upon a living consciousness of the presence of God in all things and events, and faith in our union with Him.

When we *know* that we work for God and with God we lay hold of the force that moves the universe.

## TRUTH

1. Truth is within ourselves; it takes no rise from outward things.
2. To live in harmony with the Law of the Universe, this is Truth.
3. If a man dissemble, he deceives himself, and goes out of acquaintance with his own being.
4. Neither calamity nor treachery does the largest sum of mischief in the world. It is the glistening and softly spoken lie, the amiable fallacy, the merciful lie of the friend, and the careless lie of each man to himself, that cast so black a shadow over the world.
5. The true prevails, not the untrue.
6. 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, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a word of God.
7. He who knows the truth knows the Light and he who knows that Light knows Eternity. Love knows that Light.

## . Be True

Thou must be true thyself,  
If thou the truth wouldst teach :  
Thy soul must overflow,  
If thou another soul wouldst reach :  
It needs the overflowing heart  
To give the life full speech.

Think truly and the thought  
Shall the world's famine feed :  
Speak truly, and thy word  
Shall be a fruitful seed :  
Live truly, and thy life shall be  
A great and noble creed.

---EMERSON.



---

Address all communications for Books to Agnes E. M.  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washing  
under Act of March 3, 1879.





Vol. XI

Friday, October 15, 1915

No. 36

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

THE ESOTERIC VIEW OF DEATH, by the Editor . . . . .	p. 3
MEDITATION: "Humility," by the Editor . . . . .	7
The Passing of the Soul . . . . .	6
"There is No Death," by Lord Lytton . . . . .	8
Various Notices . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few weekly publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to everyday life. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry.—An important means of communication between the Society and the world. Subscription price, \$1.00 per year (\$1.50 to countries requiring foreign postage).

---

### LIBRARY

The Society has a library of books on oriental philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual price. Advice on the best books for individual needs is given if desired.

*All receipts from the loan or sale of books are added to the Library Fund.*

Address Agnes E. Marsland, President, 1443 Q Street, N. W., Washington, D. C.

---

### PUBLICATIONS OF SAN FRANCISCO VEDANTA SOCIETY

(1) "VOICE OF FREEDOM," an invaluable monthly magazine, by Swamis of India. It is an organ of all thoughts and culture of higher order, ancient and modern, for all practical purposes. \$1.50 a year.

(2) "THE GOSPEL OF SRI RAMAKRISHNA," the most marvelous book of the century. A sure guide to all men and women in their higher life. Paper, \$1.25; cloth, \$1.75; leather, \$4.00; postage, etc., 15 cents extra.

(3) "VEDANTA," 10c., postage, etc., 2c.

(4) "HEALTH," 15c., postage, etc., 2c.

(5) "ESSENTIAL DOCTRINES OF HINDUISM," 15c., postage, etc., 2c.

(6) "THE ORIGINAL PICTURE OF JESUS CHRIST," in Yoga posture, of various sizes. Prices ranging from 25c. to 75c., postage, etc., 15c. extra.

Address: *The Hindu Temple*, 2963 Webster Street, San Francisco, Cal.

---

THE BULLETIN of the Oriental Esoteric Society is owned and published weekly (except 5 weeks in August and September and 3 weeks in December and January) by the Oriental Esoteric Society of the U. S. A., Inc., of 1443 Q Street, N. W., Washington, D. C. Editor and Manager, Agnes E. Marsland, of 1443 Q Street, N. W.

This paper has no bondholders, mortgagees, or other security holders. (Signed) A. E. MARSLAND, *Editor*.

Sworn to and subscribed before me this 30th day of September, 1915.

WM. T. SHERWOOD,  
*Notary Public.*



## The Esoteric View of Death

“For death is the expansion of every being to the extent of his possibilities and of the merit he has acquired, in the glorious spheres of spiritual being, and the consequent enjoyment of the bliss of each.”

—Bulletin of the O. E. Society, Vol. X, No. 34

The esoteric view of the various happenings of our life on earth is wider and more comprehensive than that ordinarily held in the world; inasmuch as it takes account of the spiritual nature of man principally and above all.

Thus, for the esoteric student, there is no death, in the sense that the word is generally used; for the soul of man is even more alive after the change in that it is less hampered by the denseness of material obstacles.

The Divine Spark in man may, by illustration, be seen to be enclosed in a series of more or less transparent lanterns, one within the other, through which the Being looks out at life and learns by its experiences. These experiences are all Maya or illusion, since the real Man does not come in touch with outer things—or rather we should say, they do not really affect him except indirectly—and when the outer lantern becomes broken for any reason, the Real Being is unchanged, indeed He sees clearer since one of the outer envelopes has by “death” been removed.

In order to understand what takes place in what is generally called “death,” we must review for a moment the “life” of Man in a larger sense than the physical manifestation alone; since, as we have said above, esoterism takes account especially of the spiritual nature and shows how this is related to the visible body.

Life is the gift of God—the individual life as well as natural life. The flame which is burning within your lanterns has a long line of ancestry and has lived and suffered countless times before—sometimes flickering, sometimes burning brightly—always learning from its experiences.

Again, life is twofold in its manifestations: active and passive. Thus we see in Nature the regular succession of day and night, of summer and winter, of sleep and waking. In life as a whole we have the two alternating conditions of active waking life in the world, and passive sleeping life in the spiritual world. It must, however, be understood that this passivity is only apparent, for while the soul appears to slumber it is in reality immersed in the spiritual essence of which it forms part and is actively appropriating and elaborating that food which it needs for its return to

earth-life. This is true both of sleep and of the period after death.

There are so many points of resemblance between the sleep of a night and the longer sleep which follows our life-experiences and which men call death, that the greatest of poets has taught us: "Sleep is the brother of death."

The necessity of sleep to our future activities suggests by analogy what may be also the use—to our long chain of lives as a whole—of death so-called; for the period between lives is known to be a time of recuperation and renewing of the soul of man just as the night's repose refreshes our wearied bodies.

Man comes into the physical world as the result of causes which he himself has set up, even though ignorantly; he grows from childhood to manhood and old-age; he deals with life's problems as well as he knows how; he learns by failure as well as by success until he reaches the point where he can, or will, learn no more. Then he commences to die. He may not actually lay aside the body until some years later; but he is slowly losing power and the exact moment of dropping the outer physical body is not of special importance.

After Death, Man, clothed in a body suited to his new condition, passes first into the astral world, where he remains in contact with thoughts of a low order, gross or passionate, until he has become purged of all lower desires; he then passes into the lower planes of the heaven-world where the best thoughts of his terrestrial life make for him a happy atmosphere; here he stays for a longer or shorter period. When Man has exhausted the Sources of these activities, he returns to earth, lured thither by desire, which is the law of the soul, and he commences a new incarnation thus continuing his evolution and mounting steadily higher in the scale of Being.

The actual experience of the passing of the soul is not, in itself painful, but generally pleasing. This is especially the case with those whose physical lives are hard and full of responsibilities. The scroll of life upon which they have perforce been drawing vigorous lines now slips from their grasp and commences to roll back upon itself bringing to view all the past happenings of the former years.

Thus those of us who would aid and comfort our dear ones while throwing off this mortal coil should refrain from selfish demonstrations of grief when in the presence of the dead; for this does but distress the soul and disturb the orderly progress of the separation of the higher principles from the physical. The body should be most tenderly dealt with, bathed and dressed and left in silence for at least thirty-six hours, or until it is certain that decomposition has set in. For in these hours a very important task confronts the passing soul, upon the right fulfilment of which its

future earth-life will depend. The whole of the life is passed in review and the lesson of each experience is impressed upon the soul-consciousness so that the same mistakes that have been so bitterly deplored and also those which have been unconsciously committed may be seen in their true light and be thenceforth avoided.

It is an evil practice to seek to communicate with those who have passed over. If they were intended to continue their functioning on this plane, the Great Power would not have taken them by death; to attempt to bring them back to earthly conditions is therefore an offence against the Almighty and an injustice to the departed ones. What the psychically sensitive see at such times is the astral shell of the person and not really himself (except in rare instances); yet even this is done at a dread cost to the ego for it interferes with the regular order of his spiritual progress; it also exhausts the fluid of those present and the astral contact reacts upon the "medium." All who are concerned suffer psychically and morally.

After the loosing of the silver cord the etheric, or second envelope falls gradually to pieces and much later also the astral body. There is a struggle at this point and the future experiences of the soul in the invisible world between lives depend upon the victory of the higher or the lower nature in him. His most noble elements, those which constitute the veritable Ego of the personality which has left the earth, that is to say, his state of consciousness, his immortality, his superior principles—these alone yield to the attraction of the Spiritual Nature and attain to the life whose conditions are about to be described.

A state of repose and of recompense follows upon the struggles, the griefs and the work of each one of our transitory existences. We are now in the world of *effects*, in opposition to the life on earth which is the world of causes; we now reap the fruits of the efforts we have made. All sensations of a superior order find here their sphere of development; everything we have been eager for, always supposing it to be a legitimate and noble desire, is realized; all those whom we have loved with the most tender and passionate affection are near us, never to part from us until a new incarnation. All tends to satisfy the noblest desires of the heart and the spirit, and to crown the aspirations of the soul.

The Heaven achieved by each individuality is exactly adapted to his capacities, for this is his own creation.

It is a life of effects and not of causes. It is no longer the hour of reproductive work, but the moment of reward when the wages are paid.

The time of responsibility is over!

But the intensity and duration of its enjoyment varies with individuals. If a man has, in a whole life-time but one moment of ideality, this single moment will bear its fruits; this one note,

sounded on the strings of the lyre of life will be reproduced and will resound in prolonged harmony; for it is now that all our apparently aimless aspirations come to fruition, our fallen hopes are realized completely and the dreams of life become conscious realities.

Thus the intensity of the bliss which rewards a life of love and of devotion to the Holy Cause and the length of its duration are among those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man, but which God hath prepared for them that love Him."

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE  
PEACE

---

### THE PASSING OF THE SOUL

How solemn and how sacred a moment is it when a corner of the curtain hiding the unseen lifts, and one of our dear ones—our dearest—passes through, away from our sight for ever. How easy is it then for us to conceive the shadowy and unreal nature of the world around us; how near are we brought in touch with the *real*.

We grieve, often, as those who have no hope, unreasoning perhaps and rebellious; we even question the wisdom and the goodness of our Heavenly Father Himself. Shall we tell the naked truth . . . we are selfish in our grief, we think of our own suffering alone, of our own feelings, and we forget that although passed from our sight, our dear one is with us still, feels for our sorrow, suffers doubly because unable to comfort us, and because of the strangeness of the new conditions in which he finds himself. Do we, by our fortitude try to aid him in finding his place in the new world? Or do we not generally, by our own morbid and selfish desires try to attract him to earth, and so prevent his upward progress?

For the law of desire governs the soul. If we, by our tearful longings, draw the soul which has been set free, earthwards, now at this critical moment, when all of its strength is needed to cope with the new surroundings, are we not fanning and keeping alive earthly desires, rather than those higher, heavenly aspirations which should be its only guide.

Weep not then, strengthen the passing soul. Hear the old Thibetan poet:

"There is no death! Things do but change their form.  
To die is but to cease being that which one has been,  
In order to be anew, for ever and for ever."

—Bulletin O. E. S. Feb. 1, 1907.

## MEDITATION

Esoterism begins where Exoterism ends: it takes the "good man" by the hand, after he has learned all that the sectarian religions of the day can teach him, and bids him climb yet higher. Those far off vistas which his faith but vaguely senses, it declares true; his hopes and spiritual aspirations it bids him realize; it presents him with a new science in religion, as well as religion in all true science; it teaches him, step by step, as he is able to learn, the mysteries of the nature of God and the laws of the Universe; in short, it teaches him to round out all the phases of his being, balancing the intellectual by the spiritual, and curbing the emotions and desires of the lower nature.

Thus his higher powers develop naturally, without using any method of artificial forcing, and he attains to that perfection of knowledge which gives him the power to direct the forces of Nature and to perform so-called *miracles*.

The true Lanu (disciple) however remains ever humble and unobtrusive, he does not seek after powers or desire them—he asks for nothing but gives everything, for well he knows that if Esoterism offers all things, it demands all in return. All or nothing it asks; all or nothing it gives!

—"*First Principles of Esoterism*," MARSLAND.

## HUMILITY

1. Be humble if thou wouldst attain to wisdom. Be humbler still when wisdom thou hast mastered.
2. Those who are humiliated and yet do not humiliate, those who hear themselves put to scorn and yet answer not, those who do all for love and accept their afflictions with joy—of them the Scripture speaks when it says: "The friends of God shine as a sun in His Splendor."
3. He who endures reproach gladly, learns from it his faults and tries his mettle upon it.
4. The greatest souls are the humblest and the least obtrusive.
5. Humility contends with greater enemies, is more constantly engaged, more violently assaulted, bears more, suffers more, and requires greater courage to support itself, than any instance of worldly bravery.
6. The entrance to the true path is small and difficult, and he who would enter must become as nothing in the eyes of men.
7. Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

---

## There Is No Death

There is no death! The stars go down  
To rise upon some fairer shore;  
And bright in Heaven's jewelled crown  
They shine forevermore.

There is no death! The dust we tread  
Shall change beneath the summer showers  
To golden grain or mellowed fruit,  
Or rainbow tinted flowers.

The granite rocks disorganize,  
And feed the hungry moss they bear;  
The forest leaves drink daily life,  
From out the viewless air.

There is no death! The leaves may fall,  
And flowers may fade and pass away;  
They only wait through wintry hours,  
The coming of the May.

There is no death! An angel form  
Walks o'er the earth with silent tread;  
He bears our best loved things away;  
And then we call them "dead."

Born unto the undying life,  
They leave us but to come again;  
With joy we welcome them the same,—  
*Except* their sin and pain.

And ever near us, though unseen,  
The dear immortal spirits tread;  
For all the boundless universe  
Is life—*there are no dead.*

—LORD LYTTON.

---

Address all communications for Books to Agnes E. Marsland,  
443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.



GIFT

Phil 54.8



Vol. XI

Friday, October 22, 1915

No. 37

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND

PUBLIC LIBRARY

OCT 23 1915

WASHINGTON



## CONTENTS

WAR OR PEACE, by the Editor . . . . .	p. 3
Various Notices . . . . .	2
MEDITATION: "Compassion," by the Editor . . . . .	7
Sun-Dials, by Garrett P. Serviss, from the <i>New York Press</i> . . . . .	5
"War," by Ruskin, from "The Crown of Wild Olive." . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## OBJECTS OF THE O. E. S.

The objects of the O. E. S. are three-fold :

1. By Aspiration, by Knowledge and by Right Living to open up a passage between earth and heaven, through which the light of true spirituality may shine and illumine humanity.
2. To collect and appropriate these rays, to adapt them and make them available for the aid and enlightenment of all classes of men.
3. The diffusion of this Truth and the gathering into the ranks of membership those who are in sympathy with the aims of the Society.

---

## SYMBOL OF THE O. E. S.



In reply to inquiries regarding the meaning of the Symbol of the Society, we wish to say that while its meaning is explained more fully and in detail to our members, both Active and Corresponding, it may here be briefly said that from the Sacred Name in the center—represented by Sanskrit letters—there pour forth rays of Wisdom, Love and Power upon the Universe. The Kaf symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the world.

---

## SUN-DIALS

(Continued from page 6)

succession, a series of hour lines, which must be drawn at such distances apart as to correspond with the relative positions of the principal meridians of the globe.

The edge of the shadow approaches the gnomon before noon and recedes from it after noon. At noon the sun will shine directly down upon the top of the upright triangle, or exactly in its plane, and there will be no shadow, the noon line on the dial corresponding, as we have already seen, with the direction of the gnomon itself. Standing on the south side of the dial, the forenoon hours will be on the left, and the afternoon hours on the right.

The proper positions for the hour lines on the dial can be ascertained by a simple geometrical method, which is too long to be described here, but which will be found, for instance, in the *Encyclopedia Americana*. It is very important to have the meridian on the dial placed in exact accordance with the real meridian, and the ascertainment of the latter is a problem in elementary practical astronomy. Many complicated and extremely beautiful forms of sun-dial were made in the days before clocks and watches became common. They are precious curios for those who can appreciate them.—GARRETT P. SERVISS, from the *New York Press*.



## WAR OR PEACE

The problem before the world today is—WAR!

Must there be war? Why? Is there an antidote to war? What is it? Is it possible to establish a Universal and abiding Peace? If so, how?

Numberless questions crowd our minds all pressing for solution; nor are there wanting loudly proclaimed answers of all kinds from would-be prophets. Some of these, however, hold precisely opposite views to others and from their contradictions we derive no satisfaction. No one seems to have any logic or reason back of his belief. He speaks on his own authority alone. Thus he leaves us unconvinced.

When the war first broke out the wave of opinion was one of self-righteous surprise that Europe should sink so low; but as time has gone by a deeper study of the history of mankind has given a broader outlook, and although there are still some who believe in "Peace at any price," yet the fallacy of this doctrine is generally acknowledged.

There is still wanting, however, a thorough understanding of the causes that lead to war—not the causes of this war, or of that war, but of all war—the basic causes which are as wide as creation itself, causes to be found in the very nature of man—a part of his activities as Man.

All created things are dual or two-fold; that is, they have two aspects: a positive and a negative. This is well-known and recognized. Every man is both positive and negative in himself; all of the things which he is conscious of being, of doing, or of having, constitute his positive aspect, while those things which he is conscious of *not* possessing make up his negative aspect.

These two aspects are complementary; the positive desires to give, the negative seeks to receive. Thus there is established a normal give and take between these opposite aspects in man himself, in his relations to his family, to his environment, in the relations of one society to another, one community to another, one nation to another. So long as this current is undisturbed there is peace.

But man is at present an imperfect being; he is not always poised because he is ignorant. His vision is limited so that he considers chiefly his own interests as of prime importance and seeks to *receive* rather than to give; he even goes out of his way to prevent others receiving so as to divert the stream into his own reservoirs. His selfish desires choke up the channel.

This disturbs the normal action of the positive upon the negative and vice-versa, and the consequence is uneasiness, unrest, struggle, war.

In war the Negative, or second, principle reacts upon the positive in order to prevent disintegration; this is the normal duty of the second principle, just as the function of the first, or No. 1, principle is creative. War is like the surgeon's knife—to be avoided if possible, and only to be resorted to when all other measures shall have failed and destruction menaces. Yet in extreme cases, when nothing else avails, it may be the proverbial "storm" which clears the air.

Nature, knowing man's frailty and foreseeing the danger of the final overthrow of her work if selfishness should prevail and be pushed to its extreme limits, has provided this very condition of discord and contention to block the way of tyranny and oppression—of the too exclusive triumph of either of the two opposite principles—so as to bring about the balance between them which has been temporarily disturbed.

In principle this resistance which finds its extreme expression in War, is right and salutary, as is the surgeon's knife; but there is nevertheless a better and more effective way of reacting than by going to war—a way which can be used when we shall have learned it and when we shall have become strong enough to control ourselves and act for the common good.

Instead of seeking to destroy our enemy and so recover from him what he has taken from us, we can, by acting upon ourselves, make ourselves so resilient, so resourceful, so full of creative energy, that whatever our adversary deprives us of is soon replaced by an abundance of even better material, the fruit of our industry and our creative genius. Such a line of action is constructive instead of destructive and is an absolute protection against attack. It causes good to come forth from evil and is besides very disconcerting to the enemy who thus finds that he has but been useful to us when he had planned to be mischievous. Thus he also receives a lesson and is discouraged from further attempts to injure us.

So long as individuals are thinking of themselves and their own exclusive personal interests primarily, without regarding the interests or even the rights of other men, so long there will always be the danger of war. Selfishness is the cause of war!

All men are entitled to certain rights—"life, liberty and the pursuit of happiness." When anyone or anything attempts to curtail our enjoyment of these natural rights, the second, or preservative principle in man's constitution, resists that disintegrating influence; for it is right for every man to seek to enjoy health and strength, wealth, honor and dignity to the degree that he has already attained to them. He should even seek to increase them.

Indeed, if he should not combat injustice whenever he meets with it, and seek to restore Justice, especially in his own life and ideals, it would be a sign of a softness and lack of proper vigor in

himself. If the presence of disorder around him arouses in him no protest, let him look to himself, for his own life is weak and tending to decay.

So long as life shall last and continue healthy, the dual tension characteristic of life must be encouraged; obstacles must be met for the sake of the victory to be gained over the obstacles. And even in the years to come, when the individual and society shall have become enlightened and perfected, there will always be foes to be encountered and victories to be won over our own lower nature. To the end of time there will be a use for the sword of chivalry; but with this difference that, when man shall have reached the larger understanding, he will act with a view to the good of the Whole and not alone to secure the gratification of his own desires.

War must be abolished, but only as rapidly as right triumphs over wrong, justice over injustice, order over anarchy, the ideal over the spiritual, the spiritual over the material, and man over nature.

“For how can there be peace 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, and by Reason and Justice?”

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

---

## SUN-DIALS

*Horas non numero nisi serenas* (“I count only the sunny hours”). Such was the favorite motto inscribed on the old sun-dials, and it reveals at once the true application of the instrument as a measurer of time, and the poetic beauty of the conception on which it is based.

The sun-dial has given to literature one of its finest allegorical phrases, “The shadow on the dial.” What metaphor, or rhetorical figure, excels that in contemplative power?

The slow on-creeping of the dark gray, delicate-edged shade of the gnomon, gradually reaching and covering the successive figures of the hours, is a curiously fascinating sight. It is like the march of doom. With a magnifying glass you can *see* the movements of time’s shadowy finger. To the imagination it is an uncanny sight; it is *mere motion* made visible, for what seems to move is *nothing*, because a shadow has no substance. There is no invention that man has ever made which puts under his eyes so startling an image of the fleetingness of life as is furnished by the sun-dial. The movement of clock-hands has no such effect, for that is manifestly a purely mechanical phenomenon. Here, perhaps, lies the occult reason why these instruments have never been popular, why they were often attached to churches and cemeteries, why moral maxims

appeared in the mottoes that they bore, and why, in these days, whenever you find a man who has taken pains to furnish his garden with a sun-dial, you are sure to discover that he is of a meditative or contemplative disposition.

The sun-dial tells the true sun-time, at the place or on the meridian, where it is situated. Clocks are prevaricators and compromisers. If you want to know the moment when it is truly noon you must go to the sun-dial for that information. Your clock will, ordinarily, give you what is actually somebody else's noon, situated a considerable distance east or west of you, while somebody else's clock will give him your noon, and neither will have the real noon. This is all right for general, practical purposes in this all-grasping age, when we have made the world our oyster, and are concerned with all sides of it at once, but it is not right for certain, innumerable persons, who, for one reason or another, want to know the exact time shown by the real sun at the point on the earth where they happen to live, and not the conventional time shown by what astronomers call the "fictitious sun," which they have created to make easy work for clocks—nobody being able to make a clock that could accurately follow the sun, whose apparent motion through the sky varies in accord with the variations of the earth's real motion around it. Four times in a year, about April 15, June 14, September 1 and December 24, the clock and the sun agree.

There you have the whole philosophy of the sun-dial; it holds up its motionless finger (the gnomon) exactly in the meridian on sunny days, and the sun, traveling from east to west through the sky, throws the shadow of the gnomon onto a graduated dial, and causes that shadow to move eastward across the dial, keeping perfect step with its own progress in the opposite direction. It shows the true local sun-time at all seasons.

The simplest of all forms of sun-dial, and the easiest to make, is a flat plane of metal or stone, placed horizontally, and having the line of true meridian of the place, or the true north-and-south line, drawn through its centre. Another line, at right angles to this, is the 6 o'clock, or east and west line.

Upon the meridian line is set up the gnomon, a thin triangular piece of metal, one of whose angles is a right angle, while one of its two other angles is equal to the latitude of the place where the instrument is to be used. The gnomon is fixed upright on the dial in such a way that its right-angled corner is at the northern end of the base, or side on which it stands, while the side opposite to the right angle points directly toward the pole of the heavens, whose elevation above the horizon always equals the latitude of the place where the observer stands.

The shadow of the gnomon will move across the plate on the side opposite to that on which the sun shines, and will reach, in

(Continued on page 2)

## MEDITATION

He who practices the virtue of Compassion enters into his brother's joy and renders it nobler; into his sorrow, and with sympathetic understanding steals away its pain. The acts and words of such a one are an inspiration to right endeavor; his friendship is a gift to be greatly prized; his presence is a benediction.

Compassion implies a certain magnanimity of soul, which makes the weak strong and imparts courage to those who were before faint-hearted. We all ascribe gentleness and kindness to the one who exercises this virtue, but the Compassionate man is also pre-eminently a man of strength. He has the insight and understanding to see and know that which is yet imperfect or unsound, and the will and fortitude to make it whole.

Though he stoops, he loses none of his dignity; though he touches that which is impure, his greater purity makes it clean. He is thus in truth a healer and servant of his fellowmen; and while he may not be a physician and heal the sick, he nevertheless exerts a powerful healing and uplifting influence on conditions about him. In "opening his ear to one more unfortunate than himself" he does not forget that he is the bearer of a message from those who are greater than he.

It is through our attitude toward life, expressed in the conduct of every day—through use—that character is built. As we *think* and *act* we *become*. As we grow in holiness, our Compassion grows.

## COMPASSION

1. The disciple is untouched by attacks which are made against his personality, but his ear is ever open to the cry of one more unfortunate than himself.
2. Bow thy head and listen well, for it is compassion that speaks within thee.
3. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
4. Let each burning tear drop on thy heart, and there remain; nor ever brush it off until the pain that caused it is removed.
5. Inaction in a deed of Mercy becomes an action in a deadly sin.
6. Let the soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.
7. O Bodhisattva—Compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"



## War

I found that all great nations learned their truth of word, and strength of thought, in war; that they were nourished in war, and wasted by peace; taught by war, and deceived by peace; trained by war, and betrayed by peace;—in a word, that they were born in war and expired in peace.

Yet now note carefully, in the second place, it is not *all* war of which this can be said \* \* \* But the creative or foundational war is that in which the natural restlessness and love of contest among men are disciplined, by consent, into modes of beautiful—though it may be fatal—play: in which the natural ambition and love of power of men are disciplined into the aggressive conquest of surrounding evil; and in which the natural instincts of self-defense are sanctified by the nobleness of the institutions, and purity of the households, which they are appointed to defend.

To such war as this all men are born; in such war as this any man may happily die; and out of such war as this have arisen throughout the extent of past ages all the highest sanctities and virtues of humanity.

—“*The Crown of Wild Olive*,” RUSKIN.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.



GIFT

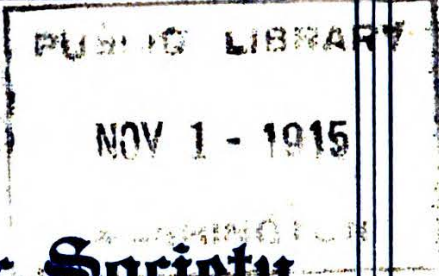


4  
Phil 54.3

Vol. XI

Friday, October 29, 1915

No. 38



# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



## CONTENTS

To OUR ACTIVE MEMBERS AND OTHER WORKERS, by the Editor . . . . .	p. 3
MEDITATION: "Silence," by the Editor . . . . .	7
The Migratory Worker, by Walter Lander. . . . .	6
"Freedom," by Lida A. Churchill . . . . .	8
On Our Library Table . . . . .	2

Published by  
**THE ORIENTAL ESOTERIC SOCIETY**  
1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.)

## ON OUR LIBRARY TABLE

The Library and Reading Room of the Society are open daily (except Sunday) from 10 to 5. In addition to the books upon the shelves, our table is well supplied with the current numbers of the principal Magazines on Higher Thought lines. Our friends are invited to come in and rest awhile.

	Ann. Subs.
<b>Bulletin of the Oriental Esoteric Society, Weekly, Editor</b>	
Agnes E. Marsland, Devoted to Esoterism.....	\$ 1.00
<b>Astrological Bulletin, Monthly, Edit. Geo. Llewellyn.....</b>	1.00
<b>Aletheian, Quarterly, Edit. Alethia.....</b>	1.00
<b>American Astrological Student, Monthly, Ed. H. A. Macaulay</b>	.50
<b>Bible Review, Monthly, Edit. Hiram E. Butler.....</b>	1.50
<b>The Comforter, Monthly, Edit. Florence Crawford.....</b>	1.50
<b>Key to Fundamentals, Monthly, Edit. A. L. Hood and A. L. Leubuscher</b>	1.00
<b>The Master Mind, Monthly, Edit. Annie Rix Militz.....</b>	1.00
<b>The Message of the East, Monthly, Issued by the Vedanta Center, Boston</b>	1.00
<b>The Messenger, Monthly, Edit. A. P. Warrington.....</b>	.50
<b>The Nautilus, Monthly, Edit. Elizabeth Towne, New Thought</b>	1.50
<b>Now, Monthly, Edit. H. H. Brown, A Journal of Affirmation.</b>	1.00
<b>The Occult Review, Monthly, Edit. Ralph Shirley, High Class Review of Occultism, pub. in England.....</b>	1.75
<b>Phoenix, Monthly, Edit. Michael Monahan.....</b>	1.00
<b>Rays from the Rose Cross, Monthly, Issued by Rosicrucian Fellowship</b>	1.00
<b>Scientific Christian, Monthly, Edit. Thos. J. Shelton.....</b>	1.00
<b>The Spiritual Journal, Monthly, Edit. Alice Herring-Christopher</b>	1.00
<b>System, Monthly, Edit. A. W. Shaw, Magazine of Business.</b>	2.00
<b>The Temple Artisan, Monthly, Organ of The Temple of the People</b>	1.00
<b>Unity, Monthly and Weekly, Organ of Unity Tract Society.</b>	1.00
<b>Voice of Freedom, Monthly, Organ of San Francisco Vedanta Society</b>	1.50
<b>Wisdom, Monthly, Unity Tract Society, for Young People...</b>	1.00
<b>The Word, Monthly, Edit. H. W. Percival, An Independent Theosophical Review</b>	4.00

Annual Subscriptions for any of these Magazines can be sent in to us.



## TO OUR ACTIVE MEMBERS

AND OTHER WORKERS

At the beginning of this new year of effort and achievement we will look at our work from the two aspects of "endeavor" and "economy."

These are the two principles of any activity whatever—its outflow and inflow.

In the Law of the Ternary we would class "endeavor" as Number One, and "economy" as Number Two; in speaking of Force, we have centrifugal and centripetal force; in the Hindu Trinity, familiar to us all, they are named: Brahma, the Creator, and Vishnu, the Preserver.

To us, who are Workers in the Brotherhood of Service, in the Holy Cause of Human Enlightenment and Progress, these two aspects are equally important and equally essential. They are, indeed, not only equal to each other but complementary each to the other. Without economy there cannot be lasting or effective endeavor; while without active and unremitting endeavor there will soon be nothing to economize.

The necessity of energy and push in the pursuit of our aims in the world is fairly well understood; but there are many of the finer and subtler degrees of "economy" that are still unrecognized or only just becoming known to the most advanced men in the business world. Our message, although especially written for our own "Workers," will be of value to all intelligent enterprise wherever found.

The present day is one of "system." Everywhere an attempt is being made to focus energies, to concentrate forces, to learn the principles of Order and to apply them to business, to war—even to religion, science and the arts, although in a less degree. In all these fields the workers are being trained more systematically than ever before, with "efficiency" as their aim.

The last ten or fifteen years has seen the culmination of the epoch of "specialists" who have been taught one thing well but who know comparatively little about other things. This is efficiency in a narrow field and it has proved its usefulness while it has also demonstrated the dangers to which its votaries are subjected, of seeing everything through one pair of spectacles, or from a single point of view, and thereby growing bigoted and prejudiced.

It is good to be efficient in some one special department; but if we would continue through a long lifetime of efficiency and be always to the front—always useful—we must cultivate, besides the "one specialty," also a general acquaintance with all the various branches of knowledge which are occupying the public mind.

Though not too eagerly seeking after "some new thing" just because it is new, we must, nevertheless, be ready to take an interest in all new things that are of importance whether in the religious, social, economic, scientific or any other field.

A well rounded-out life is the most useful; but it is also the most difficult to attain to.

And if an all-round efficiency is the goal to be reached, *economy* is one of the essentials to its attainment.

I am not speaking here of economizing money or even material, for it is understood that a certain order and proportion must be preserved in these outer material things. I am thinking of the greater and more subtle economies that must be practised, day by day, hour by hour and moment by moment. Every single breath we draw can be allowed to go to waste if we do not know how best to economize the force it brings. Every action, however simple, is a means of dispersing our accumulation of strength. Every thought is either constructive or destructive.

These must be economized by the formation of correct habits; for if we should have to give our attention to these minor details at all times there would result a lack of concentration upon our daily tasks. It would take our whole time and attention to see that we breathed correctly, to avoid nervous restlessness and to control our thoughts. Without the formation of correct habits we cannot work consecutively at any undertaking so as to become proficient at it. Thus are time and opportunities wasted and lost.

Habits should never be allowed to become fixed but should be constantly revised, new ones introduced as required by changes in the life and old habits thrown off as soon as their usefulness has ceased. We can not afford to allow a habit to become so strong as to control our action or our thought. Even a cup of coffee is some men's master!

Economy should especially and above all be learned in the choice of the particular department of the Great Work which we undertake. Some men are fitted for the post of pioneer, others, not so robust, but finer and more delicately constituted, are of the greatest value in places which are not so severely exposed but which give free play to their especial talents.

At the present imminent crisis in the world's affairs there is imperative need of all. For the past ten years we have been speaking to deaf ears (for the most part) and pointing to the necessity for all who love Progress to band themselves together and work for the common good. But, now that the struggle is upon us, men are beginning to awake to the danger and to look around them for teachers.

It is Teachers and Leaders that are needed for all classes. And here again we are met with the necessity for economy in our choice. Not all classes are equally valuable to the Race at the

present critical moment. As is the case in the bee-hive, the workers, the thinkers, the creators, are the essential factors of the new civilization. Drones are of less value. Those who have to be supported by the state or by private charity are of still less value to the community. If we have ideas that can be helpful to the Leaders of men and to those who are giving their energies towards the creating of new conditions in the future for the benefit of the WHOLE COMMUNITY then we shall be doing a greater good by holding up the hands of these "Saviours of men" than we could do by giving to the drones. Let us never fail to give the "cup of cold water" when the opportunity comes in our path; but let the great plan of our life be to aid those who are working, thinking and creating for the public good. Anyone can without training care for the lower strata of society, and, indeed, these unfortunates are, and should be, the charge of those immediately above them in the social scale, under direction of the Leaders.

In working for the greater we are working most effectively for the less; for the results of our labor are felt all adown the line. Instead of touching one individual only, we bring aid to hundreds and thousands at once. This is an economy that our Brothers have yet to learn.

There is need, great need, for every talent you possess. Prepare! Learn all you can of the principles governing the world, of the conditions in the world, and make ready for the time of destruction and of reconstruction that is ahead of us.

For if Teachers and Leaders are needed now, much more will they be indispensable when the moment of the Great Darkness comes. Let each one of us feed his lamp, however feeble the flame, and be ready.

"And what I say unto you I say unto all, Watch!"

---

.....

**TO ALL OUR BULLETIN SUBSCRIBERS  
AGREEMENT FOR HELPING HAND**

I hereby agree to make the personal sacrifice to assist the publication of the Bulletin of the Oriental Esoteric Society, in its work of uplifting humanity by paying ..... per month, for the next twelve months, or the full amount in advance.

(Signed) .....

(Address) .....

Date .....

## THE MIGRATORY WORKER

Among the many travellers on Life's highway, the migratory worker attracts our attention by reason of his happy-go-lucky style. He is not gainly in appearance. His weather-beaten face and stunted form are not attractive to look upon. His easy swinging stride indicates years of traveling on the road; how long he has been travelling, he alone knows.

Working on the frontiers of civilization, building the railroad through the wilderness, unearthing new beds of ore to enrich society, following the thrashing machine through the harvest, he is divorced from the simple enjoyments of life.

The tender word, the loving hands, the happy home are all alien to him. In return for his servitude, he receives, too often, the sneer of contempt, the stinging word of abuse, the cold stare of superiority.

The very nature of his existence has made him one of the most resourceful of beings. His roll of blankets invariably contains his commissary hut. When he sees a stream of water he instinctively knows the "jungles," the only home he has, are near at hand; and there he does his cooking and washing, unless he is chased away by the powers of law and order.

Exposed to the chilling blasts of adversity, driven hither and thither by hunger's goad, kicked and buffeted by the class he serves, his sorrows have forced him to think. Already he is attacking the machine which holds him in servitude. In the dim light he cannot distinguish his friends from his enemies. The blows he delivers are almost without aim or purpose. But he is gradually realizing his new found strength. He knows there are untold treasures awaiting the victor and that he has nothing to lose, unless it be his blankets.

Already he is organizing class against class. He has not created this class struggle, he simply recognizes it is already in existence. He does not demand the wealth the possessors already have. What he demands is the opportunity to enjoy the fruits of his toil.

Life to him is as dear and as beautiful as it is to the more favored ones of society. He too can appreciate the magnificence of the storm, the splendors of the evening sunset, the awe in the silence of the night. He too has his dreams of conquest, the desire to do and dare, to rise to the height of his manhood.

Should we call into question his methods of achieving his heart's desire, remember he is doing the best he can according to his lights.

He needs our help in the same measure we need his, and in whatever measure we succeed in helping him, in such measure will the race approach the Brotherhood of Mankind.

WALTER LANDER.

## MEDITATION

In the beginning of discipleship the principal discipline centers around the elimination of the personality, and the killing out of such faults as pride and criticism.

At this period Silence and Secrecy begin to be required, in order that, by adding them to Sacrifice, which he has already been practising, the Lanu may gather to a center his deeper and inner forces. We see this in Nature, when the seed germinates in the darkness and the silence of the earth, undergoing changes of which it is but little conscious. All this is secret.

Esoterism is, above all things, secret. It appeals to the deeps and the heights whence the soul cries out to the "Father who seeth in secret." Every heart has a sacred place which is open to God alone. This is the place of the Silence in his own soul, and from it will issue both sacrifice and willing service; for it is at once the dwelling of the disciple and of the Most High.

S stands for Esoterism; it also symbolizes the three duties of the disciple: Sacrifice, Silence and Service.

It has been said, "Speech is for time, Silence for Eternity."  
"Will! Be able! Dare! and Keep Silence!"

—"*First Principles of Esoterism*," MARSLAND.

### SILENCE

1. Silence is the element in which great things fashion themselves.
2. All growth is silent; he uproots his strength  
Who struggles here to make a brother grow.
3. Reading, talking and the hearing of lectures are all good, but silence is better, for in Silence the soul grows.
4. The disciple gives in silence, and asks for nothing in return; in silence he accepts whatever joy or whatever pain is sent to him, seeing in each the same Fatherly hand.
5. Esoterism gathers man's powers to a center and focuses them there; and all about that center there is silence.
6. Silence, calm and repose are the first essentials to a higher life.
7. Learn then, every day, Silence; it is the price paid for advancement.

## Freedom

"The truth shall make you free." Free to do what? Free to choose, and to come into right relations with the thing or the mode of life that shall bind you. For, mark you, each one of us is bound to something, or some one. Our freedom is in being able to choose to what or to whom we shall owe allegiance, render obedience.

Polarization, or devotion to some idea or ideal, is a great law of life, and whether one is polarized by the worthy and significant or by the unworthy and trivial determines whether the life is really successful or unsuccessful, worth something or nothing, or worse than nothing, to the world, and those directly about us.

The freedom which the large majority of us claim and exercise, to our joy or sorrow, does not directly concern the fate of nations or the affairs of the general world, but it appreciably makes or mars the most valuable thing we have, or may have—happiness. Whether we color or discolor our lives, play to the upper or lower audience, depends in a most important degree on the manner in which we elect to use our freedom.

—By LIDA A. CHURCHILL.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.



GIFT

Phil 54.3



Vol. XI

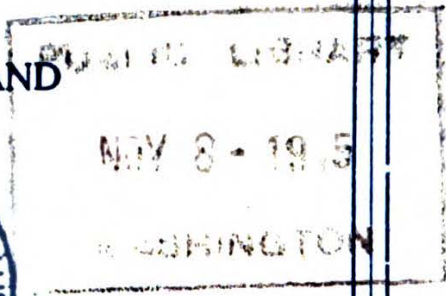
Friday, November 5, 1915

No. 39

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

GOLD, by the Editor . . . . .	p. 3
"A Sketch," by Walter Lander . . . . .	5
The New York Branch . . . . .	2
MEDITATION: "Oneness," by the Editor . . . . .	7
The Alchemist, poem, from "Independent" . . . . .	8
Conditions of Active Membership . . . . .	2
Healing Power of Prism, from <i>Los Angeles Times</i> . . . . .	6

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.)

## CONDITIONS OF ACTIVE MEMBERSHIP

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 desire more advanced instruction and who 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, due from October 1st to June 1st, inclusive. (\$9.00.)

Where it is impossible for the person aspiring to active membership to come to Washington for initiation, it can be arranged to have Initiation given in any part of the world.

---

### THE NEW YORK BRANCH O. E. S.

Those who wish to attend the MEETINGS of the New York Branch of the Oriental Esoteric Society should communicate with the President of the Branch, Mrs. H. C. Randall, Hollis Park Gardens, L. I.

---

### THE BULLETIN

THE BULLETIN, the official publication of the Oriental Esoteric Society of America, is one of the few *weekly* publications in the world devoted to occult and esoteric teachings. It contains editorials presenting in simple form the teachings of the Society as applied to every-day life. Its weekly Meditation Page gives you a thought with which to start each day of the week and keeps you out of the rut of routine and worry. An important means of communication between the Society and the world. Subscription price \$1.00 per year (\$1.50 to countries requiring foreign postage).



## GOLD

There are many reasons why gold has been regarded, from the most ancient times, as a symbol of "the good, the true and the beautiful."

Gold not only is the most beautiful of the metals but it also retains its beauty without tarnishing; in malleability it stands first of the metals; its ductility is remarkable, for 1 grain in weight may be made to cover 56 square inches of surface; it resists the action of fire and most corrosive liquids and is unaffected by sulphur.

The ancient philosophers claimed that all the metals are one in essence and spring from the same seed in Nature, but are not all equally matured and perfect, gold being the highest product of Nature's powers. Their conception was that gold was the perfect metal, and that all other metals were so many removes or deflections from gold, in consequence of arrestment, corruption, or other accidents. Now the gold, being simply perfect, could not, if mixed with the imperfect, perfect the latter, but would rather share its imperfections; yet, were a substance found many times more perfect than gold, it might well perfect the imperfect. Such a substance would be composed of purest mercury and sulphur, commingled into a solid mass, and matured by wisdom and artificial fire into possibly a thousand thousand times the perfection of the simple body. This substance was the philosopher's stone, the universal medicine which would cure all ills and the irresistible solvent for which the foremost great men of science were wont to search—such men as Roger Bacon, Albertus Magnus, Aquinas, Lully, Paracelsus, Robert Boyle, Sir Isaac Newton, and Goethe.

And the leading tenet in their creed—the transmutability of other metals into gold and silver, a doctrine it was thought modern chemistry had utterly exploded—receives not a little countenance from some of the facts in connection with allotropy, but especially from the proof that the emanation from radium is transformed into helium. Probably radium itself arises by a similar transformation from uranium; perhaps lead is what remains of the radium emanation when the helium is removed; and cognate speculations point to the production of gold from baser metals as a not quite impossible (if unprofitable) achievement.

However interesting these considerations are in themselves when applied to metals as such, they are chiefly valuable to us from the glimpses which they afford us of higher spiritual truths through the correspondences which are found to exist all through Nature's Universe.

Thus gold affords us a picture of the regenerate man resplendent with spiritual beauty, untarnished by evil, capable of withstanding strain and overcoming all temptations and of remarkable compassion and loving ductility which causes him to spread himself by his activities for the general good throughout all lands and in all the fields of labor possible.

Lead, on the other hand, is regarded as the basest of metals, and is thus typical of the selfish, unregenerate man, stamped with the evil forms of sin and easily overcome by temptation; for whilst gold withstands the action of fire and all known corrosive liquids (save aqua regia), lead is most easily acted upon.

The right use of gold places man in a position of Power, real power, not the feeble imitation of power gloried in by the man whose whole life is spent in amassing wealth for the sake of wealth and what it can buy; but a power of both spirit and matter which, wielded rightly by man, becomes a medium of great service to the race and to those Leaders of the Race before whom we bow in reverence and gratitude.

Gold is the great tester of mankind, and after the test of gold is too often written the word—Failed. Why is this? Because the self of man is so great that its mastery requires superhuman strength of will and purity of purpose. And self loves Gold—it is the shadow of the life force and self is always playing with shadows. Life itself, the great golden stream of Divine Life, yields itself but to the will of the selfless man, and to such a one both Life and Gold flow in abundance. Why is this? Because the same oft-repeated Law works persistently: "To give is to receive." The natural man cannot understand this statement—he calls it negative. It is nevertheless one of the most positive truths in existence: Only through an open channel can the stream flow—in the closed channel, all becomes stagnant and foul.

To look behind the masks of the so-called rich, is often to perceive the direst poverty. There are exceptions to this statement, and those exceptions are the souls who work for principle, by principle and with principle for the good of the Whole and for self incidentally. What doth it profit a man if he gain the whole world and lose his own soul? Nothing. For a few short years, he has been accounted great, for hundreds of years thereafter he pays the bitter cost of the illusive greatness.

Why do we want money? A miser loves it for its own sake, and so lives his life of loneliness, selfishness and pain. But the great majority desire gold in order to be able to give life to an Ideal. If we are strong enough and big enough to manifest this ideal, the money needed to do so will be as easy to pick up as the shells along the seashore. Often we hear people say: If I had the money, I would do so and so. The fact is, if they COULD do so

and so, the money would be theirs. To be ABLE is to attain the power.

It is a good plan to build an Ideal in your thought, then from it, as a center, to work towards its manifestation. If you focus your attention, however, on one of the details like money, or time, you change your center. That changes the point of balance and the loss of equilibrium destroys the power to attain the Ideal. Never build one side alone; reach out on all sides, a little at a time, and slowly but surely your ideal and the power to make it manifest will be yours.

Money is but a means to an end; recognize this, go to work in a small way and you will find the road open, cleared for a larger action.

“Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts; for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built. To desire is to obtain, to aspire is to achieve.”

---

### A SKETCH

“He built the road. With others of his class he  
built the road.

“Now o’er it many a mile he packs his load,

“Chasing a job spurred on by hunger’s goal.

“He walks, and walks, and walks, and walks,

“And wonders why he built the road.”

At any time of the year, the “bindle stiff,” as the migratory worker of the west is called, may be seen walking along the railroad track with his blankets slung over his shoulders, or, more often the case, many more, economizing shoe leather, by riding the freight trains.

“I don’t know where I’m going but I’m on my way” would be a fitting expression of his journey.

His thoughts are ever of the present. His past is only a memory; too often, alas, a bitter one. The future, he considers, cannot be any worse than what has been. What’s the use of worrying about it! He travels the road, heedless of what tomorrow may bring forth.

At night, as he unrolls his blankets under the blue canopy of heaven, with the stars for company, memories of the past flit across his mental vision, reminding him of days when hope and ambition were strong within.

Perhaps his fancy takes him back to childhood days when the world was young. His playmates have him once again by the hand. Their merry laughter rings again in his ear. Perchance he recalls the fairy tale his mother told him as they sat by the window watch-

ing the falling snow; and he smiles as he remembers the tender "God bless you" as he was snugly put to bed.

Who knows the bitter anguish, the keen remorse, the vain regrets that tear his soul in the stillness of the night?

God alone knows the burden he has to bear. Deal gently with him, brother, I pray you. He needs your compassion.

Fortune may favor him by directing his footsteps to some camp on the frontiers of civilization. Toiling under the broiling sun, spurred on by the tongue-lash of the hard task-master, his thoughts of rebellion are crushed by the necessity of having to earn his livelihood.

Listen to him as he sits by the camp fire at night, relating his adventures; note how the good and true are invariably the dominating features; how the hope of better days takes the form of a cabin with a plentiful supply of food, a fishing rod and a gun.

At times, the loneliness of his life presses heavily upon him. He desires a change and, in seeking companionship, tries to find enjoyment among the gay lights of the nearest town.

It does not last long, however. His money, it is never very much, is soon spent. He rolls up his blankets once again, and makes for the open trail.

The outcast of a disinherited class, he travels from place to place, finding work where he can, starving when he cannot.

His associates are those of his own kind. The refining influence, the tender touch, the gentle voice, have lost their meaning to him. His soul is starving and he does not know it. A modern Ishmaelite. A wanderer in the land of the free.

WALTER LANDER.

---

## HEALING POWER OF PRISM

In certain hospitals they are working out the color cure, starting with a few principles that seem fully established by numerous experiments. Here are a few facts that they claim to have discovered:

Blue, especially the soft shades, quiets the nerves.

Yellow has a tonic effect on despondent persons.

Red cheers a depressed patient, but in case of some nervous disorders is too strong medicine.

Pink, no matter how soft and charming in hue, is a very exciting color.

Green is one of the best of all colors to soothe and rest the nerves.

The treatment is given in a room where there are no decorations or wall colorings to conflict with whatever hue is used in the treatment and a flood of the chosen color is thrown about the patient, women being found particularly sensitive to the effect of the rainbow rays.—*Los Angeles Times*.

## MEDITATION

All Life is One, eternal, indestructible, the Soul of the Universe, which also is One. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the Whole, just as we see it to be in the case of the physical body, where an injury to one member affects, more or less severely, all the others. "If one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it."

Truly the Universe is One, and all birth is One, and God is One.

Man also is One; for though seemingly so complex a being, and so varied in his manifestations, there is but one part, the Spirit, which is real and permanent, and it is by the development of this Divine Nature that Man is destined to know God.

Thus fraternity, true brotherhood, is not only an ideal to be aspired to, it is a universal law and a fact in nature; for everything in this physical world exists by reason of the mutual helpfulness that all parts render to one another. All beings belong to one great brotherhood, all are "sparks from the hearth of Myalba."

—*"First Principles of Esoterism,"* MARSLAND.

## ONENESS

1. It is true, it is certain without error, it is of all truth. What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of one thing.
2. We are one with God, and as soon as we recognize our oneness with all power, we are a part of that power and joint heirs with Christ.
3. One God, one Law, one Element, and one far-off Divine Event To which the whole Creation moves.
4. Kill out all sense of separateness.
5. Do not fancy you can stand aside from the bad man or the foolish man. They are yourself.
6. In the very center of your being you will find the holy of holies in which dwells the Consciousness of the One Life underlying.
7. As in the inner so in the outer; as is the great, so is the small. There is but *one* law and He that worketh it is *One*. Nothing is small, nothing is great, in the Divine economy.

## The Alchemist

Love is the filling from one's own  
Another's cup ;

Love is a daily laying down  
And taking up.

A choosing of the stony path  
Through each new day,  
'That other feet may tread at ease  
The smoother way.

Love is not blind, but looks abroad  
Through other eyes,  
And asks not, "Must I give?" but "May  
I sacrifice?"

Love hides its grief, that other hearts  
And lips may sing ;  
And, burdened, walks, that other lives  
May, buoyant, wing.

Sinner, hast thou a love like this  
Within thy soul?

'Twill change thy name to saint, ere thou  
Hast reached thy goal.

—INDEPENDENT.

---

Address all communications for Books to Agnes E. Marsland  
1448 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

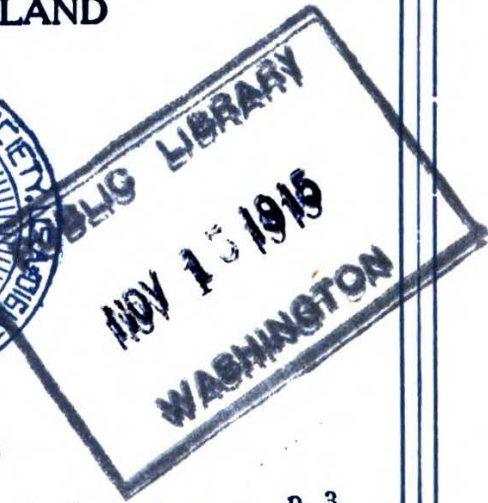
Friday, November 12, 1915

No. 40

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



### CONTENTS

PATRIOTISM, by the Editor . . . . .	p. 3
MEDITATION: "The Heart's Desire" . . . . .	7
Extract from Correspondence . . . . .	5
New York Branch O. E. S . . . . .	2
Pins and Pendants . . . . .	2
"Abou Ben Adhem," poem, by Leigh Hunt . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred Name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

---

The following books by the President of the O. E. S. give a clear, well-balanced, non-sensational introduction into the subject of Occultism:

### **FIRST PRINCIPLES OF ESOTERISM**

Cloth, \$1.00; limp, yellow leather, \$1.50.

### **WHAT ESOTERISM IS**

Paper, 35c; cloth, 50c.

**THE WAY.** Daintily bound in paper, 10c.

---

## **NEW YORK BRANCH O. E. S.**

Members and those interested in work of the Oriental Esoteric Society will do well when in New York City to visit the New York Branch, which meets each Monday evening at the home of Mrs. Brumaghin, 541 West 113th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

The New York Branch of the Oriental Esoteric Society was organized in response to the recognition of a need and not for purely material growth. Members of the Society who could not attend meetings in Washington and readers of the Bulletin who were not members felt the need of meeting together and so a small group was formed. The mystic number seven has appeared apparently without human intention in the group. There were seven at the first meeting, with as many different shades of opinion. They have happily combined to form a harmonious whole and numerous others have become at least occasional visitors at the meetings, which are always open to the earnest seeker after life's greatest truths.



## Patriotism

Breathes there the man with soul so dead  
Who never to himself hath said,  
    This is my own, my native land!  
Whose heart hath ne'er within him burn'd  
As home his footsteps he hath turn'd  
    From wandering on a foreign strand?  
If such there breathe, go, mark him well!  
For him no minstrel raptures swell;  
High though his titles, proud his name,  
Boundless his wealth as wish can claim—  
Despite those titles, power, and pelf,  
The wretch, concentred all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from whence he sprung,  
Unwept, unhonour'd and unsung.

War, however much it is to be deplored, does nevertheless provide us with vividly dramatic object-lessons—lifting in a moment of fatality and disaster the veil that ordinarily dulls our sight—lest we forget what are the real things of life that are worth striving after, and, if necessary, dying for.

When this veil is rent in twain by the fires of passionate protest, or by the grief of sudden loss; when calamity walks abroad with face uncovered, we see as by a flash a blinding vision of the uncertainty of all perishable goods; and our soul turns eagerly towards the world of ideals. These, at least, are real; an ideal, once realized, is ours for all time; no one can rob us of it.

There are supreme crises in the lives of all when heroism is born and lives, be it but for a moment. Then self-love pales and we know ourselves one with the Whole.

\* \* \* \* \*

War is stirring our patriotism; we are beginning to think of many things that escaped us when the path was easy.

Man's whole life is a struggle between self-interest and the interests of the community; every grade is represented, from the lowest offender—who lives off the public and contributes nothing to the general good—upwards to the life of those who unselfishly seek to further every public enterprise and to guide aright the councils of men towards Progress—"Forward, ever Forward!"

And we, ourselves, pass through many stages in our growth from the lower seeking after selfish interests, upwards to a knowledge of the realities of life.

As children we are taught to love our parents and family;

later our pride is stirred in our school, our teacher, our city, our country, our flag—always with the sense of possession strongly marked: we love them, however faulty, because they are ours. Thus our motive is mixed with a subtle form of selfishness. Still each one of these steps raises us out of the mire of self-seeking and narrow, mean desire, and bids us share with other men those benefits we possess, in return for the advantages to which we are born heirs through the past labors of our fathers.

Thus Patriotism is born.

But is there not, back of this evolution through education of the idea Patriotism, a principle, a first cause, a force, which kindles the fires of heroism in the patriot's breast? Education is the Number Two of our Ternary; where is the Number One?

This principle is found in the Divine Sonship of Man to God. Because Man bears the seal of the Infinite One Who is his Source, he naturally aspires towards Him and presses forward unceasingly in the pursuit of all Good. God, Himself, is the Father of all the yearnings of the soul of man after higher and yet higher steps, closer and yet closer union to the spiritual and the ideal worlds.

It is right that a man should love his fatherland; for he is inseparably connected with it and is more intimately one with it than he is, for the most part, at all aware.

For Esoterism teaches that there is no *chance* in the Great Plan; if we are born in one country rather than in another it is for a reason, and to afford us the opportunities that life on earth is designed to bring us. Our physical substance, our vital, emotional and intellectual being, are gathered from the essential nature of that country; thus we are indeed One with our Fatherland in a very real sense. It is true that men often, for business or other reasons, expatriate themselves; then their allegiance is divided—especially if the ideals of the adopted country express more nearly the aspirations of the soul of the refugee than those of the land from which he came.

A striking example of this was seen in "The Pilgrim Fathers" who were patriots in the higher sense of recognizing first and above all things their Divine Sonship, and secondly the land where they were born.

Not all men today are capable of patriotic action; many are still unawakened and believe that by serving their own interests, without considering those of the community in general, they will achieve success, power, happiness, knowledge, fame, and even goodness. These are unaware of their Divine Sonship and are doomed to disappointment; for their faces are set away from the Light.

And yet even patriotism is but a step to a still higher love. Most impressive are the words accredited to a heroine of the present war, just before she "willingly gave her life for her country:"

“But this I would say, standing as I do in view of God and eternity: I realize that *patriotism is not enough*. I must have no hatred or bitterness toward any one.”

For patriotism requires that we love our friend and hate our enemy; whereas the Lord Jesus expressly characterized this as a standard too low for the one who would follow Him.

Even patriotism is not enough; we must learn to “love our enemies,” to view alike both friend and foe, to form our plan of life for the good of the Whole first of all in the larger lines of the scheme, and for the good of those whom we love also, secondarily, in those details where such loving arrangements do not in any way conflict with the larger design.

Patriotism would have us love one country, our own. It calls upon us to honor our own flag, to revere our own great men, to uphold our own schools of thought, to make little of the discoveries and scientific advancement of other countries lest our glory and reputation should suffer by comparison. Surely it is yet greater and more magnanimous to recognize merit wherever it is found, to love the good traits of all the races of men and to ignore the weaknesses of all.

It is true that a much greater development is needed to perceive good in other men than to imagine it in ourselves; this is where the dangers of personality come in. We are, however, beginning to understand that good should be loved and applauded for itself, because it is good, irrespective of the personality or the nationality manifesting it; that heroism is always beautiful even when personified by our bitterest enemy; that Truth is always Truth even in the mouth of the Arch-enemy himself. For there are Goodness, Truth and Beauty everywhere and those of us who find them—and still better who personify them—will find it possible to excel patriotism.

Amongst the aviators on the battle-front we are told that this spirit shines clear; the applause that hails a deed of heroism on either side being unanimous from both friend and foe. Patriotism requires that the contest be severe and to the uttermost, but each can appreciate the qualities even of his opponent. And many a loving deed is recorded from this field where patriotism is transcended by the Brotherhood of Service.

---

### EXTRACT FROM CORRESPONDENCE

My dear Brother:

When you asked me what plan of action I would take among the migratory workers, you awakened some very pleasant memories of my experiences in the labor movement. I recall a boy of fifteen seeking admission to a group of revolutionary socialists at a time when they were suspected of carrying bombs in their pockets.

How we did laugh at the idea! The tremendous opposition we met with only seemed to give us greater courage to deliver our message.

Those were the days when William Morris, H. M. Hyndman, and Walter Crane were our leaders and right well did they point the way.

I wish you could have seen us canvassing every voter in our ward, distributing leaflets to every household, holding meetings every evening, even going to our opponents' meetings and asking curious questions. How, on the eve of election, we sat in our hall indifferent whether we won or lost, and I think nobody received a greater surprise than we did when we succeeded in getting our man elected.

When the unemployed problem reached an acute state, we painted a banner "Work for all" and paraded the streets singing songs. I really never knew to what purpose we did so, unless it was to raise some excitement, or "blow off steam" as our older comrades termed it.

I think the proudest moment of my life was when I was appointed chairman of our district convention, although I was the youngest delegate there.

Memories crowd upon me of debating classes, economic studies, propaganda meetings, all for the purpose of education.

From out of those experiences there grow the two ideas of how to raise the migratory worker: Education and Organization.

Under the heading of education, we could have lectures (controversial subjects are always welcome among them) and classes, the latter to be instigated by the membership. Outdoor meetings are very useful in reaching the worker, especially in parks and public places. He has a strange apathy for going to indoor meetings, because of his clothes I presume.

The question of organization is one that is baffling some of the most acute minds in the movement. The following one however appears to meet with the greatest success:

A camp delegate is appointed by the branch with full powers to enroll new members, distribute literature and spread the propaganda in general. It is a position of considerable danger, as employers, almost without exception, will instantly dismiss anyone who is even suspected of holding such ideas.

The delegate has to keep in close touch with every condition affecting the workers. Deduction of wages, unsanitary conditions, or any gross irregularity is to be reported to the branch; and when there is sufficient strength in camp, the delegate has to organize all efforts to combat any encroachment of the rights of labor.

Such is a brief outline of some of my activities in the labor movement, pleasant memories withal.

\* \* \* \* \*

## MEDITATION

Everything that lives, whether mineral, vegetable or animal, has, by the very virtue of that Life, a Center around which its Being manifests itself, which occupies its constant attention, which prompts its every action, which it cherishes, loves and continually *desires*.

The only being who is conscious of this "Heart's Desire" is Man, and even he is often but half awakened and so his desire remains more or less dormant, ruling him without his knowledge or co-operation; resulting, since man has freedom of choice, in an often-times wavering, uncertain line of conduct. His inner self prompts to a particular move or decision, but free-will steps in and (knowing nothing of the law governing his life) negatives this decision and points in another direction.

*Know thyself* say the ancient sages, and thus they point out to us the Path. Our outer and lower self must come into conscious harmony with the very core of our being, we must *know* what is the central and prime mover in our heart, and then, when we know this, we must so transform and idealize this Desire that it and we blend and are merged in the Great Heart of Humanity, the WILL DIVINE.

### THE HEART'S DESIRE

1. Every being, however humble, has a "Heart's Desire," which guides it, consciously or unconsciously, in its Evolution.
2. The plant's one idea is to perfect its seed; it works *unconsciously* ever to that end, just as Man, more highly evolved, is able to work *consciously* towards his highest Ideal—his "Heart's Desire."
3. There are three requisites to the realization of the Heart's Desire: a pure and unselfish aim, a clear picture in the mind, and a fervent wish for its attainment.
4. If we would attain to our desire we must avoid all hurry, noise, and bustle in its pursuit.
5. If we would bring about a change in the conditions around us, we must first change our own selves within.
6. Eliminate all *fear*. Live on positive lines. So will your life express itself naturally in Love and Peace.
7. When the disciple has proven himself in the lower and humbler paths, the desires of his heart will be realized, and with them the will to use them aright.

## Abou Ben Adhem

Abou Ben Adhem (may his tribe increase!)  
Awoke one night from a deep dream of peace,  
And saw, within the moonlight of his room,  
Making it rich, and like a lily in bloom,  
An angel writing in a book of gold—  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said:  
“What writest thou?” The vision raised its head,  
And with a look made all of sweet accord,  
Answer’d: “The names of those who love the Lord.”  
“And is mine one?” said Abou. “Nay, not so,”  
Replied the angel. Abou spoke more low,  
But cheerily still and said: “I pray thee, then,  
Write me as one who loves his fellow-men.”  
The angel wrote and vanish’d. The next night  
It came again with a great wakening light,  
And show’d the names whom love of God had bless’d,  
And lo! Ben Adhem’s name led all the rest.

—LEIGH HUNT.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

Friday, November 19, 1915

No. 41

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



NOV 20 1915

WASHINGTON

## CONTENTS

A LIFE WELL-LIVED, by the Editor . . . . .	p. 3
MEDITATION: "The Path," by the Editor . . . . .	7
"The Weaver," poem, by Mrs. E. W. Evans . . . . .	8
The Body of God, by Walter Lander . . . . .	6
The New York Branch O. E. S. . . . .	2
Calendar and other Christmas Suggestions . . . . .	2

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## 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 issue for the use of our friends one which is rich in appearance and coloring printed with six poems of Ariel and other selections from our teachings. The design 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 devoted much care to the preparation of this Calendar, and we hope that all our readers who have none will send for at least one to hang in their own sanctums. The Calendar is 8½ x 11 inches, in four tints, heliotrope, blue, café au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Please specify the color preferred. 50 cents net; by mail in cardboard box, 55 cents.

## HOLIDAY OFFERS

Until January 1, 1916, the leather-bound edition of *FIRST PRINCIPLES OF ESOTERISM*, by the President of the O. E. S., which usually sells for \$1.50, will be sold for \$1.25. Cloth, \$1.00.

Our leather-bound edition of *NOONTIDE MEDITATIONS*, compiled by the President O. E. S., is a most artistic and exquisite one—just the kind you like to handle. Price—leather, \$1.00; cloth, 50 cents; paper, 25 cents.

## THE WAY

To those who may wish to give at the holiday season a more inexpensive remembrance than a book, and one which requires less postage when sent through the mails, we suggest the presentation of the little booklet, *The Way*, written by the President. This booklet, of twenty pages, daintily bound in paper, is only 10 cents. Until January 1, 1916, free with every *new* subscription to *THE BULLETIN*.

## THE NEW YORK BRANCH O. E. S.

New York City has a branch of the Oriental Esoteric Society which in a quiet way is doing a good work. The attendance is small in numbers, but the interest is genuine and growing. Those interested do not all live in Manhattan. Some members travel many miles to attend the weekly meetings which are held at the home of Mrs. Brumaghin, at 541 West 113th Street.

There is a regular organization in accord with the rules of the parent society. The dues are small. The experiences of the New York Branch may be brought to bear for the benefit of any other group that may desire to form a similar organization. Inquirers may address the President of the O. E. S., the President of the New York Branch, Mrs. Carrie T. Randall, Hollis, Long Island, N. Y., or the Secretary, Mr. H. F. Fontanella, 42 West 30th Street, New York City, N. Y.



## A Life Well-Lived

The average man knows little of the *glory* of living. Its struggle, its sordid need, its glittering vanities and broken promises—these he believes in; and they close his eyes to the splendor and nobility which lie beyond. If success, so-called, is his, so that he excels in fame, in wealth, or perchance in love, still less is he conscious of reality and joy; for pleasure is even more blinding to the eyes of the soul than is pain.

As one of our correspondents expresses himself in a recent letter, "Life is sort o' rotten anyhow" to those who are wildly rambling in search of emotional satisfaction or in some one or another of the paths of negativism and complaint.

Not so, however, to those who have seen the first glimpse of the LIGHT through the dense veil of ignorance and among the emotions and thrills of the false personality. To them it is a glorious privilege to live, to confront the obstacles of materiality, to learn how to triumph over the sluggish, inert lower nature, to control and guide the high-strung temperament.

Yet this is but preparatory—the very "Kindergarten" of life's school. All of real endeavor lies in the grades above, each one opening to us new and wonderful visions of the Great Plan and tenderly drawing us into co-operation with It.

"Oh! the glory and joy of living,  
To *know* we are ONE with God!"

Collaborators with the Divine, working to aid in carrying out the Divine Purposes! How different is this Truth from the negative half-light of our correspondent.

\* \* \* \* \*

The Kindergarten is about as far as the average man has at present progressed. In this school he has learned to be good—that is to avoid committing the grosser and more evident mistakes that tempt him: he learns not to lie or thief (at least not in such an unrefined way as to be discovered), not to show anger or other excessive emotions in such a way as to inconvenience other men, not to kill, not to commit adultery or to bear false witness; indeed his life is hemmed in by numberless "shall nots," the negations of the old Jewish Dispensation. In proportion as he obeys these prohibitions he is accounted good, virtuous and upright. And so he is.

Still the one who is negatively good alone, who obeys the commands of the world and acts in accordance with the conventions of society just because this is the line of least resistance and for no other reason is losing the whole "glory of living;" *joy* is the reward

of a positive understanding of the principles of goodness and a willing acquiescence in their laws because of the beauty of the Truth involved.

And so the first step that we take after emerging from the Kindergarten is to learn the beauty and power of truthfulness, sincerity, honesty, probity, candor, veracity, truth. When this conception has once entered our soul we experience a positive joy in every opportunity which life affords us of manifesting this virtue. Not only do we avoid pride, covetousness, lust, anger, gluttony, envy and sloth, but we *love* their opposites—humility, liberality, chastity, meekness, temperance, brotherly love, diligence. Virtue seems to us so great and so wonderful an inspiration that we glory in all its manifestations whether as shown in our own lives or in those of other men.

The instruction that is most needed in the world today for practical living is this one: how to transmute negative “goodness” into positive *joy* and *glory*.

Everyone is seeking for happiness, pleasure, enjoyment—indeed for the majority of men these form the main scaffolding upon which their lives are flung. There is no order or principle in the “flinging;” our emotions and desires for amusement, however harmless they may be from the world’s standpoint, are nevertheless selfish and therefore disordered. We crave something which we do not find within ourselves and we seek it each in his own way in some form of gratification.

“But the man who has learned the secret of “the glory of living” *makes his own joy*.

Creative, independent, free, he lays hold of his own life and *lives it!*

Mindful of the Great Plan, he learns about It and tries to understand the principles upon which It is founded, so that he may shape his own life and activities in accord with It.

Goodness, Truth and Beauty are immediately self-evident in all the Divine Order. These, then, must be introduced into all the circumstances and details of the daily life, and their opposites must be gradually removed. This, of itself, is a work of years. As, however, it deals especially with the individual and may, if he is not watchful, increase his tendency to selfishness and self-centered thought, other activities and plans should be cultivated side by side and simultaneously with it.

The duty of paternity (and maternity) at once suggests itself as the most beautiful and universal of the Divine impulsions. As God is our spiritual Father, cares for us, disciplines us and provides us with all opportunities of spiritual progress, so should the home be spiritually, as well as materially, planned to bring forth the goodness, truth and beauty of the Divine Plan. There is nothing

haphazard about the Divine Plan for the birth of a child; there should be aspiration, plan and prayerful preparation on our part also.

The ideal home is one in which the little life is carefully fostered, nourished and refined in preparation for its entrance into the world of men. Such a home is a living picture in the world of the Divine Love and is one of the ways in which even the plainest of lives may be made to subserve the Divine Purposes. All parents who live, not alone for themselves and their own pleasures, but especially and above all for the furthering of the Great Plan are truly collaborators with God, however humble their sphere.

The necessary Power of Will to make a plan and to live the life so as to carry out that plan is most conspicuously seen in the millionaire or successful business-man of today. At the present stage of the world's advancement, greed of the almighty dollar appears to have supplied the strongest motive power to call forth action and to train the Will. Alas! that this power when awakened should be, for the most part, directed selfishly to personal aggrandizement and the accumulation of perishable goods. There is nothing, however, without its use to the thoughtful man and we may well learn from these financiers the qualities that they bring into play to fill their own coffers. That Power of Will which they are selfishly misusing can be made serviceable and available for the general good.

The ideal business should be a veritable creation, built on the Divine Plan of Creation—the Ternary,—with a Head and Center who is an active exponent of Goodness, Truth and Beauty applied to his own Work. This Positive Force will naturally surround itself with a sufficient supply of collaborators whose joy it will be to serve just as it is his to command. Even the long columns of figures in the Ledger are a “glory and a joy” to the efficient and enthusiastic coadjutor.

The glory and joy of living lie, after all, not in the world, or the particular life, or in any outer conditions; they are the voice of the Divinity within us awakened by the knowledge and love of the Excellence of the Great Plan with active co-operation in It. If we love God and all goodness, we shall become a center of the Divine energy; all around us its force will manifest in Order, Power, Efficiency, Strength.

Still it is not enough to receive the Divine Inflow; we must learn to wisely dispense it for the good of our fellowman, with economy and to the best advantage. In proportion as we wisely disburse will be the treasures that are entrusted to us. There is no lack but an abundant overflow for all; and in spiritual things the glory and joy of one does but enhance the excellence and effulgence of all.

But there must be a plan as well as service; spasmodic acts, although useful in themselves, are not integral parts of the Work. What is needed is something more than emotion and fitful action; for efficiency and the glory and joy that go with it, we need an inner aspiration amounting to conviction of the Goodness, Truth and Beauty of God's World with a knowledge and realization of our own place therein, with the Will to efficiently play our part.

“When we know that we work for God and with God, we lay hold of the force which moves the Universe.”

---

## THE BODY OF GOD

The Universe may be likened to the body of God manifesting itself in finite forms. We see only the effects of those unseen forces which are slowly, but nevertheless surely, leading us into the Unknown. As it is scarcely possible, for most of us at least, to grasp a mental picture of the Whole, we can draw our limitations and fill them with the Grand Ideal, according to our conceptions.

Take our social life, for example, and that implies the history and development of the race in historic time. What a seemingly endless maze of contradictions meet us at the very outstart, and yet, if it be understood that even an atom is governed by the same universal principles as the constellations in the heavens, our task becomes somewhat easier, no matter in what field of endeavor we may find ourselves; with the reservation, however, that we cannot, in our present stage of development, know the Cause behind the causes.

Likened our social system, then, to the human body. The religious life, we will term the heart. The intellectual movements, which would include all scientific knowledge, will find expression in the brain, and the material aspects, such as commerce, will find their equivalent in the body.

Organized bodies such as nations, societies, could be likened to the arteries; and man, the life's blood, stirs the whole into activity under the direction of the Will.

Our national life then gives expression to the thoughts and emotions we know so well, but cannot understand. Outbursts of passion, predominance of self, the longing for better days, the desire for peace; and over all the Will to grow, to suffer—to love.

It becomes a little more clear why those Great Ones will not enter into the Joy Eternal until humanity is made perfect. They stand on the heights, guiding and directing as a mother guides the faltering footsteps of her little one, and at the close of day, clasping it to her bosom, lulls it to sleep with a song of Peace.

WALTER LANDER.

## MEDITATION

“He who would climb must fatigue himself,” says the Master, “for straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it.”

*The path* of Initiation here described is nevertheless the only way to the very summit of the mountain. At the beginning of the ascent, the paths and the by-paths are numerous, some longer and more circuitous, others straight and direct; but when a certain point in the climb is reached, all these merge in one, and the top can be reached by this one alone—Initiation.

The qualifications for the treading of this path are all *moral* ones. Not he who *knows* intellectually the intricacies of the evolution of Life; but he in whom such knowledge has led to a radical change of view, who has turned his face from West to East. . . . has entered the probationary path.

This man will realize that he can no longer fight and struggle for his own life and that of his family alone; but his chief aim will be to make others live, not self—to work for the whole.

Altruism and Self-sacrifice will mark his outward life: knowledge and devotion, the Inner Life.

## THE PATH

1. The Path is one, though it hath many names.
2. Search for the Path, but O Disciple, be of clean heart before thou startest on thy journey.
3. The Key of Charity, of Love, and Tender Mercy admits thee to the entrance of the Path.
4. The heart of him who on the Path would enter must thrill in answer to the tears and sighs of all his brother men.
5. The Path is lit by one fire, the light of courage burning within thy heart.
6. He who would climb the upward Path must fatigue himself.
7. Thou canst not travel on that path before thou hast become that path thyself.

## The Weaver

'Tis said in some dim city of the past  
There lived a weaver, who from day to day  
Patiently toiling at his ancient loom  
Wove homely patterns in the selfsame way.

But often he had dreams, and vaguely saw  
Figures of graceful form and color bright,  
More lovely than a mortal hand could weave.  
Hues that had never met his waking sight.

And ever when the morning light had come,  
And memory still a faithful friend would seem.  
He tried with beating heart and eager hand,  
To make the woven wonder of his dream.

But never could he all complete the plan.  
Waking, the mystic inspiration fled,  
Leaving him nothing but the ardent wish,  
A dim remembrance, and a broken thread.

Year after year rolled o'er his weary head,  
He had attained a master's touch with time,  
Achievement in some measure needs must come  
To him who boldly aims at heights sublime.

And then there came a day when, lifted up  
Out of himself in some sort, as it seemed,  
With colors subtly mixed and twisted strands,  
He made the perfect pattern he had dreamed.

—MRS. E. W. EVANS.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 8, 1879.





Vol. XI

Friday, November 26, 1915

No. 42

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND

NOV 27 1915



## CONTENTS

RIGHT AND WRONG EMOTIONS, by the Editor . . . . .	p. 3
MEDITATION: "Personality and Individuality," by the Editor . . . . .	7
"The Tramp as a Hero," by Walter Lander . . . . .	6
New York Branch O. E. S. . . . .	2
A Holiday Library . . . . .	2
Victory in Defeat, poem, by Edwin Markham . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## HOLIDAY LIBRARY

*A Small Library for Holiday Uses*

Balthazar the Magus, <i>A. Van Der Naillen</i> .....	1.00
Brother of the Third Degree, <i>W. L. Garver</i> .....	1.00
A story of the black and white brotherhoods in Paris.	
The Coming Race, <i>E. Bulwer-Lytton</i> .....	1.00
A Dweller on Two Planets, <i>Phylos, the Thibetan</i> .....	2.00
In the Sanctuary, <i>A. Van Der Naillen</i> .....	1.25
Sequel to the Heights of Himalay.	
Idyll of the White Lotus, <i>Mabel Collins</i> .....	1.00
Journeys to the Planet Mars, <i>Sara Weiss</i> .....	1.50
Karma, a Novel, <i>A. P. Sinnett</i> .....	.50
Kim, <i>Rudyard Kipling</i> .....	1.00
Libra; or, What the Stars Told Elizabeth, <i>Kirk</i> .....	1.00
A charming astrological story for children.	
On the Heights of Himalay, <i>A. Van Der Naillen</i> .....	1.25
The Priestess of Isis, <i>Edouard Schuré</i> .....	1.25
A romance of Pompeii on the eve of its destruction.	
The Secret of Stonehenge, <i>J. W. Rowe</i> .....	
A Strange Story, <i>E. Bulwer-Lytton</i> .....	.75
The Throne of Eden, <i>W. J. Colville</i> .....	1.00
A psychical romance.	
The Transfiguration of Miss Philura, <i>Kingsley</i> .....	.40
A clever story telling how a timid spinster trusting in the "Encircling Good," obtained various blessings, including a husband.	
With the Adepts, <i>Franz Hartmann</i> .....	1.00
An adventure among the Rosicrucians.	
Zanoni, <i>E. Bulwer-Lytton</i> .....	.60

---

### NEW YORK BRANCH OF THE O. E. S.

Appealing to those thinking men and women who desire self-development a New York Branch has been organized by the Oriental Esoteric Society of Washington, D. C. The membership is not large. A few earnest men and women meet each Monday evening at 8.30 at the residence of Mrs. Brumaghin, 541 West 113th Street, Manhattan. The President, appointed by the Washington body, is Mrs. Carrie T. Randall, of Hollis Park Gardens, Long Island. The meetings are open to all, regardless of religious belief. The universal brotherhood of man is kept uppermost. The way to personal development along the path of human progress is pointed out with especial reference to individual needs.



## Right and Wrong Emotions

“Every action, every movement, every spoken word, of every individual human being, and again his whole life considered as a unity and in the mass, will be found to represent one ‘ruling passion,’ if he be properly studied.”—*Bhagavan Das.*

Every thing that moves, whether mineral, vegetable or animal, has, by virtue of that very life, a “Heart’s Desire;” a center around which its being manifests itself, which occupies its constant attention, which prompts its every action, which it cherishes, loves and continually desires with resolution, with eagerness, with dogged determination, or perhaps more passively according to the development and the temperament of each one.

This Heart’s Desire may be called by what name you will—affinity, cohesion, natural selection, love—but the principle is the same: every Life has a *center* around which it revolves and with reference to which all its activities are undertaken—a Law which rules it and determines its course of action at all times—sometimes feebly, at other times with strong will and purpose.

The word “e-motion” was well chosen to express this *consciousness of a desire for action* which with its factors, pleasure and pain, is the beginning and the ending of many of the lives we see around us. Perchance, even in our own lives it exercises too large a sway and over-rides at times both our Reason and our Will.

Whether or no this is so in our own particular case, the study of the essential nature and right uses of the Emotions and the understanding of their rightful place in our lives, as well as the curbing and transmutation of the emotions, will alone give us the strength of deliberate and open-eyed choice of the Good, the True and the Beautiful, and thus will guide our footsteps upwards.

\* \* \* \* \*

An emotion may be defined as the consciousness of a desire for action; it has thus three elements or phases: consciousness, desire, action.

Consciousness is the Number One element, the centrifugal force; desire is the Number Two element, the centripetal force; and as the result of the meeting and right blending of these two there arises the third element—action.

These are the Father, Mother, Child, of the Law of the Ternary.

Man naturally “desires” to approach, to take in, to absorb and to become united with that which gives him pleasure; but he equally “desires” to be more distant from, to throw out, to repel and become

separate from whatever he believes will cause him pain. Thus every action, thought and word portray to the trained observer the inner consciousness and desires of the one whom he is observing.

The level of activity on which we live our life shows the nature of our desires and the amount of balance that we have been able to secure between good and evil, between positive and negative, or between pleasure and pain.

Whenever and wherever there is a lack of order or of proportion, there will be emotional stress and strain in a corresponding degree; this will cause pain; pain will lead to the desire for separation from the undesirable condition, and thus, normally, the evil condition will tend to bring about its own redress. In this way strong emotions are purgative and equilibrating.

Sometimes, however, the lack of order or of proportion is in the emotions themselves. All excessive emotion, of whatever kind, is dangerous, both spiritually and physically. An excess of love or joy is as undesirable as an excess of anger or despair from the point of view of danger, because of its lack of order and proportion. A balance must always be steadily held by the Will lest we become the slaves of lust or of fear.

Negative emotions are deadly in themselves, just as positive emotions are life-giving. Those who permit the intrusion of such feelings and emotions as terror, shame, jealousy, complaint, self-pity, worry, etc., are laying the foundation for physical disease as well as imperilling their higher life. These and all other negative emotions, when indulged, tend to cause lesion of the brain and other parts of the body, and thus to give rise to insanity and sickness of all kinds.

The law of impression can be made a valuable aid in the destruction of these disease germs. As every emotion has its own appropriate physical expression, and as every physical expression tends to give rise to the corresponding emotion, a right emotion can be attained by deliberately giving physical expression to that which one is endeavoring to cultivate. Thus if we feel unaccountably downcast or have a touch of "the blues," we should assume a hearty, cheerful, confident manner and speech. This will raise our vibration, and with the added aid of the imagination and of thought we can readily throw off the gloom which was overshadowing us.

When a bodily expression and attitude of exhilaration, courage, confidence and buoyant happiness are deliberately assumed—when the chest is fully expanded, the breath taken deeply and rapidly, the head held high, the eyes flashed, the face wreathed in smiles, the voice made full and hearty, the step elastic and firm—then the devil of depressing emotion can find no stronghold.

Man has a two-fold outlook on life. First he sees all things as One; he loves his fellow and worships God. And yet, secondly,

he recognizes the separateness of bodies, and Maya casts her illusory veil over his eyes so that he believes in the reality of the Many. Thus his emotions are complex, for each of these feelings in turn assails him; every hour of the day he meets with pride or with fear, with hatred or some other negative emotion, either in himself or in those with whom he is in contact. If he understands the law of opposites, he will meet the negative with its corresponding positive emotion and will thus smother the fire where a lack of knowledge would have added fuel to it. When our friend meets us with irritability, pride or suspicion, we shall not stoop to anger but shall (if we know the law) radiate love and good-will. When our enemy meets us with anger, treachery and misrepresentation, we shall show serenity, honesty and truth.

This is no easy task and before it can be successfully achieved much progress in the control of the emotions is necessary.

Emotions of any kind naturally follow either upon certain sense-perceptions or upon revived sense-memories, imaginations or material thoughts. The undesirable emotions may be dealt with like an unruly horse, by being deliberately and repeatedly brought face to face with the scenes or incidents or sensible objects of any kind by which they are aroused, and compelled to face them calmly until they are at last able to pass and repass them freely without balking and shying.

If they become too dangerously aroused at first, the exciting objects should be kept out of sight, if possible, until they have quieted down and are amenable to control.

When this method cannot yet be effectively used, the objects that arouse the emotion should be driven out of the range of consciousness, particularly if they are internal objects. Keep the imagination or thought out of the mind and the corresponding emotion will not arise.

A still more positive way of assuming control of the excessive or undesirable emotions is to introduce into the field of the interior vision the opposite thought or imagination; when this is successfully done the undesired imagination and its accompanying emotions will withdraw at first to the background of consciousness and at last beyond its fields.

The key to the control of the sex-nature is to be found in the transmutation of the creative energy from the physical to the mental plane. When the creative nature is strong and there is "the consciousness of a desire for action," the life should be so arranged that all the activities are creative. The man should be his own master, should be the head of his own business, should plan new things constantly and should avoid the rut of routine as he would a poison. Thus the excessive emotion will find a natural outlet in useful creative work and it will be easier to keep a curb upon the normal, everyday desires.

Evil emotions are to be eliminated by cultivating the habit of keeping all the emotions (good and evil) under full control, never giving rein to any of them, however excellent, so fully or so long as to allow it to override the reason and the will.

When all the emotions are well-curbed it becomes easier to deal successfully with those which it is desired to eliminate.

---

## THE TRAMP AS A HERO

Regarding his mode of living, the migratory worker is no better and no worse than any other class. It is when travelling from place to place that he is regarded as a tramp and hobo, but we have a different being entirely to deal with when we see him in action, as the following instance will well illustrate.

Some time ago, a serious wash-in took place on one of our western railroads. The trackwalker brought word into camp late in the evening, that the road was blocked and all trains held up. All the foremen were in town, yet the men boarded the work train, and headed for the wash-in ten miles away without any orders.

On arriving at the scene, it was discovered there was no one in authority to organize the gang which numbered about five hundred, nevertheless they spread themselves over the work in such an efficient manner that, when the officials arrived in the morning, no alteration whatever was made in the organization, the only complaint being: they were hungry.

Tales could be told of bridges being washed away, and before the engineers arrived, trains already running over the roughly constructed structure.

But a noteworthy occurrence took place in the mountains early this spring, when several towns in the valley were in grave danger of being swept away through the near bursting of a dam.

Heavy rains and melting snow had swollen the dam to an abnormal extent. The spillway was fast eating into the dam proper. The small crew of about ten men at once realized the grave danger; in fact one of the greatest catastrophes in the West was imminent.

All night long by lamplight the crew worked, filling sacks with sand and risking their lives to place them in position. When relief came in the morning, the danger was over, and those in the valley never knew what had been done.

Yet as we see him in the city with his overalls and ungainly appearance, how often we pass him with a look of contempt. We all love deeds of daring and courage, but little we know that uncouth, unrecognized, our greatest heroes may be met in the guise of a tramp, a hobo.

WALTER LANDER.

## MEDITATION

There is a clear distinction between these two stages of growth: man's knowledge of himself as a "personality" and his consciousness of his "individuality."

Ahamkara, the "I" making force, makes of man a personality, it causes him to recognize himself as apart, or different in his circumstances, 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.

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 centers 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.

"The personality *desires*, the Individuality *possesses all things*."

### PERSONALITY AND INDIVIDUALITY

1. In addition to the Divine Spark in man, he is two-fold: Personal and Individual. The personal man is mortal, the "persona" or mask of the real man.
2. The Individuality endures beyond the death of the body and comes forward repeatedly into incarnation until all its desires shall have been purified and satisfied.
3. The warrior is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
4. The personalities are destroyed at death; the Individuality remains, enriched with the result of its experiences.
5. The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.
6. Ere the Soul's mind can understand, the bud of personality must be crushed out, the worm of self destroyed forever.
7. The source of the Real Being must be sought in the Bosom of the Absolute.

## Victory In Defeat

Defeat may serve as well as victory  
To shake the soul and let the glory out.  
When the great oak is straining in the wind,  
The boughs drink in new beauty, and the trunk  
Sends down a deeper root on the windward side.  
Only the soul that knows the mighty grief  
Can know the mighty rapture. Sorrows come  
To stretch out spaces in the heart for joy.

—EDWIN MARKHAM.



---

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C., Library Dept.**

---

**Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.**





Vol. XI

Friday, ~~December~~ 8, 1915

No. 43

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY

AGNES E. MARSELAND

PUBLIC LIBRARY

DEC 6 - 1915

WASHINGTON



### CONTENTS

BOND OR FREE, by the Editor . . . . .	p. 3
MEDITATION: "Time," by the Editor . . . . .	7
Christmas Suggestions . . . . .	2
"The Broken Sword," poem, by Edwin Markham . . . . .	8
Extract from Correspondence . . . . .	6

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## CHRISTMAS SUGGESTIONS

Christmas is now just a little less than one month away, and there is no time of the year when our hearts go out in love to others so strongly as during this season devoted to the furthering of other people's happiness. We all have in mind a long list of those whom we would like to "make glad," but it is not always easy to find an appropriate gift, one which will express our good-will and friendship and be a real contribution to the happiness of the recipient. The following suggestions may be found helpful:

**THE BULLETIN**—Those who have themselves found **THE BULLETIN** of interest, and who have personally been inspired or benefited by the teachings given through the medium of its pages, will have at Christmas a suitable opportunity for passing on to others those teachings by which they themselves have profited. Few things are more appropriate as a Christmas or New Year remembrance than a year's subscription to a magazine. **THE BULLETIN**, published each week, will be a recurring token of the love of the friend giving it.

---

### O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred Name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

Solid Gold pin or pendant, with safety catch. . . . \$3.50

Gold filled pin or pendant, with safety catch. . . . 1.00

Gold plated pin, no safety catch. . . . .75



## Bond or Free

Every one talks of Freedom though most men have a dim and hazy idea of what real freedom involves; many confuse liberty with license and cannot clearly show the line of demarcation; very few are able to give the principle upon which freedom rests.

Especially in the present day when so many ancient landmarks are being removed, when war and revolution threaten and whole nations are swallowed up by these dread fiends or reduced to a condition worse than ordinary slavery—we who are not yet involved in the gigantic struggle are asking ourselves many serious questions. And one of these is concerning "Freedom."

What is freedom? Is it the ability of every man to do just as he pleases without considering the effect of his conduct upon other men? Should a man provide for his personal liberty *in time and space* and free himself from the necessity of being at a certain particular place at a certain specified time—as for instance in attending meetings for the good of the community? Is the bond of an appointment made and ratified a proof of servitude? Or a business contract? Does it fetter the liberty to enlist for defense of the country for three years?

I have seen men shy at the word "enlist" even though they are entirely in accord with the principle of "preparedness." They believe it would shackle their freedom to enlist because with their own consent it would direct their efforts to carry out in union with other men a certain end which unaided they could not hope to efficiently accomplish. It would oblige them to promise to give perhaps one evening a week in learning how to do well some one of the many and intricate manoeuvres or manipulations which, united, may—and will if occasion demands—be a source of safety to their own homes and to the community at large. Would such action on their part really impair their freedom, or the reverse?

What is true freedom? What is the nature of real bondage?

Freedom is the power to be and to do our best and highest. In proportion as we are impeded in the exercise of our powers and possibilities, we are in bondage.

Man is spiritual as well as material; he is human, that is, a union of higher and lower. And the spiritual nature in him is superior and nobler than the physical nature. Thus there is a continual struggle between these two tensions—the desire for the admirable, the transcendental; and the desire for ease and lower pleasures.

The animal man only asks to be let alone to follow his own impulses and he resents any attempt to show him a better way. For himself he lives; all his decisions are made with regard to what is

likely to be most beneficial to himself alone—even although he foresees the result to be surely harmful to other men and to the community in which he lives. He is selfish and oftentimes he is able to force things his own way; but this freedom is of a low order inasmuch as it is purchased at the price of his immortal soul. This man, although able to prevail on the lower physical plane, is powerless in those sublime achievements that make for progress and bring us near to God.

Yet, low as such a definition of "freedom" manifestly is, this is the meaning of the word that is most generally accepted. Freedom is taken to mean freedom in time and space; physical liberty, the ability to control our physical bodies and our outer lives.

But, however desirable and even essential this bodily freedom is to attainment of any of the ordinary worldly ends, still something more is needed for the accomplishment of consecutive and useful work and still more for advancement in the spiritual life. For the animal man to become something more than animal, it is necessary to subject the animal in him to the Divine in him, and this involves servitude. The lower must serve the higher.

Is then the freedom of his life as a whole imperilled by this service rendered? Or does he not enjoy a greater power and a more unobstructed liberty of action when his emotions and his body have been trained to do his will (instead of to struggle one against the other as formerly)?

And what is true of the individual obtains also in the case of whole communities and of nations. Disorder and anarchy do not give freedom but the reverse. It is fruitless for man to endeavor to live for and to himself alone. There must be established an orderly sequence from the least unto the greatest and vice-versa, and always the lesser must serve the greater. While all men are, in the sight of God, born equal, yet there is a great diversity in the manifestation of that equality and no two are alike. Freedom is not found by refusing to acknowledge any man our better, but by finding some niche in the great Temple where we can serve and in serving can also give an opportunity to other souls around us to serve likewise—each in his own place but in union with The Whole.

For the individual to be *free* in the true sense the lower man must be in obedience to the higher, Divine, Man so that both and all the whole being of the man co-operate together for the good of the individual.

For the community to be free the same is true; the best men, the most powerful intellects, the greatest souls must lead and the less evolved must follow. In proportion as this condition is fulfilled, the nation, or the community, is free, strong and progressive.

In the family, the foundation of the state, if the children are allowed to follow their own sweet wills and bring the whole house into disorder, there arises a condition the reverse of freedom; for

the activities of the entire home are impeded and the children, themselves, are running wild. If, on the other hand, the father and mother take their due places as heads of the household and give a just and proper liberty to all the other members of the family, each according to his dignity, his age, or his power of making a right use of this liberty, then there will follow a condition of freedom, of strength and of progress.

All the responsible members of a family, when arrived at maturity, should be allowed freedom from even the thoughts of other members of the family. The greatest divergences may appear from the original type and the most varied opinions may be held by those who have grown up together; for, as we know, each soul has its own path to hew and the family tie is but one means to this end. If freedom is rightly understood these differences will but enlarge the sphere of the UNITY, the home, and all the members will have an equal liberty—always provided they respect the laws of the home and the rights of the other members. Every grown son and daughter should carry out his, or her, own plan of life, with the loving help, but without the interference of the other members of the family. Nor should anyone be required, or expected, to give a full and exact account of all his doings to gratify the curiosity of those who are only indirectly concerned. In all things there should be freedom.

Freedom is the power of each soul to be, and to do, the best that is in him; to rise to his highest possibilities.

The true spirit of freedom does not lead its votary to separate himself from his fellows, but rather to unite with them for common ends. For union with those of like ideals and aims to our own gives us an added strength and also brings our aid to the furtherance of the ideal that is so dear to us and that we are trying to express.

It is the selfish and the little developed man who boasts that he sees no good in organization or in concerted action of any kind. He wishes to be "free!" And like a grain of sand he remains unattached and useless (in any organized sense) among others of his own kind until a mighty wind arises and whirls him in every direction at its fancy. Where is now the "freedom" on which he recently prided himself?

True freedom will certainly lead the disciple to the assuming of many fraternal bonds and engagements; but to him these ties are bonds of love pledging him to "be and to do the best that is in him"; each one is an aid strengthening him to "rise to his highest possibilities." These apparent obstacles to his freedom are, when viewed aright, in reality conducive to the true freedom of the Higher Self.

Just as no man, however powerful, can in reality enslave another (although he may perhaps control his bodily "time and space"), so no one can in reality give to another his freedom. We often

hear the phrase "I gave him his freedom;" but in reality whatever the pledge alluded to, it had been taken to an IDEAL and not to a person and no one but himself can "attain to the best that is in him;" we may perhaps be allowed to help but he, himself, must "rise to his highest possibilities."

Only the TRUTH can make us free.

(For other articles on "Freedom" see BULLETIN O. E. S., Vol. III, No. 21; and Vol. X, No. 31.)

---

### EXTRACTS FROM A LETTER

We are told the atom contains the potentialities of a planet. If that be so, and I've no reason whatever to doubt it, in order to know the atom we must know the planet! To draw the extremes a little closer: In order to understand the life of a nation, or of a race, we must first understand the individual or the unit of that particular race or nation. The unit is bound inseparably with the whole. To explain the one we must explain the other, in the fullest sense of the term.

Such is the idea "The Hour before the Dawn," Vol. XI, No. 1. conveys to me.

To most of us, a very gloomy picture is painted. Little hope of immediate enjoyment and pleasure is held out for the frequenters of "Vanity Fair." And, especially when it states that we are but on the threshold of that dark hour, it is enough to make the stoutest heart quail.

Let anyone of us, however, look back on our lives. Have not our most important steps been taken, decisions made, when the pain was the keenest! Has not the history of all nations been bathed in blood—in the development at least!

Karl Marx wrote in 1848, "A Spectre is haunting Europe—the spectre of communism." Since then, his followers have been teaching "the Social Revolution." At present there are several active militant organizations in America that I know of who are advocating direct action.

So, brother, when we bring the analogy nearer to our own lives, it loses much of its terror. I can even conceive of long drawn out pain becoming sweet to the sufferer, danger becoming so familiar to the adventurer that it ceases to awe him. But it is not enough to simply recognize the coming storm.

The article suggests to me an insight I can scarcely dream of. Even those social forces which I thought I was so familiar with assume a very vague form as I read it over. What of the reconstruction? Who will be strong enough to restore order from chaos? To lead the children of men away from the city of destruction?

W. LANDER.

## MEDITATION

“For a thousand years in thy sight are but as yesterday when it is past.” So does the Psalmist try to wean us away from the idea that time is an important factor in the spiritual life.

It is true, the regular succession of events in the visible world must necessarily be regarded, and if we forget the hour or misuse our time we act unwisely. Time is a most useful servant in all that concerns the outer world.

But as soon as our activities transcend the purely physical, then time fades away. Ask the artist how long it will be before his conception is completed. “I know not,” he will answer, “perhaps a day, perhaps many years; I cannot say.”

Nor are we wise in trying to measure our growth year by year; for we are bidden grow as the flower grows, unconsciously; and those very times when we lie as it were dormant are the crises in our true life out of which we come renewed and blessed. Far better for us to leave the times and the seasons in Our Father’s hand.

“Live,” O Disciple, “neither in the present nor in the future, but in the eternal.”

## TIME

1. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.
2. To everything there is a season, and a time to every purpose under heaven.
3. Go forward, O Disciple; never look back into thy past, for that which has been done can never be undone.
4. Thou canst create this day thy chances for thy tomorrow.
5. A thousand years in thy sight are but as yesterday when it is past.
6. Time is the great healer, and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience, but the sorrow is gone.
7. Live, O Disciple, neither in the present nor in the future, but in the eternal. For the Eternal alone can come to thine aid.

## The Broken Sword

Fight ever on: this earthly stuff  
If used God's way will be enough.  
Face to the firing-line, O friend!  
Fight out life's battle to the end.

One soldier, when the fight was red,  
Threw down his broken sword and fled;  
Another snatched it, won the day,  
With what his comrade flung away!

—EDWIN MARKHAM.

---

"We often fail by searching far and wide  
For what lies close at hand. To serve our turn  
We ask fair wind and favorable tide.  
From the dead Danish sculptor let us learn  
To make Occasion, not to be denied:  
Against the sheer, precipitous mountain-side  
Thorwaldsen carved his Lion at Lucerne."

—THOMAS BAILEY ALDRICH.

---

**Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C., Library Dept.**

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.





Vol. XI

Friday, December 10, 1915

No. 44

# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND

DEC 12 1915



## CONTENTS

KALI YUGA, by the Editor . . . . .	p. 3
MEDITATION: "The Soundless Sound." by the Editor . . . . .	7
Holiday Offers . . . . .	6
"Destruction," by Walter Lander . . . . .	2
"The Messengers," poem, by M. L. Isbell . . . . .	8

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## DESTRUCTION

It is evident, even to the most superficial thinker, that the world of human thought and action is passing through a great transient period. A revolution is taking place in every sphere of human activity; and by revolution is meant that stage of evolution where the old forms are destroyed to give place to the new. The great dynamic forces of action and reaction, construction and destruction, have never, in historic time, been brought into greater evidence than they are at the present period.

We see great ideals for the betterment of society shattered to pieces; institutions which went far to solve immediate problems scattered to the winds. Even our most cherished rights of liberty and freedom are trampled unheedingly to the ground.

In a recent interview, Charles E. Russell, the well-known sociologist, stated: "I see swept away all that I stood for and fought for all my life—democracy, betterment of the workers, industrial freedom. I would like to go somewhere in the country where I could raise roses—and forget!"

Many of the old guard, who have fought valiantly for years in the cause of economic freedom, have seen their work swept away in a single night. They built, as they thought, along sound constructive lines, putting their whole heart and soul into the work.

Hardships and poverty were their constant companions, but they thought little of them in the hope of a brighter future.

Noble, unselfish beings, they stand today almost helpless at the sight of their work seemingly gone for naught! Many of them would like to go somewhere on a little farm, raise enough to keep body and soul together—and forget.

But we cannot forget. It is from our seeming failures, the greatest triumphs come.

From out this pitiless destruction of ideals so many of us hold dear, there shall arise a constructive policy so bright and fair that the coming generation will look back and say: "It is worth the price." Already it is beginning to be realized that behind all historical and economic movements there is still a greater—*Character*.

With such a realization comes the desire to know the origin and destiny of Man. As far as we can see there will always be a tearing down of ideals, not because they are worthless but because we have outgrown them.

And when man takes his evolution into his own hands, through the exercise of his Will, it will be a joy to destroy; because in destroying we also Create, drawing ever nearer to the Source of our Being.

WALTER LANDER.



## Kali Yuga

It is said that the Chinese and Hindus have esoteric records of historical events reaching far back many thousand years—even hundreds of thousands of years; and that the history of the various races that inhabit our earth, one after another, follows certain well defined lines and is marked by periods of innocence, growth, struggle and triumph, or decay and death. Kali Yuga is the name given to a period about midway between the birth and the death of a race when the struggle is the hardest and the fate of the race hangs quivering in the balance.

The present Cycle of Kali Yuga is said to have begun between the 17th and 18th of February in the year 3102 B. C., five thousand years ago, and it affords us countless opportunities of advancement through suffering, of triumph over difficulties and tribulations and of final victory.

And as the life of our race, as a whole, has its cycles, so also the Cycle of Kali Yuga has its subdivisions into periods of years when the stress and strain is less tense and other periods when a greater effort must be put forth to maintain the stability of the race and to ensure its future life and vigor.

It would seem that the present moment is a most critical one requiring the free and generous outlay of every ounce of spiritual energy of which we are masters, as well as the careful study of intellectual and material problems and preparation to meet, in the near future, the most severe and violent crises.

At such moments as the present one it is useless to think of laying up for ourselves treasures upon earth, of gold or stocks and bonds—useful as all these are in their place. For floods and cataclysms may sweep away material wealth; the passions of men in tumultuous surgings may break in pieces the best laid plans for material and physical safety; men's only defence in time of peril is spiritual.

Cultivate courage, fortitude, the habit of quick decision, of activity, the attitude of serenity and love. These will be of greater value than dollars can measure.

A similar crisis to the one with which we are now confronted ushered in the Christian Era. Then, as now, the very order of human affairs rocked upon its foundations—those foundations which it had believed to be eternally established—and a New Era commenced with the awful dissolution of the entire Old World.

Then, as now, the forces of man were divided against themselves; then, as now, a Spirit of still greater power had taken the field against the spirit of evil.

Then, it was the Spirit of the Christ in the Free Soul of Man! And the progress that followed the Teachings of Jesus aimed at an *individual* enlightenment. Each man was appealed to as a separate unit, to work for the salvation of his own soul.

But this Spirit was still without Universal Cohesion; though it lived and shone forth brightly in the soul of the Saint, it was still entombed in the soul of the mass of the people.

And, today, the Gospel is everywhere—but the Social Science of the Gospel, put into practice in the everyday life, is nowhere.

Man has, after two thousand years, become strong, intelligent and full of character; he has learned the power of self-direction and aims to become a self-determined being in all his various worldly affairs.

Thus mankind has developed a multitude of personalities, differing in development from weak to strong, from ignorant brutality to Wisdom and Power.

What shall be the next step?

We have gone out into diversity, into separateness, into the extreme of selfishness; now we must learn how to return to Unity and bring together for the benefit of the Whole those experiences which we have each one gleaned for himself in his separate experiments. We must learn to combine forces, to work together, to group ourselves with regard to Order, to Rhythm, to Life.

For the past quarter of a century, and more, attempts have been multiplied to introduce systematic arrangements and groupings among business and working men principally; but all these "Unions," "Trusts," "Clubs," and even "Fraternal Societies," have been founded upon selfish aims alone—for the very good reason that mankind has been learning, for the past two thousand years, very little else except the lesson of self-seeking and has not yet developed anything further. This was a necessary process.

The next step, however, will bring about a more ideal and spiritual condition. There are already to be found among us a few—comparatively few—who have begun the return journey from diversity towards Unity, who are unselfishly working together, not to separate something from the Whole for their own exclusive personal possession, but to contribute as much as possible to the Whole for the good of all.

And not only individuals but Nations also will have to learn, in the New Civilization, to combine and to exchange, to coöperate and to love each other. It is true that much interchange already takes place. But there is always present an element of selfish separateness, if not jealousy and distrust between different peoples. All men think their own ways best and take advantage of others.

So long as this spirit prevails and each Nation seeks its own good without considering the good of the Whole, we shall always

be liable to wars, as great and even greater than the one upon which the eyes of the whole world are fixed today.

In all the writings of the two great religions, the Brahman and the Buddhist, prophecies announcing the Supreme Conflagration of the world abound.

“The Apocalyptic battle-fields are open; evil will stand face to face with good in the Supreme Struggle on the battle-field of Great Grief until the Lion of Materialism, of hypocrisy and of error is conquered by HIM who shall bear the sword of JUSTICE.

“Armed alone with the effluvia of that powerful ‘vril’ which emanates from virtue, He will cause the mountains to tremble; and whilst, upon earth, the rivers shall run red with the blood of men, above, the heavenly hosts will pluck the olive branch and will sing to the words ‘He who feels his heart beat peacefully, he shall have peace.’”

This struggle is, then, a part of the Great Plan—not a necessary part but remedial, brought on by man’s ignorance, by his leaning to materialism and by his injustice. Nor can we hope to enter upon an era of peace until we shall have overcome the Genius of Evil within ourselves.

It is far from being generally realized that the present critical conditions in all the countries of the world, not alone in those at war, but also in our own and elsewhere, are all part of this great effort which is being put forth by the “heavenly hosts” to bring men to a realization of their selfishness, their injustice and the error of their ways. The whole world is in the throes of a Holy War—whether it knows it or not.

Meanwhile what are we doing to help on the Cause of the Right? There still remains a brief period of preparation before we are called upon to play our part. How shall we best employ it?

Those of us who realize that the real cause of the turmoil and distress is to be found in *ignorance* will readily see that “More Light” is the only sure remedy. Men and Nations must be brought to *see* that it is nobler to regard the good of the Whole and work for It, than it is to strive to increase their own exclusive personal property. This does not mean, however, that men should neglect their own affairs in order to further the public good; it even requires a greater alertness and strength in all of man’s activities. Formerly he had only himself and his family to think of; now the whole world is his family and he knows himself to be socially, economically, vitally ONE with it. Light has come to him! Now he sees!

How shall we bring Light to this poor Humanity that is tearing itself in pieces for want of it?

Every man and woman now should seize upon some one at least of the grand spiritual principles of Being, and hold to it for his very life. Truth radiates from such a center and this alone will prepare the way and calm the agitation.

However humble your sphere, you can at least exemplify in your behavior and conversation in a special degree in these hours of fear some quality all your own—a beautiful faith born of the knowledge of the Excellence of the Great Plan of the Universe—abounding hope flowing from a conviction in your heart of the Oneness of all with each other and with God Himself—a love prompting to deeds of heroism and of valor. All of these are needed.

And those who are in touch with Centers of Knowledge and of Wisdom should draw still more closely to them, learn with the greatest assiduity the Truths set before them, seek for ways in which to become themselves Leaders of Men, Sources of Inspiration to the Strong, Guardians of the Weak—Collaborators with God Himself.

---

## 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 issue for the use of our friends one which is rich in appearance and coloring printed with six poems of Ariel and other selections from our teachings. The design 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 devoted much care to the preparation of this Calendar, and we hope that all our readers who have none will send for at least one to hang in their own sanctums. The Calendar is  $8\frac{1}{2}$  x 11 inches, in four tints, heliotrope, blue, cafe au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Please specify the color preferred. 50 cents net; by mail in cardboard box, 55 cents.

---

## HOLIDAY OFFER

Our leather-bound edition of NOONTIDE MEDITATIONS, compiled by the President O. E. S., is a most artistic and exquisite one—just the kind you like to handle. Price—leather, \$1.00; cloth, 50 cents; paper, 25 cents.

## THE WAY

To those who may wish to give at the holiday season a more inexpensive remembrance than a book, and one which requires less postage when sent through the mails, we suggest the presentation of the little booklet, *The Way*, written by the President. This booklet, of twenty pages, daintily bound in paper, is only 10 cents. Until January 1, 1916, free with every *new* subscription to *THE BULLETIN*.

## MEDITATION

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.

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, 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 opinions and the 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 which 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.

—MARSLAND, in *O. E. S. Bulletin*.

### THE SOUNDLESS SOUND

1. There is in the depths of the being of each one of us a plane of silence, where dwells the Soundless Sound.
2. Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see but whom thou feelest.
3. Close thy mouth lest thou shouldst speak, and thy heart lest it should think aloud ; and if thy heart has escaped thee, bring it back to its place.
4. No sooner are the lips still than the soul awakens and sets forth on her journey.
5. When thou hast ceased to hear the many, thou mayest discern the One—the inner sound which kills the outer.
6. Speech is of Time, Silence of Eternity.
7. If we would grow spiritually we must grow as the flower grows. The seed is hidden in the ground until it swells, bursts its shell and pushes its way up towards the light, following the law silently until the time comes for bloom.

## The Messengers

God's lesson came first, from on high.  
With joy its messenger ; and I  
As eager seized upon the joy  
As children grasp a Christmas toy.  
The lesson was forgotten quite,  
O'ershadowed by my great delight.

Then Love sought gently to impart  
God's lesson to my happy heart.  
Love filled the whole round world for me :  
No other thing mine eyes could see.  
God took the love I thought 'mine own,  
And left my heart to grieve alone.

God's lesson lingered with me there  
Through hours of anguish and despair ;  
And then, because my heart was stirred,  
The voice of God at last I heard.  
The joy, the love, the grief,—all three—  
Had been God's messengers to me.

—MINNETTE L. ISBELL.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C., Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.,  
under Act of March 3, 1879.





Phil 54.3

Vol. XI

Friday, December 17, 1915

No. 45

DEC 20 1915

# Bulletin

WASHINGTON

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



## CONTENTS

CHRISTMASTIDE, by the Editor . . . . .	p. 3
MEDITATION: "Peace," by the Editor . . . . .	7
A Christmas Reflection, O. E. S. Bulletin, Vol. 3, No. 43 . . . . .	6
"The Bells of Christendom," poem, by M. L. Isbell . . . . .	8
A Thanksgiving Acknowledgment . . . . .	2
Book Review . . . . .	6

Published by

**THE ORIENTAL ESOTERIC SOCIETY**

1443 Q Street N. W., Washington, D. C.

Except 5 weeks in August and September and 3 weeks in December and January

**Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.**

To all countries outside of the United States, its dependencies,  
Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50);  
6 mos. (75c.)

## 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 issue for the use of our friends one which is rich in appearance and coloring printed with six poems of Ariel and other selections from our teachings. The design 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 devoted much care to the preparation of this Calendar, and we hope that all our readers who have none will send for at least one to hang in their own sanctums. The Calendar is 8½ x 11 inches, in four tints, heliotrope, blue, cafe au lait and olive green—all printed on stone grey paper and tied with colored cord to match. Please specify the color preferred. 50 cents net; by mail in cardboard box, 55 cents.

---

## A THANKSGIVING ACKNOWLEDGMENT

We gratefully acknowledge the generous contributions made by a few of our appreciative Bulletin readers in response to our recent appeal in the Bulletin of October 29th for the Helping Hand.

May we not expect to hear from the remaining silent ones? An expression of your good will and suggestions for improving the Bulletin are greatly valued.

.....

### TO ALL OUR BULLETIN SUBSCRIBERS: AGREEMENT FOR HELPING HAND

I hereby agree to make the personal sacrifice to assist in the publication of the Bulletin of the Oriental Esoteric Society, and aid in its work of uplifting humanity by paying..... per month, for the next twelve months, or the full amount in advance.

(Signed).....

(Address).....

.....

Date.....

---

*In accordance with our usual custom, the publication of THE BULLETIN will be suspended for three weeks at this season. Hence the next issue will be that of January 14, 1916.*



## Christmastide

Glory to God in the highest, and on earth  
peace, goodwill toward men. —*Luke, ii. 14.*

Hosanna to the Christs Who have lived and  
vibrated for the peace of humanity. —*Rama.*

Behold, the mellow light that floods the east-  
ern sky. In signs of praise both heaven and earth  
unite. And from the four-fold manifested pow-  
ers a chant of love ariseth, both from the flaming  
fire and flowing water, and from sweet-smelling  
earth and rushing wind.

JOY UNTO YOU, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK FROM THE  
OTHER SHORE.

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

—*Blavatsky, "The Seven Portals."*

Have we ever asked ourselves how, in the presence of abso-  
lute and immutable law, it could be possible for a God to descend  
to earth, to turn backward for himself the wheel of evolution? And  
indeed we are taught that it is only at long intervals between the  
death of one cycle and the birth of a new one, that the harmony of  
the Universe allows of a rift being made in the heavens and the  
glory of the great light shining through.

Then, when the time is ripe, at that moment of the year when  
the sun is at his highest or his lowest point, does the Great Soul  
voluntarily put off the glory of his Father's House and the radiance  
of his own shining, to be among men, unknown, despised, even  
persecuted.

As a little Child He comes, not because He is bound by the  
limitations of matter but for our sakes, that we may learn of Him  
in all things. He is born and lives among us today, obedient, sub-  
missive, waiting until the command shall reach Him, "Behold, all  
things are now ready, Forward, ever Forward."

Then will be gathered to Him all those who are true and faith-  
ful, and the darkness of materialism will dissolve away before the  
dawn of the New Augustan Era of spiritual progress and develop-  
ment.

"Watch therefore, for ye know neither the day nor the hour  
wherein the Son of Man cometh."

—*Bulletin O. E. S., Vol. II., No. 42.*

It is generally believed that the word *Christ* is a title which should only be applied to the Lord Jesus of Nazareth. This, however, is an error, for all Initiates of high degree may be rightly called by this name, since they have received consecration by unction or Chrism, as the word *Christ* indicates.

Unction or anointing with oil was one of the ceremonies of High Initiation; every Initiate who had awakened within himself Intuition and the highest spiritual faculties and who had possessed himself of the key to the greatest mysteries of Nature was consecrated with the Holy Chrism and received the name of *Christ* or *Boddhisatva*.

This degree implies the knowledge of the world of Causes and is always attained to by the Perfect Man. To this knowledge, indeed, we are all heirs; but, like the prodigal, we have wandered far from the Father's house. Some of us, in our hours of darkness, even doubt the existence of the Great Plan. The World of Causes is thus closed to us, since we ignore it.

But this was not always so; there have been men whose knowledge of the World of Causes was profound and far-reaching, and this knowledge, although perforce esoteric, since the masses reject it, is nevertheless still available, waiting for the earnest and humble aspirant.

“For many centuries, few have knocked at these ancient portals, for the mind of the world has been bent on wars, conquest and the lust of wealth; men have lived in the indulgence of the desires of the flesh and the defence of the physical being. Now, however, with the New Era, is coming about a new order of things; the soul is weary of strife and useless toil and again men are knocking and asking as of old for the light of truth.

“And in answer to this growing demand, feeble though it is at present, the Great Masters of Esoterism have sent out once again from Their midst, envoys, teachers with powers to establish schools and Centers of Instruction in all countries where the cry is heard, so that the hungry may be fed and the aspiring soul may be brought in touch with the Divine Mysteries.”

The Initiation of an Adept, of a Christ, and his activities in the Cosmic plane as well as among men, are illustrations of the grander activities of the Sun in the evolution of His System and of the still higher manifestations of the Logos, or Divinity Itself. They were concealed in symbolic language and hieroglyphs, in pictorial words, in numbers and in sound symbols by Initiates fleeing from the persecutions of the early ages, and it is thanks to their

prudence that we of today can read in our New Testament the mysteries of the Word of Power: *Christ!*

We offer, then, as our Christmas Gift to our Brothers, a few esoteric indications for their study to aid them in their path "Onwards and Upwards," heavenwards.

"Heaven, the scripture says, was lost to us by Adam and Eve. For Adam, we read, was One with the One Life, but his sense of separateness (Number Two) severed the individual from the Whole and a Karma was the consequence. The angel of Justice, Karma, made of Adam (who had been One) Two. Thus Eve was born, and thus the separation of the sexes was in retribution for the Great Fall.

"And the *Heart* of the Universal Mother was pierced by the grief of seeing her first-born, *Lucifer*, fall into *Myalba*.

"Floods of tears flow from the *Eyes* of the *Mother*; science and faith stream like rivulets of diamonds towards the *son!* She calls to him!

"If the *son* did but know **THE ONE!** If he could but see the love in the Heart of his Mother!

"He would tear off the *four* chains of *Maya!* He would heed her call!

"And he would drink deeply of the waters of affliction.

"But since he knows not the uses of adversity, he flees from the healing stream. *Two* tempting currents of alluring activity are before him; he embraces them and he turns away from the Love of the Mother. *Double* he becomes, his *activities conflict* and he is enslaved, bound with cord after cord in the *four* chains of *Maya*.

\* \* \* \* \*

"Hosanna, Hosanna in the Highest! The *Holy Cause* of the *Father* is triumphant!

"For the son has responded to the cry of the *Mother*. And Eve is again one with Adam. He who was fallen now stands upright. He weeps the tears of sorrow and repentance. His filial heart repeats the echo of the maternal grief.

"For now he knows that the *bitter waters* of affliction were the waters of *Redemption!* Now he consecrates his whole soul to the task of drinking from the two-fold stream—the tears of the *Mother*.

One stream was *light*, the other *sound*; one was Science, the other Faith; and the two are **ONE**.

"Thus Adam becomes in very truth One with Eve, his consort; and as he approaches this Unity, all human ills are transformed into joy; all error fades and in its place stands Truth; Harmony is substituted for discord; tyranny is abolished, but not lordship or service; War ceases when right triumphs over wrong, justice over injustice, order over anarchy; the four chains of *Maya* are melting into dazzling gold!

"Hosanna! Hosanna! The Holy Cause has triumphed! The

Lord of Our Earth has wafted us a breath of the life of the Universal Lord!"

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

—Adapted from "*L'étoile d'Orient*,"  
Official organ of the O. E. Center, in Paris, France.

---

### A CHRISTMAS REFLECTION

"Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Over the ages the words come down to us, and though in our matter-of-fact lives we are taught to look upon the coming of the Lord Issa, or Jesus, as far away, yet in some mysterious way the words never fail to thrill our being with a feeling akin to expectation, to hope. What if, indeed, a world-Redeemer should again be sent! What if he should come in our day!

As the years slip by, our hearts grow sick with waiting, and yet we tell the Old, Old Story, time after time, and the children's eager faces ever awaken in us the old fire;—for the moment we live at Bethlehem, love, joy and adoration swell within us.

"What would you do if Jesus should come today?" the children ask, and with a start we come back to the world about us.

What would the world do to a new Saviour? Would it again reject 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.

But the world is wiser today, you say. It is looking for a great Teacher; as soon as he makes himself known every one will receive Him gladly. We ask only to sit at His feet and learn of him.

We look around at the different sects and at their attitude towards all other religions, and we say: But suppose He should not be an Episcopalian, not even a Christian, in your sense of the word; suppose He should teach that there is truth in all religions, not only in yours!

What should we do if the New Nirmanakaya should come in our day? Should we recognize Him, should we leave all and follow Him? Who can say?

—A. E. Marsland, in *O. E. S. Bulletin*, Vol. III., No. 43.

---

### BOOK REVIEW

"*Gleams of Light*," by Florence Satterlee Leeds.....\$ .25

"*Gleams of Light*." A small brochure of poems giving the heart-experiences of one who has suffered and grown strong in spirit through knowledge of the love of God.

## MEDITATION

"Listen to the song of life," says the Master. We listen. What do we hear? Noise, turmoil, struggle, the exultation of satisfied ambition, the despair of the oppressed, everywhere strife and unrest.

"Listen to the song within yourself," again we hear. But within we find ever the same contention, sadness, self-pity, irritability and struggle with self and others. The sweetness of tone, the love and peace we would express, become daily less and less audible.

"This is not the song, forget these and listen deeper; all these are born of death," says the Master. We listen! and before our sight float visions, sight and colors inextricably mingled with sounds in one sublime harmony. Enraptured we lose ourselves; but sadly the voice reaches us yet again from afar:

"This is still not the song, this is but the echo; for those alone can hear whose hearts are pure, unselfish and without worldly ambition. Listen deeper and yet deeper for the song of life."

We listen humbly for days, for months, perchance for years, purifying daily our thought, word and deed; till gradually the noise and strife are stilled, our visions become realities, and the great Peace begins to dwell about us and within us.

Then the song bursts forth from our glad lips and is taken up by all of those whose lives we touch. Then we know that the song of life is *love*.

—MARSLAND, O. E. C. Bulletin, Vol. II, No. 41.

### PEACE

1. Seek not to find peace, but to give peace.
2. Even in battle, seek that peace which shall not pass away.
3. Be thou in full accord with all that lives.
4. Seek thou the place of Peace within thine own Heart.
5. The Peace of the disciple is born of Life; it is an active Peace.
6. If your lot is an easy one, rejoice and give thanks; if your path is a hard and thorny one, rejoice and give thanks to Him who judges you strong enough to tread in it; so shall you enter into Peace.
7. **HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.**

## The Bells of Christendom

Ring all ye bells, ye bells of Christendom.  
Ring out your hopeful message loud and clear,  
To all who try to bless this queer old world  
With aught of honest effort or good cheer.

Ring to the loyal friend a friendship true,  
Ring to the dreamer of great deeds the thought  
To make fulfillment crown his heart's desire;  
Let not his inspiration come to naught.

Ring to the frowning pessimist a song,  
So full of light and joy that he must smile  
And quite forget the world is sad and dark,  
And live in happiness a little while.

Ring all our high ideals, our hopes, and prayers,  
Out into golden sunshine. Let them speed  
So that they bless a traveler elsewhere,  
And cheer some brother on to nobler deed.

Ring out so clearly, sweetly, that ye bring  
Each thinking, yearning soul to understand  
All life can hold for those who truly strive  
To use the power they have at their command.

And ring to every heart, to every soul,  
In every field of work, or great or small,  
The words—that they who do the best they can  
Are working for the Master of us all.

—By MINNETTE ISBELL.

---

Address all communications for Books to Agnes E. Marsland,  
1443 Q Street, N. W., Washington, D. C. Library Dept.

---

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.  
under Act of March 3, 1879.