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# Bulletin

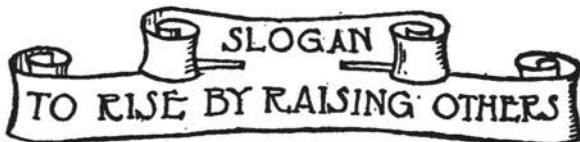
WASHINGTON

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



VOLUME XII

1916

Published by

THE ORIENTAL ESOTERIC SOCIETY

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**BULLETIN OF THE ORIENTAL ESOTERIC SOCIETY**  
**VOL. XII. 1916**

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Vol. XII

Friday, January 14, 1916

No. 1

# Bulletin

OF THE

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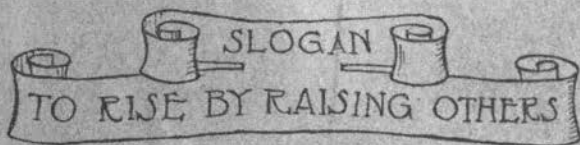
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## OBJECTS OF THE O. E. S.

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.

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## A New Year Parable

Now learn a parable from the Redwood Tree:

He was centuries old in Abraham's day.  
His life was half lived when the Star  
of Bethlehem led the Wise Men to the  
Infant Saviour.

Yet he stands there in the Sierras now,  
speaking to all who have ears to hear.

These are the things he told me—the  
secrets that have made him the oldest  
of all God's living things:

TO BE CONTENT WITH SMALL BEGINNINGS, for his seed is tiny as  
the mustard's;

TO BE PATIENT WITH SLOW DEVELOPMENT, for he grows but a few  
inches every year;

TO STAND STRAIGHT, for only low trees can afford to stoop;

TO GROW SO TALL AS TO LIVE ALWAYS IN THE SUNSHINE, for it is  
the underbrush that hides God and the sun;

TO OUTLIVE EVERY HINDRANCE, for while fire, storm, lightning, kill  
other trees, he survives;

AND NEVER TO STOP GROWING.

—LEON L. LOOFBOUROW.

## The Brotherhood of Service

"To rise by raising others" is the slogan of the BROTHERHOOD OF SERVICE, a Branch of our Work which links the Society to all movements for the betterment of the world.

While the ideals and aims of our Society are all primarily spiritual and moral ones, and are set out in full and are constantly repeated in many parts of our writings, yet the practical and humanitarian outlet for our energies must always be provided.

Those who live only to gain knowledge, even if this be of the spiritual life, are not fully rounded out and are losing one-half of their birthright:

### TO RISE BY RAISING OTHERS

And just as the Watchword of our Society as a whole is "SERVICE," so the slogan of the Brotherhood of Service is the same although a little more definitely expressive and showing the two sides of our life in the world and their relation to each other.

It is right for men to seek to rise, to desire to know and to

possess—when such aims are righteous in themselves and especially when they conduce to the good of all.

The moral and spiritual suffering of the world needs help and cure more than science needs aid from us in any field of discovery, and in these times of peril when no one knows what a day may bring forth, the earnest soul must seek to lend a hand in the special place where the need appears to be greatest.

This Brotherhood was originally created for those members who wished to organize themselves for various lines of service and especially to co-operate with all the world-movements whose object is brotherhood and uplift. "All for each, and each for all—every man lifting where he can,"—it is a practical, working order, giving to others an outlet for those energies which are generated by the study of spiritual truths.

Every Member who is receiving from us Teachings in the Universal Principles of Life has it in his power to be a source of Light to all about him. If he attends a Committee Meeting, or a Conference of Bankers, if he is a Sunday School Teacher, an ardent single-taxer, a social economist, or indeed whatever his particular field of action in the world for the general good of the public—he has, in the *Law of the Ternary* (one of our most important teachings), an invaluable solution to all intricate problems which entangle the minds of his fellow-workers. In so far as he is able to distinguish between the positive and the negative in the plans proposed will his advice be of inestimable service in securing right action and quick, direct results. Since he has learned the place of Nature in the Great Plan, he will safeguard, by a word here and there, all tendency to fall into the rut of routine, while making all right and proper use of regularity and orderly habit.

Members of the Brotherhood of Service keep watch over the various fields of endeavor where "Service" is being rendered and strive to uplift the workers. If they are members of a Charity organization, they infuse it with the fire of philanthropy; if they are philanthropists, they work to introduce right principles in dealing with the conditions among the poor as well as giving of their wealth and energies. If they are in power among men, they "go about doing good;" if they are poor in this world's goods, still they have their mite to offer to those who have less than themselves.

With a knowledge of *principle* every stroke tells. Wherever a difficulty presents itself, a knowledge of principle removes it. And if the student is unable at once to perceive the law and apply it, he can refer to us for a solution.

What this New Year will bring forth we may not say; but the times are most critical and the worst is not yet.

May we play our part, whatever it may be, with energy, intelligence and the devotion of a true disciple.



## A LIBERAL EDUCATION

That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will and does with ease and pleasure all the work that, as a mechanism, it is capable of, whose intellect is a clear, cold, logic engine with all its parts of equal strength and in smooth working order, ready, like a steam engine, to be turned to any kind of work and to spin the gossamers as well as to forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty whether of Nature or of art, to hate all vileness, and to so respect others as himself.

—HUXLEY.

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### BOOK NOTICES

**"He Shall Speak Peace,"** compiled by Dignus Non Sum; \$1.50, postpaid. 350 pages; octavo; choice antique paper; select type; ample margins; illustrated; cloth binding, decorated in white and gold.

A compilation of the most fervent expressions for peace from the poets, philosophers, preachers and statesmen of the world. The frontispiece, which is also the cover decoration, is a reproduction of Anton Dietrich's beautiful painting, "Peace, be still."

**"Love's Alchemy,"** by Mary Christine Boorkman; \$.35 cloth. A little book that is most worth while. A new spiritual interpretation of the Twenty-third Psalm for which the world has long hungered. The author points out how thoughts are forces that work for good or evil. How fear neutralizes and faith opens the way to a realization of our highest desires and aspirations. It is one book among a thousand with its inspiring message. It will carry hope and gladness to its readers. It masters the philosophy of true, happy and divine living.

Beautiful in arrangement and artistic in design, "Love's Alchemy" is the ideal gift book for all occasions.

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### TOMORROW

How many of our readers can honestly say that the word tomorrow has not interfered with their lives? The thing which has no real existence—the day you will never see—is tomorrow; yet how often you wait for that day which will never be here. You plan to begin some new work and you think you will begin it tomorrow; you ought to give up some foolish custom and you think

you will do so tomorrow. Tomorrow is the soft lounge on which the weak human Will lies down to rest. However, the yielding to the word tomorrow is fortunately not a sign of going backward; it is a sign that we are not yet fully developed mentally. When our primitive animal faculties have full swing we have no thought of tomorrow. The man who wants to eat and drink or indulge himself in any animal pleasure has no thought of tomorrow. His animal will is well developed and when the animal is in control today rules. Unfortunately tomorrow controls the mental processes.

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### EXTRACT FROM CORRESPONDENCE

The exercises in the lesson on "Thought" are proving of great value in my associations with my fellow-workers. I have a very strong temper. Although it has never led to violence, it has placed me in some delicate situations where I used my somewhat unruly tongue.

Lately, however, I have noticed a marked change. The temper is still there, stronger than ever, but the tongue is a little more silent, and when occasions arise which try the temper, I try to "smile and look pleasant."

In spite, however, of the tongue lashings I sometimes give, I am very pleased to say I am able to maintain the friendship of my work-mates, which has led me to the opinion that it is not altogether what I say to them but how I say it. It is like knocking a man down then lifting him up and begging his pardon.

Perhaps the greatest change of all is in the feeling of contentedness which has come over me. Hitherto I would have a feeling of depression after I had been in camp for a short while, which would render it imperative to seek new surroundings; but since I have come in touch with the higher teachings, more especially the past few months, those "fits of depression," as I term them, have no longer the sting they used to possess. Should they sometimes come, I simply analyze them, and they soon pass away like a dream in the night.

Some of the bitter struggles, brother, have been along those lines, struggles that were fought in the silent watches of the night, when even the question of living itself had to be faced and answered, not once but many times.

The meaning of such struggles is becoming very clear to me now. It is the struggle of the higher to express itself in the lower; the lower striving for unity, the higher for multiplicity; and as we learn to grow, we catch glimpses of the lights beyond, knowing that those who have gone before had to learn what we are learning today.

Thank you for your kindness and forbearance.

## MEDITATION

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 development of this Divine Nature that man is destined to know God—to become God—not the Absolute certainly, but that Personal God who has so far been the object of the worship of enlightened humanity.

Man then bears, in a state of potency, as a germ, a Divine Nature.

But this Divine Germ, whence did he derive it?

To this we answer that unless we accept its creation by a miracle, or unless we give credence to the still more incomprehensible theory of a blind, yet omnipotent, chance, we are unable to explain the Divine qualities of man otherwise than by a filiation equally Divine. If man can become God, if he can accomplish that prodigious ascension which surpasses the most sublime hope, it is because, Son of God, he has received from his Father the gift of His own nature.

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

### MAN

1. God resides in the innermost being of every man; but few know how to find Him.
2. 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.
3. Thus is accomplished the wonder of the soul's life-journey: a spark of the Divine flame—reflected for a moment on the earth—and received up again into heaven.
4. Man is the son of God, and partakes of His Essence. This Spark Divine is his inalienable birthright, and can never be lost; the prodigal may wander, but he can always return to his Father's house.
5. Man's life, as a whole, is one great expression of those qualities that lie dormant within him.
6. Man is like a harpist who knows something of the laws of vibration, and who plays upon his instrument, drawing from its strings whatever symphony his genius dictates.
7. The soul of man evolves continually and forever, and even the Adept takes step after step, Initiation after Initiation, and always he has before him other steps leading towards Divinity.

## A Thanksgiving

Ah, that was long ago when I  
Thanked God that all my days went by  
    In careless ease and mirth!  
A Pharisee, I thanked him then  
That I knew not like other men  
    The bitterness of earth.

Ah, that was long ago! Today.  
"Thank God for this, my grief," I say,  
    Seeing by this alone  
I sometimes watching in the night  
Catch far, faint visions of that height  
    No lesser light had shown.

Ah, long ago I did not guess,  
So arrogant my happiness,  
    How poor my praise and vain!  
Dear God, today what thanks are meet,  
Seeing I clamber to thy feet  
    Up these steep stairs of pain?

—THEODOSIA GARRISON.

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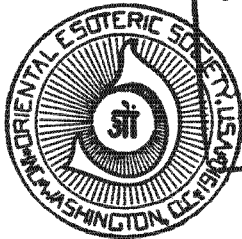
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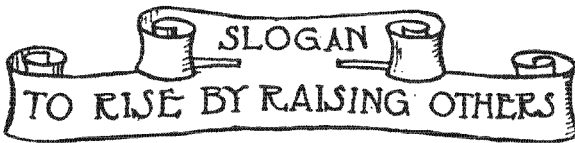
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## CORRESPONDING MEMBERSHIP

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.

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## The Law of the Ternary

We are all familiar with the Christian Teaching of the Trinity, but few, if any, have realized that this is the universal Law of activity in our world wherever found—all Principles manifesting under a threefold law, all Laws being threefold in their activities, and all facts being rightly classified in three divisions according to the threefold nature of their origin.

Everywhere we look we find a threefold manifestation under the semblance of a Unity, just as the Teaching of the Trinity would lead us to expect. Thus Man is threefold in his nature: Body, Soul and Spirit; his body is threefold: Head, Trunk and Limbs; in his head are three parts: Head, Face and Neck; three parts to the arm; three phalanges to the fingers, etc. In all things there is invariably a threefold division; thus we have

Father, Mother, Son;

The Mineral, the Vegetable and the Animal Kingdoms in Nature;

The Material, the Spiritual and the Divine worlds.

Always two things combine to produce a third; this is a universal truth. It is also a universal condition of all activity whatever its nature. If therefore we understand the working out of this Truth and can apply it to our own personal actions we shall begin to understand better our own powers and our limitations.

The recent study of electricity has taught us that there are two necessities to its manifestation: A positive fluid and a negative fluid. Further we know that these two must be made to approach each other and play upon each other for the production of effects and the development of power. This is almost all that science is able to tell us about electricity. What electricity is in itself, they do not know; its source, they do not know or even suspect; they have observed a few of its effects and this is all. Even the combinations that they would make for their own purposes are strictly limited by a danger zone the origin of which they cannot learn.

Yet the way to the secrets of Nature is an open road—open, that is, to those who are willing to *be* as well as to learn. To the student of THE LAW OF THE TERNARY one page after another of the Book of Nature is turned as he develops within himself the very fluid with which he *must* work in his investigations of the Odic Fluid, its source and its functions.

About this time last year we gave out a series of instructions on the scientific basis of this law. This year we will follow these by

some practical, everyday applications of the law with a view to developing in all those who are sincerely living "to rise by raising others" their higher spiritual powers.

The spirit of man is the only real and permanent part of his being.

The rest of his nature being *composite* and all composite things being subject to decomposition, there is in us only the spirit which is permanent. Below the spirit and above the intellect there is a plane of consciousness where facts are noted; this is commonly called the spiritual nature of man, and this nature is capable of education, just as are the body and the intellect.

The man who is systematically trained acquires a clear insight into the spiritual and immaterial world, his spiritual senses seize the truth as easily as his physical senses perceive material objects, and his intellectual faculties grasp the conclusion of a train of reasoning; from this it follows that his testimony with regard to this truth has as much value as has that of the savants and philosophers concerning the truth of their respective studies.

During the course of their spiritual education, these men acquire, in perfection, different natural forces which are unknown to others, and gain the power to direct these forces, so that they perform what men call "*Miracles*," although their acts are really only the rational application of a more advanced knowledge of Natural laws.

But these invisible causes can only be approached in safety by the man who is master of himself; and so the stupendous task of the pioneers of the New Era is to transmute the Scientist into the Mage.

The essential condition of this development is to assure the supremacy of the highest element of man's nature, the Spirit! This development is attained by the uprooting of all egotism, by the culture of a large and generous sympathy for the welfare of others, with *the effort necessary* to produce this welfare, by meditation and exercise; by subjecting material desires and interests to the commands of the spirit, by concentration and by the strict accomplishment of all social duties without any desire of reward, leaving the issue to the Law Divine.

The Adeptate is a position of high advancement in the evolution of man, which is only reached by severe personal discipline and by hard work, lasting often through several incarnations; it has many degrees of initiation and advancement, beyond which there are other degrees approaching ever nearer and nearer to Divinity.

Some of the most eminent and enlightened men are busy today in trying to find the truth. Some day it will be known to all men—the Light will shine—and our motto "Forward, ever forward," will be the watchword of the human race.



## VISIT OF THE PRESIDENT TO NEW YORK

Miss Marsland, President of the O. E. S., has just returned from a short visit in New York where she stopped with Miss Lucille Cassady, one of our members in that city. Plans for the advancement of the work in New York were brought before the Officers, and it is expected that an increased activity will result from this movement.

The New York Branch of the Oriental Esoteric Society meets every Monday evening at 8.30 o'clock at 541 West 113th Street, residence of Mrs. Brumaghin.

A most cordial invitation is extended to all interested in Higher Thought Teachings. Applicants for membership should apply to the President of the Branch, Mrs. H. C. Randall, Hollis Park Gardens, Long Island, N. Y.

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## BOOK REVIEW

**The Arya Samaj**, by Lajpat Rai. Illustrated, price \$1.75.

This work describes the Hindu Protestant Reformation, a more radical movement than its counterpart by Martin Luther in Christianity.

Arya Samaj, the name given to the movement, was founded by Dayananda Saraswati, and although it is only a comparatively short time since Dayananda Saraswati began his public ministry, which lasted but fourteen years in all, from 1869 until his death in 1883, his followers number a quarter of a million, a large percentage of whom is composed of minor civil servants, schoolmasters, medical practitioners, etc., as well as many thousands from the depressed classes to whom the Arya Samaj offers a way of escape from their wretched lot. Unlike conversion to Islam or to Christianity, adherence to the Arya Samaj does not entail severance, for the Hindu, from his native traditions and customs.

It is quite impossible for any one possessed of imagination to close this book without feeling that it has introduced him to a movement of very great significance, and of an importance which cannot at present be estimated.

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## BROTHERHOOD OF SERVICE

What is the use of sentiment, surveys, or laws, till the individual is educated to the group feeling of responsibility? Women are only just beginning to realize the fact that they are parts of a great whole, and not of a little individual group of friends and acquaintances; that back of what some scientists call a biological difference between the sexes, lies a great spiritual difference that comes with the potential spirit of creation in their being. The woman, whose ethical sense and instinct has not developed into a strong religious conviction, is a woman who will always be seeking for something which she must find, in order first to "be", and then to give the life

which is her greatest gift to the world. It is this desire first to find, and then to give life to the world, that must dominate the woman of the future. The woman who has never borne a child has the same mother instinct throughout her being. She must give in order to receive, she must give of her gifts, whatever they may be, her brains, her understanding, her love, which all can and must be translated into the word, service. Women must serve, and through that service comes the great understanding.—From the National Sunday Magazine, by Anne Morgan.

### EXTRACT FROM CORRESPONDENCE

As far as I know there are but two perfect forms, the triangle and the circle. All other forms are built from these two. I have made use of them to explain the conclusions I've arrived at from reading the articles on "Creation."

The triangle represents: Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer. The circle represents the Power of the Divine Trimurti. The centre is that which has position but no magnitude. The whole is a Unity containing the potentialities of all knowledge (forms), known or to be known.

Emanating from Unity is Light composed of seven Principles, each guided and controlled by Great and Exalted Beings. As these rays descend towards Multiplicity, Beings of lesser magnitude perform the duties assigned to them, whether it be a Planetary chain or the Earth itself. Even Man may be well termed a creator in miniature as he contains all the potentialities of the Divine essence.

As the rays continue to descend, the animal, vegetable, and mineral kingdoms are reached, the same principles still existing for "as above so below."

The journey to earth, *involution*, may be considered as being one of unconsciousness, but the desire of Being has awakened the Will to Live and the return Home, *evolution*, has begun. The return journey is also up to a point unconscious, but when self-consciousness is awakened the future progress is guided and directed by the Will of the individual consciousness, subject to the laws of its limitations.

As the Divine spark expands a point of contact is established on a higher plane, Intuition becomes the medium for acquiring knowledge, Reason determining the form the knowledge shall take, whether it be music, art or science.

As the upward journey progresses, the old forms become obsolete, both physical and mental. The veil is rent asunder, full enlightenment is attained. The Great Sacrifice is made. The Joy and Bliss of achievement are renounced. The return is made to help the laggards in the race, for not until the last atom has fulfilled the purpose of its Creator, is the work of the Divine complete.

Walter Lander.

## 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 five years ago a great wave of activity around the world by the publication of the little book "Noontide Meditations."

Seven texts are chosen for each week of the year, one for each day, and 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 Petrograd 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.

## Two Angels

For Truth, to us, is like a living child  
Born of two parents: If the parents part  
And will divide the child, how shall it live?  
Or, I will rather say: Two angels guide  
The path of man, both aged and yet young,  
As angels are, ripening through endless years.  
On one he leans: Some call her Memory,  
And some Tradition; and her voice is sweet,  
With deep mysterious accords: the other,  
Floating above, holds down a lamp which streams  
A light divine and searching on the earth,  
Compelling eyes and footsteps. Memory yields,  
Yet clings with loving check, and shines anew,  
Reflecting all the rays of that bright lamp  
Our angel, Reason, holds. We had not walked  
But for Tradition; we walk e'ermore  
To higher paths, by brightening Reason's lamp.

—George Eliot.

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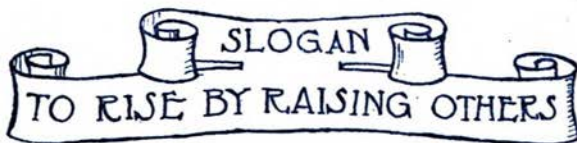
# Bulletin OF THE Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND PUBLIC LIBRARY

JAN 31 1916

WASHINGTON.



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## 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).

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## BOUND COPIES OF THE BULLETIN

We can supply a few bound copies of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914 and 1915. The number is limited and when exhausted will not be renewed.

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; also to those conducting study classes. Each article contains the material necessary for an evening's lesson.

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

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## Kings or Pawns

ON LIFE'S CHECKER BOARD

The games of Chess and of Draughts (or Checkers) lay down the first principle of the dynamics of human life as expressed in usefulness to the community.

In both games we see the good and the evil forces in man opposing each other—the one denoted by white and the other by red or black men. In Checkers we see one phase of the struggle, where every man begins with equal chances and the aim is to attain to "kingship;" while in Chess the game of life seems to have arrived at a more advanced stage since many of the chessmen have already attained to some degree of dignity and therefore of power and responsibility. Those who are as yet undifferentiated from the common mass are known as "pawns."

Pawns correspond, in a general way, with uncrowned draughts (or checkers): they can move in one direction only—forwards—and they have little scope; whatever part they play in the game being for the most part protective and governed by routine.

Thus we see illustrated, not only the opposing forces of "good and evil," but also the differences that exist between the present attainments of individuals and the inequalities of their situations.

It is thousands of years since these games were invented, we are told; traces of the game of chess extend beyond history and are found among races so widely different that it is impossible to say whether indeed it originated with any of them. It is rather probable that China, India, Persia and other ancient civilizations, whose writers and legends describe it, received the game of Chess from a common source of even earlier date.

The interesting point to us is that the problem of good and evil, of ignorance and suffering, of "Kings and Pawns," and the struggle of achievement are seen not to be peculiar to our own days; and that even in these prehistoric times men sought to understand the laws of life and to bring about Order and Progress.

\* \* \* \* \*

The Law of the Ternary shows us that activity always manifests by means of opposites; and that we can gain a clearer vision of life as a whole, or the life of a nation, or again the life of an individual, if we consider it from this point of view.

Thus there are two forces operating: centrifugal and centripetal force; and there are two classes of men; the one in which centrifugal force rules and the other in which centripetal force

predominates—that is to say, men of positive force and men whose lives are negative.

Now these two states—the positive and the negative—are both good and in the strong life they balance each other. But most lives are still weak and full of trouble of various kinds and the only way of escaping from suffering is to learn how to make a truer balance.

In the average person, whether man or woman, the negative view of life prevails: people are afraid of sickness and talk about it frequently, even at the dinner table; all the clouds of their life, whether past, present or to come, are dwelt upon and the bright places are forgotten; thus they enslave themselves in a thousand ways to calamity and everything goes wrong with them.

Much progress has been made during the last twenty years, or so, in pointing out the folly of these ultra-negative thought-practices and it is beginning to be pretty generally recognized that self-pity and complaining will help no one. The pendulum has even been swung over to another extreme by many teachers who advise that the power of thought-concentration and hypnotism should be used to draw to oneself wealth and the comforts of life. Thus many are using these higher powers selfishly in transferring wealth from other men's pockets to their own without giving anything of value in return—a practice which, in the business world, would be termed dishonest, but which in their eyes appears a glorious demonstration of their own attainments.

All of these attitudes and practices are negative and selfish; they do not increase happiness or wealth or comfort, they only try to "corner" them. True increase must be creative, the result of positive thought, the bringing about of new conditions for the good of all and not alone for a selfish end.

The qualities of the positive, or what we have called the Number One, man are above all *creative*; he starts new things, is full of new ideas, does everything in a unique and interesting way; he is active, courageous, resolute, independent, inventive, aggressive, passionate, willing to assume responsibility and to provide for those in his care—in short, the ideal FATHER.

The qualities of the Number Two man are complementary to those of Number One: he is *protective*, enduring, persevering, utilitarian, materialistic, selfish, receptive, inclined to routine, conventional, adaptable, shuns responsibility, is prudent, thrifty, reflective, and apprehensive of new undertakings—in short, the ideal MOTHER.

But if the Father of a family possessed only the Number One qualities he would be very imperfectly equipped for the journey of life. He would begin many new things but having no perseverance would not carry them to a conclusion; he would rashly



undertake the most venturesome enterprises and would assume responsibilities that were beyond his sphere of duty and his power to bear. He would make great and brilliant schemes and would spend his whole life in beginning things that he could not bring to perfection.

And the same will be true of the Number Two man. If he is lacking in the Number One qualities—in the power of creation, in courage, willingness to assume responsibility, or if he is selfishly thinking of the immediate present and surroundings without regarding also the good of the whole, his life will be mediocre, narrow, and of no great usefulness to anyone—if not indeed actually harmful.

All of our Members should study carefully their own natures and accomplishments by the light of this general outline and should aim to blend the Number One with the Number Two characteristics in themselves.

Strength and progress come from a perfect blend of the best qualities, not from an exaggeration of any.

The average man, or woman, of today is inclined towards the negative side of life. His ideas circle for the most part around himself, his family, his fortune, his relatives, his church, his opinions, his business, etc., without the correction of a wider and more general concern for the public welfare. He has no idea of giving up an immediate return for a future benefit; expediency rather than duty, dictates his actions; he means well, but being self-centered, has a narrow vision. He resembles the MOTHER in a family and fills the place of a Number Two. He is gentle, loving, hard-working, peaceful, industrious, a slave to habit and opposed to change of any kind.

But this is not enough for the present crisis. We need men, strong men and women who are able, not only to deal with their own home problems and serve the state by bringing up healthy families, but also are prepared to do their share for the national honor in the interests of civilization and the safety of the human race. We need MEN—not intelligent automata.

Comfort, prosperity and material welfare are certainly desirable factors in our national program; but they are not the first essentials. They are, after all, Number Two qualities, not Number One.

We stand for Principle, for honor, for justice, for self-sacrifice, for the Brotherhood of Service.

We would be "Kings" not "Pawns" upon life's checker-board.

*(Correspondence and questions on "The Law of the Ternary" are invited)*

## A DWELLER ON TWO PLANETS

Many of our Library patrons are calling for the book "A Dweller on Two Planets," and as our stock is entirely exhausted and we just been notified that this work is now out of print, we should appreciate the favor if some of our readers having copies were willing to loan or donate same to the Library.

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### Books by Mabel Collins

- The Idyll of the White Lotus, Novel.....  
A story of initiation written in tender and beautiful language.
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No one can lay aside this work without a feeling of inspiration and an earnest desire at least to try to enter the Path which leads to spiritual attainment.
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- The Blossom and the Fruit.....  
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- A Cry from Afar.....  
To students of Light on the Path.
- Love's Chaplet.....  
A short treatise on the "Inner Life."
- One Life, One Law.....  
Against killing animals.
- The Scroll of the Disembodied Man.....
- The Story of Sensa.....  
An interpretation of the Idyll of the White Lotus.

## 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 31.

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 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 practise the power of discrimination, we shall know we are approaching the truth by the vanishing of all doubts and dissatisfaction.
2. Thou shalt separate the earth from the fire, the ethereal from 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 Path to Greater Things

Dream constantly of the ideal; work ceaselessly to perfect the real.

Believe in yourself; believe in everybody; believe in all that has existence.

Give the body added strength; give the mind added brilliancy; give the soul added inspiration.

Do your best under every circumstance, and believe that every circumstance will give its best to you.

Live for the realization of more life and for the more efficient use of everything that proceeds from life.

Desire eternally what you want; expect eternally what you desire; and act always as if every expectation were coming true.

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# Bulletin

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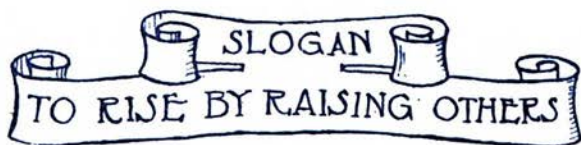
## Oriental Esoteric Society

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## ON OUR LIBRARY TABLE

The Library and Reading Room of the Society are open (except Sunday) from 10 to 5. In addition to the books upon shelves, our table is well supplied with the current numbers of principal Magazines on Higher Thought lines. Our friends are invited to come in and rest awhile.

Ann. S

- Bulletin of the Oriental Esoteric Society**, Weekly, Editor Agnes E. Marsland, Devoted to Esoterism.....\$
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- Aletheian**, Quarterly, Edit. Alethia.....
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- The Messenger**, Monthly, Edit. A. P. Warrington.....
- The Nautilus**, Monthly, Edit. Elizabeth Towne, New Thought
- Now**, Monthly, Edit. H. H. Brown, A Journal of Affirmation.
- The Occult Review**, Monthly, Edit. Ralph Shirley, High Class Review of Occultism, pub. in England.....
- Phoenix**, Monthly, Edit. Michael Monahan.....
- Rays from the Rose Cross**, Monthly, Issued by Rosicrucian Fellowship .....
- Scientific Christian**, Monthly, Edit. Thos. J. Shelton.....
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- System**, Monthly, Edit. A. W. Shaw, Magazine of Business.
- The Temple Artisan**, Monthly, Organ of The Temple of the People .....
- Unity**, Monthly and Weekly, Organ of Unity Tract Society.
- Voice of Freedom**, Monthly, Organ of San Francisco Vedanta Society .....
- Wisdom**, Monthly, Unity Tract Society, for Young People...
- The Word**, Monthly, Edit. H. W. Percival, An Independent Theosophical Review .....
- Annual Subscriptions for any of these Magazines can be in to us.

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## Centrifugal and Centripetal Force

### THE HOME

The double nature of the flow of the Great Life current in the world is spoken of as Centrifugal Force, when it flows outward from the center, and Centripetal Force when it draws in towards the center from the circumference. It is in this sense that we use the words in writing of "The Law of the Ternary."

Every man is sustained in life by the balance of these forces; he partakes of their dual qualities and uses both of them in all his thoughts, words and works. In proportion as he is able to make a normal balance between their extremes which is at the same time *positive* will his life be aspiring, strong and useful.

The Centrifugal Force flows out from man as a center of Being in a positive, aggressive initiative, determined to originate some line of action. But there it stops. Unaided it can do no more than plan, create and originate.

Then Centripetal Force flows in with its painstaking calculation of details and consideration of consequences, with its perseverance and persistence in perpetuating whatever has been originated and tending to its permanence.

The two forces play upon each other continually, creating innumerable balances of power, each one of which manifests in an appropriate expression until the idea as generated and conceived is fully born, and brought to maturity.

Centrifugal Force manifests as the Number One, or the father-principle; Centripetal Force, as the Number Two, or the mother-principle.

Take, for example, the building of a house, a temple or a church. The person or persons who determine to build are Number One to this project; they give out the necessary energy, enthusiasm and inflexibility of purpose to launch the undertaking; then, as the reaction to this activity, other persons bring their ideas, energies and capacities to bear upon the multiplicity of details that arise out of the One Plan. These persons are Number Twos to this project as a whole.

And the Church, when completed, will be Number Three of this particular Ternary.

From this it will be seen that we all are instrumental in playing Number One or Number Two, or both, to many ternaries in a single day. If we plan a letter or a campaign, a suit of clothes or a pudding, the ternary is ever-present—first, *Unity*, so long as the plan is still hazy and without detail; then *Duality*, as the side of

multiplicity presents itself ; then, at last, *Trinity*, or the full realization.

In the individual life our problem is to unite these two aspects of the One Force in the right proportions in time and space so as to produce the desired result. In business, for example, we often receive a letter (favoring some proposition) which is so weak and lacking in "point" that we throw it wearily in the waste paper basket, when in reality the proposal in itself if properly presented would have been at least considered. In this letter the Unity (or Number One) principle was drowned in a flood of unnecessary or ill-timed details ; or the apprehensive nature of the writer began the sentences with "if" and "perhaps" and this aroused in us a feeling of uncertainty. By the same mail, we take up another letter "straight from the shoulder" and we feel immediately drawn to the writer and willing to assent to what he has to say.

All correspondence is of two kinds : that of proposition, in which Unity should prevail ; and that of explanation, in which diversity, multiplicity and detail are required to be especially prominent. A perfect correspondent is one who knows how to use these two principles, each in its own time, space and proportion.

Men sometimes complain to us that they are of no account in their own homes ; their wives regard them, so they say, as their bankers ; and their children the same, and no more ; but apart from the "weekly envelope" they are not considered and their presence even is not desired. If this is so (and it sometimes has reached even this acute stage) the fault must be, at least principally, in the man. He has not manifested the qualities of the Number One, the Head of the Household ; this is an inevitable conclusion for when this rôle is successfully played its chief power is the power of *attraction*. The Father should be the most interesting member of the family, his pockets (physical, mental and spiritual) filled with unexpected treasures to be produced one by one, at suitable times and especially as a surprise to first one and then another—to each the gift, the suggestion, the loving word, that is suited to the lesser or the greater dignity of each. In a conversation—whether between his children alone, or between the elders and strangers—he should always be able to "cap the climax," to give the last touch that ensures the right moral and spiritual tone to the household. With the children he will be the merriest, always able to add, from his larger experience, some new phase of the game tending to enrich the mind and to start activities along still further lines of imagination and experiment.

If the father is truly a Father, he will not be unappreciated. Therefore when any man finds that his family, or his fellow business men, or his friends in general undervalue him, let him lay the fault at his own door and seek for the cause within. He is lacking in the Number One quality, the power of attraction.



The woman in the *Ideal Home* draws a definite line in her own mind between her husband's duties as Number One in the home and her own, which are fully as important, as Number Two. She establishes at once an easy routine for the comfort of all members, considering each in proportion to his dignity; first, her husband, second, herself, third, the children, strangers and servants. The Order of the home, its regularity, its arrangements for food and cleanliness are all in her hands; to these she is Number One, and if her husband is wise he will give her the greatest latitude possible in them; for this is her field for the legitimate exercise of her Number One quality. If he interferes or permits her to delegate to him the "marketing," or the buying of clothes for the children because her inertia makes it difficult for her to use her initiative or to decide for herself, her character will deteriorate and she will fall to the condition of a mere household drudge.

Another extreme is seen when the wife marries with the idea of "managing" her husband; or perhaps she develops this plan later from the denial of a legitimate field of initiative through the ignorance of both of them of the working of the Law. If the man resists, there cannot fail to be a continual state of inharmony from this desire of Number Two to supplant Number One in his functions; whereas if she succeeds and becomes the governing element of the Ternary—the Home—the husband is forced into the place of Number Two and loses all natural and manly qualities. Gradually this corruption spreads until it affects his life outside the home: he is supplanted in his business relations by more vigorous stock and he loses all interest in life except as a routine. Then his wife reproaches him for his failure and the home becomes a place of torment to both of them.

A story is told of a woman who, being herself strong and apt to take the lead, married a man naturally of a timorous, gentle, industrious character. Whenever any decision had to be made, he brought it to her and she acted for him . . . until at last one day, she awoke to the situation and saw that she was herself contributing to his natural fault of inertia and lack of will-power and she set herself to become his help-meet and not his master. From that time on, her friends were surprised to notice how proudly she deferred in all public matters to her husband's opinions; how, insensibly, he appeared to shine in conversation (voicing unconsciously ideas the seeds of which she had planted); how large an outlook on life he had acquired, how brisk his step, how glad his smile! Men of business who had formerly ignored him now began to seek his company and to put business in his way. He had become a *positive power* and felt the joy of playing his part nobly in the great game of life.

(Read in connection with above Bulletin O. E. S., Vol. X, Nos. 4, 5, 31, 37 and throughout all Vols.)

## THE BADGE OF COURAGE

Many beautiful pictures could be drawn from scenes in the life of the migratory worker, incidents which seem to touch the very basis of all experience, however mean and sordid external appearances may be. One sees life among them, stripped of most of the conventions which belong to polite society. The elemental principles of being find an expression that would jar the feelings of the goody-good, but would delight the heart of the student who is looking for color. And it is only as we approach him in a close and sympathetic manner that we can form any approximate idea of that strange product of our social organization.

'Tis true, they may be termed unfortunates, but by the very reason of the pain and suffering they have to undergo, they gain an insight into the deeper meanings of life which books alone could not give.

A case in point will illustrate my meaning:

A few years ago, a "tramp" wandered into a camp in the Northwest, the nearest approach to a perfect vagrant I've had occasion to meet. He was of slight build, a shock of red hair surmounted a head that seemed too large for his body. His general attire was originally intended for a man of more substantial proportions, while his shoes seemed to say to each other: if you let me pass this time, I'll let you pass next time.

In spite of his caustic temper, it was not difficult to win his friendship, as any simple act of kindness will find a way to the heart of most of them. His story was indeed one of hardship and suffering.

Educated for the church, he refused to take holy orders. Tried to make an opportunity in Canada but the regions of the northern climate proved too much for his delicate frame. He was discharged from the hospital, penniless, friendless and incapable of any real work.

Fortunately, our foreman was of a sympathetic nature, so he had no difficulty in holding a position and he well repaid us for our friendly attitude towards him.

I think I see him now, the centre of a group at the close of day, giving us lessons on the philosophy of life.

"It is only a coward who tries to forget his troubles and seek oblivion in the beer pot," he would tell us.

"The man who knows he is fighting a losing game and still fights, is the man who makes success possible for the coming generation."

In my own wanderings I lost touch with him, but he is but one of many more in the West. They know they are fighting a losing game, seemingly, but they still continue the fight against terrible odds, success or failure being alike to them.

—Walter Lander.

## 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 Purpose of Life, all his faculties and all his healthy impulsions 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.

## Not Dreams—But Deeds

Intrepid spirit. Thou hast reached the goal  
Toward which brave men have striven all the years.  
The goal long sought in suffering and in tears,  
And thou alone hast gained—the Northern Pole!  
Thou shalt be honored while the ages roll!  
The world in silent awe thy story hears.  
The simple tale that earth's great mystery clears;  
Ah, well thy work was done, courageous soul!

The dreams, the plans, were but the early seeds  
That in thy heart were sown; the height attained  
Is the glad harvest of a life of deeds  
And preparation; and to thee remained  
The harvest that to fame and favor leads;  
'Tis not by dreams, but deeds, the goal is gained.

—Norman Leroy Devendorf.

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Vol. XII

Friday, February 11, 1916

No. 5

# Bulletin

OF THE

## Oriental Esoteric Society

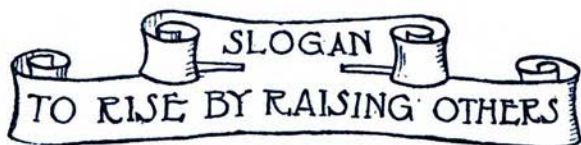
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Annual Subscription, \$1. 6 months, 50c. 3 months, 25c. Single Copies, 10c.

## 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.

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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.

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### THE NEW YORK BRANCH O. E. S.

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.

The Branch meets every Monday evening at 8.30 at the home of Mrs. Brumaghin; 541 West 113th St. Visitors welcome.

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## The Keynote of the Home

The ideal home, like the Ternary or Trinity, is made up of three terms or members; we call them Number One, Number Two and Number Three, or father, mother, child. Every true home is founded on this principle, even if all its members happen to be of the same sex.

It is unusual for the real "home" feeling to be generated when several men live together, although it is by no means impossible; the question is entirely one of principle and of the generation and interchange in the mental and moral field of the two opposite forces—centrifugal and centripetal energy. If there is, among the men, one who is especially a Leader and Adviser to the others, and if the others are content to accept his general view of all the wider affairs of the family, there may result a very harmonious family relation.

And if, among the followers of this Leader, there are some who can efficiently build up the ideas of the Leader, can multiply and enlarge upon his plans, can take them up where he leaves them and develop them for the general good of the family as a whole, then the group of men living together will form a real home and will enjoy the comfort, prosperity and material welfare generated by it.

Every home that contains a father and a mother, each one exercising his and her own special functions, generates a positive dynamic force.

A factory is not a home, because, although we have the Master, or capitalist, directing the mills, and the Man, or laborer, obeying and following the routine, yet there is a want of reciprocity and of the human element of loving coöperation. To continue to speak in our language of the Law of the Ternary, Number One fulfils a part of his rôle only; he omits the consideration, the loving word, the gift or other surprise that might show that his heart was open to the needs of others—in short, he is just but not tender. On the other hand, Number Two also fills one side only of his rôle; he obeys. But in addition to this he should endeavor to develop the plans of his Head and bring to bear upon them whatever experience he may have with a hearty desire to make them succeed.

Sometimes all these conditions are filled by both master and man—the Head taking an interest in the personal joys and sorrows of his Employés and the Employés giving their whole energies to the success of the Firm for whom they work. Then, a stranger will remark on the homelike feeling of the place, and the atmosphere is one of comfort, prosperity and material welfare. This is the ideal workshop.

The perfect Home, however, is more than this, for its key-note

is LOVE whereas the key-note of the business-house is Work—productive achievement.

When several women live together by force of circumstances they do not necessarily form a home. For a home there must be One (or several acting as a unit) with larger vision and greater mental breadth or moral height to father the home; and another, or others, who give of their sweetness and love to mother it. Nor is this all, for a home is a unit and as such it has a destiny. It must progress towards an aim.

Every true home, however constituted, has a purpose in view. The plan of the parents is to provide a suitable environment for themselves and their children so that they may form a strong social unit and thus contribute their share to the good of the community. They have also other lesser aims, more personal and intimate, and all these aims combined form an ideal towards which the family progresses.

Just so every business house is organized with an object in view and it progresses towards that object.

In the case of those of the same sex, whether men or women making their home together, this point is likely to be forgotten. It is claimed that where there are no men in the house, there is a tendency to become trivial and petty, critical and small-minded. It is also claimed that where there are no women, the men become selfish, rough and inconsiderate for the comfort or feelings of others. Both of these dangers must be guarded against; for they act, in each case, as drags upon any forward movement. And this forward movement is all-important.

The proof of the Home is in the influence it can bring to bear as a social unit upon public affairs for the good of the community. The Home is a living entity; it lives, grows and works, consciously or unconsciously, towards the ends of its being for which it was constituted and upbuilt. Few people recognize this law which is nevertheless automatic in its operation even where it is unknown.

What a man does in his home has a direct influence upon what he will do in his business affairs, and vice-versa. If woman falls a victim to inertia, or self-pity, or bridge-parties, and so neglects her duties, the home suffers and the whole community is the poorer.

The relation of the individual to his home-life is not man-made only; it is a picture of the Divine relation of God to Man and to the World. As God became the Father of our Universe and of Man, so Man, in turn, becomes the father of a home and of growing sons and daughters.

There is no more important subject before us today, not even the question of the world-war, than the necessity for the revival of the old-fashioned "Home." It is being said, with some truth, that in America there are no more homes. "It is so much less trouble to live in an Apartment or a Flat," women say. And so



the children are either boxed up and little considered, or there are none!

Comfort, prosperity and material welfare are becoming the ruling factors of life, instead of the ideals of duty, self-sacrifice and spiritual or even moral obligations.

This condition is suicidal to the race; the lack of a high ideal kills out all manly quality in men and all womanly sweetness in women. Men grow effeminate and women "fail in childward care."

If the home is to be healthy within and healthgiving to all; if it is further to progress towards the end that is assigned to it, the father must take his place at its head as a positive concentrated force, the provider, the source of all love, religion, morals and physical comforts; his must be the larger view deciding all questions of the outer relationships of the family with alien affairs, acting however always with the full consent and advisement of his wife. He must plan for the enlargement of the family life so as to take in as much of the diversity around it as it can assimilate and reduce to a unity—itself. That is to say, he will plan the curriculum of the instruction of each child with reference to his possibilities, giving to each the advantages of education as required. He will see to it that his children are all brought into association with suitable companions and will advise them to link themselves with such societies as will enrich their lives and open to them future opportunities of usefulness.

Meanwhile the mother occupies her post as Head of the Home within. She is the immediate source of the harmony and the comfort of each individual member in the bosom of the home. Her work is the work of ministration to the wants of her husband and children and her eyes should be centred on the interior relations of the home, just as her husband's are upon its outer activities. Just as he plans to introduce new elements into the family ideals, so she works to adjust the children and other members to these, to assimilate them and reduce them to a unity—the richer for their introduction.

Both work together for the realisation of the ideal for which the Home was originally founded; both work equally, neither one encroaching on the proper sphere of authority of the other but each loving the other and willingly sacrificing comfort, prosperity or material welfare for the common good of the family as a whole. Even the common good of the family must, when required, be temporarily subordinated to the imperative need of the community or the call of the Native land or of the Race!

And the destiny of a family will be as the destiny of any other thought:

Sow a thought and reap an action,  
Sow an action and reap a habit,  
Sow a habit and reap a character,  
Sow a character and reap a destiny!

## SOME QUESTIONS ASKED IN CLASS

It has been suggested that it would be helpful to give to our Bulletin readers, from time to time, questions asked in class work at the Headquarters.

\* \* \* \* \*

The lesson under consideration was the first in the course of instruction on the Will; and Sleep was but one of the many points touched upon.

Why do we need to sleep?

Ans. During sleep the physical nature of man is renewed while the real man, the Ego, under normal conditions, enters the spiritual realm, from whence he receives new vigor and inspiration for the work of the coming day.

Why could not this adjustment be brought about naturally like the process of digestion?

Ans. The function of sleep is unlike that of the natural processes of the body, such as digestion, the automatic beating of the heart, etc., in that its function is both for the spiritual as well as the physical man. The natural processes of the body, above referred to, operate on the contrary entirely for the physical man, and are therefore governed wholly by the laws of nature.

How is it that some people can do with less sleep than others? It is said that Edison can work 36 hours at a stretch without sleeping.

Ans. The power to work continuously without sleep for periods covering 3 and 4 times the normal day's work is gained through long practice at concentrating on a special line of work or study and through control of the Will.

\* \* \* \* \*

The instruction given by our Society on the Will is invaluable and those of our students who would bring about a better order of things in their daily life would do well to have it. The lessons are both practical and scientific in their nature. It has been our experience that not alone the cultured man of letters, but even those in the humblest walks of life and with practically little education have been able to profit by them, each in his own sphere.

The course comprises five lessons with question-sheets and is issued at the nominal cost of \$5.00.

Address: Secretary, Oriental Esoteric Society,  
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## 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.

## The World's Bridals

The woman's cause is man's: they rise or sink  
Together, dwarf'd or godlike, bond or free:  
For she that out of Lethe scales with man  
The shining steps of Nature, shares with man  
His nights, his days, moves with him to one goal,  
Stays all the fair young planet in her hands—  
If she be small, slight-natured, miserable,  
How shall men grow? \* \* \* \*  
For woman is not undevelop't man,  
But diverse: could we make her as the man,  
Sweet Love were slain: his dearest bond is this,  
Not like to like, but like in difference.  
Yet in the long years liker must they grow;  
The man be more of woman, she of man;  
He gain in sweetness and in moral height,  
Nor lose the wrestling thews that throw the world;  
She mental breadth, nor fail in childward care,  
Nor lose the childlike in the larger mind;  
Till at the last she set herself to man,  
Like perfect music unto noble words.  
And so these twain, upon the skirts of Time,  
Sit side by side, full-summ'd in all their powers,  
Dispensing harvest, sowing the To-be,  
Self-reverent each and reverencing each,  
Distinct in individualities,  
But like each other ev'n as those who love.  
Then comes the statelier Eden back to men:  
Then reign the world's great bridals, chaste and calm:  
Then springs the crowning race of human-kind.

—Tennyson.

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Vol. XII

Friday, February 18, 1916

No. 6

# Bulletin

OF THE

## Oriental Esoteric Society

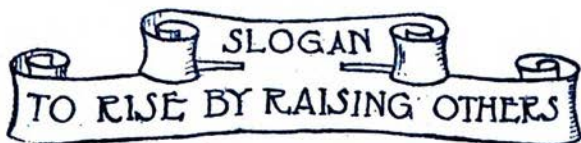
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## NEW YORK BRANCH O. E. S.

Meets each Monday evening at the home of Mrs. W. T. Brumaghin, 541 113th Street. Visitors welcome.

### MEETINGS 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.

### 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.

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## The Emerald Tablet

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 sentences, the essence of the Hermetic wisdom. To those who read it but with their bodily eyes, the precepts suggest nothing new or extraordinary, for it merely begins by saying that it speaks not fictitious things but that which is true and most certain :

"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."

What then, we ask, is this *one thing* whose wonders must be accomplished?

Seven are the archaic keys to the meaning of this passage ; we will use one only.

Is it not the Divine nature of man whose powers are still latent, but true and certain of accomplishment?

Take comfort then, despairing soul, you who seem to be crushed beneath the heel of adverse conditions ; what is below, however hard it seem, is like the heaven above, and the fullest and grandest harmonies are those which come from the resolution of discords. The wonders of the God-nature in man must be accomplished, and this will not be by avoiding strife, struggle, problems, suffering,—it will be by the glad acceptance of these, and the weaving of them into the daily life,—each one a gift from above. Seek not to find peace, but to *give* peace.

Nor will you be alone in your toil, for that which is above is responsive to that which is below, and every effort you put forth finds in the realm above a ready echo ; not a thought nor an aspiration of your soul remains unanswered.

Thus is accomplished the wonder of the soul's life-journey : a spark of the Divine flame, reflected for a moment on the earth, and received up again into heaven.

\* \* \* \* \*

"Thou shalt separate the earth from the fire, the ethereal from the gross gently but with great industry."

Here is one of the rules laid down for the disciple by the wisdom of the ancients.

Separate, we are told, that which is of the earth within ourselves from the higher elements ; emancipate the soul from every vice and prejudice ; the intellect from every false belief ; and the body from its grossness and from fear.

This is to be accomplished by means of the philosophic salt, which, in the symbolic language of the mysteries, represents wisdom ;

of mercury, which is personal skill and toil; and of sulphur, which stands for vital energy and the ardor of will.

With all the energy of which we are capable must we bend our bodily beliefs and fears and pin them to earth; when once we have recognized and seen their true nature we shall tread them underfoot, and shaking ourselves clear of them, we shall be free.

Then we will learn to separate the fixed from the volatile in the realm of science and religion. "I believe" always implies a doubt,—I am not sure. We need to separate gently but with great industry and judgment the things which we *know* from those which we only believe.

And so we get a glimpse of the grand law of the universe—that nature exists by contraries and that though these opposites be as different apparently as light from darkness, they are nevertheless *one* and can be reconciled by him who has first learned to separate them.

The life of the disciple is ever in harmony; he has come to see that in his nature exist of necessity both earth and fire, evil (so-called) and good, he knows that both are one, and by the force of his will he works gently and with prudence to weld them together so as to transmute the gross, day by day, into the more subtle.

For him there are:

"Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything."

(Reprinted by request from Vol. III, Nos. 11 and 12, Bulletin O. E. S.)

## THE STREAM

In the land of Somewhere, near the Eternal snows, a brook sprang to life to live its day of Time. Man had never traced the source of its being, for it may not be given to mortals to know the mysteries of the Unknown.

As it came to birth, it seemed to trill a low, sweet melody, like a bird singing at the dawn of day, growing into a song of joy as it leaped and bounded down the mountain side. A child of nature it was. Life was good, the world was beautiful. There was no promise of sorrow to come, only a dim consciousness of fulfilling its law of destiny.

The summer rains and the winter snows swelled its being. It dashed itself in passion as it became conscious of its growing strength; leaped in mad fury over great heights; rushed through dark chasms of deep mystery, until it entered the valley a broad and stately stream.

Softly and gently it flowed towards the sea, caressing nature in a loving embrace. Children gambled in its pools. Lovers likened it to the Stream of Time carrying them to a far off country; and oft-times some soul weary with incessant struggle would feel its soothing influence, see a vision of a glorious future, and take up the burden of life again with the will to do and to dare.



Growing in majestic splendor, it became a source of creative energy, giving of its substance that man might live. Willingly it bowed to the yoke, as it carried the commerce of mankind to distant lands, the servant of all, yet the master of many, still flowing ever onward.

A great peace seemed to o'ershadow it as it neared the bosom of its Mother. Voices like the sound of many waters sang a welcome to the pilgrim of days. The beginning and the end were as one.

The Past and the Future had met. —*Walter Lander.*

### ANNEXING THE MOUNTAIN

It is related that there was a Japanese gentleman who, living at a considerable distance from a famous mountain, so arranged his garden that looking out over its expanse one fairly believed the mountain to be included within it in the distance; and he was in the habit of telling his friends that he had "annexed the mountain."

There are some people who, by the orderly arrangement of their lives, their nobleness of purpose and general highmindedness in their restricted environment, seem by a magical perspective to have included within their possessions certain sublime possibilities or ideals which a little reasoning would demonstrate they could not yet have attained.

Having "annexed the mountain," though, its seeming proximity may spur them on to some day reach to its heights.

A well-defined ideal or a reasonable theory of life is an important, nay an indispensable, factor in our unfoldment.

—*F. Milton Willis.*

### CORRESPONDENCE

Pittsburgh, Pa., Jan. 25, 1916.

My Dear Miss Marsland:—

In the October 15 Bulletin of the Oriental Esoteric Society, I note that you print on the back page the poem, "There is no Death," which is credited to Lord Lytton. This poem, which is one of the most discussed literary curiosities in the United States, was composed by my father, the late J. L. McCreery, and published in Arthur's Home Magazine for July, 1863. A full account of the way it came to be credited to Lytton is contained in the book my father later published, "Songs of Toil and Triumph," a copy of which you can see, if you are at all interested, by calling upon my mother or sister, No. 232 11th Street, N. E., Washington, or my brother-in-law, Rev. Paul Sperry, 1437 Q Street, your near neighbor. It seems to me that in view of the fact that the poem has been published credited to Lytton, in your Bulletin, a correction ought to be made, considering that my father's claim to the poem has been so clearly established.

Very truly yours,

Mrs. A. B. Sperry.

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Address: Agnes E. Marsland, President,  
 The Oriental Esoteric Library,  
 1443 Q Street, N. W., Washington, D. C.

## MEDITATION

The Sacred Science alone explains the apparent inequalities of Life. According to its teachings, all the great social differences—differences of sex, unequal distribution of wealth and capital, of strength and health, are due to the working out of the law of Karma.

We may call Karma the Law of re-adjustment, which ever tends to restore equilibrium in the physical world, and harmony in the moral world. Karma is Justice; it is Eternal Justice, for it existed from Eternity. It is Eternity itself. Karma does not create or pre-arrange anything. It is man who creates the Causes, and Karmic Law adjusts the effects.

Whatever a man sows, that shall he also reap! This is Karma. We *are* reaping, day by day, that which we have sown, and we are sowing every moment!

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

—*First Principles of Esoterism*, MARSLAND.

### THE LAW OF KARMA

1. Sow kindly acts and thou shalt reap their fruit.
2. Man in the hands of Karma is like a child in the home of its parents. Food, clothing and instruction are freely and lovingly provided; but not the wisest of parents can say to what use their child will put these advantages. His future is in his own hands.
3. Chafe not at Karma, nor at nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable.
4. Karma does not create or prearrange anything; it is man who creates the causes and Karmic law that adjusts the effects.
5. The wise man does not desire to be free from the law of Karma until he has fully atoned for every evil action and thought.
6. Teach to eschew all causes; the ripple of effect, the great tidal wave, thou shalt let run its course. The fruit of Karma Sages dare not still.
7. Rigid justice rules the world. With mighty sweep of never-ending action, it brings to mortals lives of weal or woe, the Karmic progeny of all their former thoughts and deeds.

## What We Plan We Build

Sometimes I think the things we see  
Are shadows of the things to be ;  
That what we plan we build ;  
That every hope that hath been crossed,  
And every dream we thought was lost  
In heaven shall be fulfilled ;

That even the children of the brain  
Have not been born and died in vain,  
Though here unclothed and dumb !  
But on some brighter, better shore,  
They live embodied evermore  
And wait for us to come.

—*Phoebe Cary.*

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Address all communications for Books to Agnes E. Marsland,  
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AGNES E. MARSLAND

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WASHINGTON.



SLOGAN  
TO RISE BY RAISING OTHERS

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## 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.

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### 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.

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## Forward Speed!

Difficulties and apparently deterrent influences are the ladders of God. They are the means by which we may climb to greater heights of spiritual attainment, and we have only to accept them in the right spirit in order to find in them potent factors on the line of advancement.

One of the ancients said that "although there should be no calves in the stall, no fruit on the vine, though everything and every friend should fail, yet would he not depart from serving the Lord." This typifies quite accurately the experiences through which most of us must pass if we intend to be faithful to the Light Within, and to attain our highest Spiritual Ideal. We can only reach the great and magnificent through the small and apparently insignificant, therefore we must perform to the best of our ability the duty that lies nearest our hand, at the same time being ever watchful for opportunities as they come along; remembering that this done well, in a cheerful spirit, will do more to advance us than anything else.

Every fraction of life and time has equal greatness and significance. Faithfulness now means enlarged opportunities presently, but the time of preparation is equally as important as the hour of fruition and achievement.

Therefore, make the most of the passing hour.

The true path is seldom or never the one that affords the greatest promise at the outset; it rather presents the greatest difficulty and perplexity.

In the experiences of our soul coming out into the world, and assuming the first weight of responsibility, we are confronted by the Ideal on the one hand, and by the customs and manners of earth life on the other hand. It is so easy to live in what may be called "the near-by," in the deceptive warmth and apparent security of earthly attachments and established customs; but always, above the noise and glamour of the earth-life, is heard the calm, low, insistent voice of the Ideal; the reminder of vows, and experiences, the beckoning hand, forever calling us forward, pointing us Onward and Upward to the goal.

Always above the "near-by" worldliness, we may see and recognize our Guiding Star, and if its light grows indistinct, it is only by reason of the distance we ourselves have placed between.

Now, those who have determined to tread the Path of Spiritual Attainment, and to take some share of responsibility in the work of human perfection, can find the Path, and qualify for service only by following faithfully the Inward Voice, giving no heed to the dissenting murmur of established custom, or the urgings of the lower emotions.

For every phase of our national life must take its true place and render its own allotted assistance in the Attainment of the Ideal.

Our home life, our business life and methods, our social and domestic life—all these are factors which cannot be ignored in the attainment of Spiritual Life and Power. The true disciple will therefore strive to raise the tone of the established rules of life and conduct in his environment until these coincide with the promptings of the Ideal. He cannot say "It is the way of the community, therefor it is excusable." He can only ask, "Is it right, does it advance my fellows to the greatest good?"

In other words, he must have in his nature an element of relentlessness and must at all times ignore the consequences of his just decisions. He must do the right, and follow his Guiding Star, whatever the result.

Hence the point of greatest importance is to have an overwhelming bias in favor of the right and Truth with a stern determination to follow it faithfully and to the End. Such a one will often, especially at the outset, make many apparent mistakes and miscalculations and will often see, or think that he sees, where he might have chosen a straighter course, but as he advances still further and reaches the point where the small Light appears as a Living Flame, he will be able to look back and see through the perspective of the greater number of incidents how the miscalculations have contributed to the perfect result, and how the short journeys around have prevented great catastrophies. Then he knows that he has indeed been led "O'er moor and fen, O'er crag and torrent" until at last the Ideal has fully claimed him, and the shadows have disappeared in the Light of Eternal Day.

Are you afraid of becoming righteous over-much? of ruining your business? your health? or losing your soul? or your reason? Do you think it best to hold to the little you have? Have you listened to the sophism that you cannot be too honest these days? That you can take it too far? That you must be temperate in all things? Others have listened also, listened and failed, listened and lost that which they had and were—that which they might have had and been. These have gone back to the common men and women, satisfied to gratify common tastes and appetites, content to prey upon others and be preyed upon in their turn; for no one can follow the precepts of established custom successfully without becoming in some measure a parasite, and closing his ears to the Divine Voice.

To you, in this hour, most sacred by reason of what it contains for you, comes the Divine Voice, speaking through these pages, speaking from within yourself also, one and the same.

Forward Speed! Arise and scatter to the winds your selfish prudence, your self-pity, your self-esteem, and your fading earthly attachments; for you have arrived at the entrance to the Narrow



Path. The inner spiritual life begins where the outer sense-life ceases. Arise, therefore, take up your Cross and follow me.

Heed this, 'tis the pass-word of the future Dispensation:

The good and true opens its bosom to the thrust of opposing forces everywhere, and their opposition is disarmed and lost in the love it sheds upon them.

✦ JOHN HAWKINS.

---

## THE LABOR ARMY

The reclamation of the West has created a demand for a class of labor that shall be of variable quantity in distinction to the constant quantity that is required in industrial centres.

Irrigation projects, railroad construction, and in a lesser degree logging and sawmill camps, determine that labor shall be of a temporary nature as against the permanency we find in factories and agricultural pursuits.

It should be noted that a distinction is made between the migratory worker and the transient laborer. In the case of the former, while he may be classed as a transient laborer, he is compelled to change his location, but in the case of the latter it is largely a matter of individual choice as to when and where he may go.

It would be difficult to find a parallel to such conditions among the older civilizations. In the eastern states it has taken many years to develop the natural resources although it has been rapid in comparison with the European countries; but in the West we find a ready-made civilization planted in the midst of an undeveloped country. Realizing that the life of our social order depends on expansion, the leaders of industry found in the West great undeveloped resources ready for exploitation.

Herein lies the sphere of the migratory worker, the floating element of the working class. Untrammelled by the bonds of society, he carries all his worldly goods in his blankets, and travels from place to place as the demand for his labor arises.

Should money be plentiful, he can find a ready market for his labor power, but should it be tight, development works are usually the first to suffer. Our migratory worker becomes a tramp.

Of the conditions in the camps, much had better be left to the reader's imagination, especially if the work is left to a contractor.

The superintendent exercises full mandatory rights both in his official and unofficial capacity. The living quarters are invariably of a punitive nature. The food would certainly not fulfil the requirements of a diet specialist, and although the wages are generally higher than in the factories, the pace is so great that only those of a robust constitution can stand the strain.

'Tis true, the last Californian Legislature enacted laws to remedy many of the existing evils, but as there is no developing work of any importance at present, it yet remains to be seen how they will be carried into effect as far as California is concerned.

A peculiar phenomenon has arisen in the labor market through the reclaiming of the western states, in that it acts as a safety valve for the unemployed in the large cities of the east. The lurid pictures of "golden opportunities," so well drawn by land agents and mine promoters, induce many of them to go West. They invariably find however that it requires more capital than they ever possessed to win independence and sooner or later they join the ever moving ranks of the migratory worker.

A bookkeeper may be transformed into a pick and shovel artist, a college graduate into a dishwasher, even a teacher of languages may serve as an interpreter in a railroad gang, where nearly every dialect heard in Europe is spoken.

The result is to be seen in the rise of organizations which were undreamed of a few years ago, new problems to be solved by our law makers to regulate this ever increasing army of labor. Considered as a working man during times of prosperity, he is treated as a tramp during times of depression and chased from town to town as a menace to the community.

So he lives on the outer fringe of civilization, bound up inseparably with the working-class struggle for economic freedom. His day of usefulness in the economic sense is well nigh ended.

What has society in store for him? Will it cast him on the human scrap pile as useless junk or will it transform him into a useful citizen to enjoy the wealth he helped to create?

It is along the lines of education and organization the answer is to be found that will lead to the light of emancipation, when the race will be free to work out its own salvation.

WALTER LANDER, Westwood, Calif.

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## THE 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, 451 West 113th Street, at 8.30. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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## 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 buffeting 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 some 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.

## Today

I wake this morn, and all my life  
Is freshly mine to live;  
The future with fair promise rife,  
And crowns of joy to give.

New words to speak, new thoughts to hear,  
New love to give and take,  
Perchance new burdens I may bear  
For love's own sweetest sake.

New hopes to open in the sun,  
New efforts worth the will,  
Or tasks, with yesterday begun,  
More bravely to fulfil.

Fresh seeds for all the time to be  
Are in my hand to sow,  
Whereby, for others and for me,  
Undreamed-of fruit may grow.

And if the eventide shall fall  
In shade across my way,  
Then with what joy my thoughts recall  
The *life* of every day.

Yet if each step in shine or shower  
Be of Love's footsteps trod,  
Then blest be every waking hour  
It leads me nearer God!

—*Exchange.*

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# Bulletin

OF THE

## Oriental Esoteric Society

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Some of the subjects treated are: *Intuitional diagnosis; correspondences between sudden frights and the diseases they cause; co-relations between certain habits of thought and ill-health; explanation of the imaging operation of the mind, with specific teaching on the removal of each of the diseases taken one by one, etc.*

They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the subconscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

On account of the valuable character of the work and the great need which exists for this particular instruction, I am issuing them at a merely nominal rate; at the end of the course all those who have followed it with interest should be in a position to commence to do good work.

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## The Safety of the Race

What do we mean by the phrase "The safety of the race?" which we use quite frequently in the Bulletin? Do we mean safety from submarine warfare, from attack, from tyrannical oppression or cruelty? Is the Bulletin urging war or "preparedness" as a means to secure this safety? This question was sent in by one of our members and it has suggested to us a good subject for this week.

No, the Bulletin was not considering "safety" from the physical standpoint, but rather from the point of view of progress in the spiritual life. And by the "race", we did not mean the neutrals or the belligerents; nor even one or the other side in the present great conflict. We were thinking of the present White or Aryan race which is being tried out in so many of the various countries of the world as a leader in the civilization of the future. Are we, and all the other countries of the Aryan race, working towards leadership? Are we growing stronger and more poised? Are we upholding the right and repressing the wrong? Are we developing character?

Let us try to get away from the nearer view of pitting one nation against another or one individual against another in our thought and let us look at the future of the world as a whole—or at least let us consider how we may best strengthen that race which is now in the front rank of civilization and to which we belong. As we develop character in the individual; we aid the Whole; as we build up a nation in right principles and right practices, we aid in upholding the right all over the whole world; as we instil high ideals into our children, as we lend a hand to those great men and women who are in the front ranks in the world's fields of endeavor, we are providing for the safety of the whole human race and for the progress of our own race in particular.

Man, as we know him, is as yet a very imperfect creature; his body, notwithstanding its complexity, is still coarse; his intelligence is uncertain; his will has not the firmness of instinct; his affection is at best very egotistical. He has many stages to pass before attaining the fullness of his development.

If we would ensure the "safety of the race" it is towards the further development of these human characteristics that we must work. But little can be accomplished in a single life-time, for the upward climb is slow; but the downward path is easy and at any time a landslide may occur if there is a lack of the welding power of principle. No physical consideration is strong enough to prevent men from seeking their own selfish ease at the expense of the community; no emotion is lasting enough to produce more than a temporary effort in the direction of unselfishness and right; but for a *Principle* men will live usefully and will die, if need be, heroically.

Principle, then, is what we need—a knowledge of the *real* that is behind the visible and the apparent.

The world in general assumes in its daily intercourse that the physical life is all there is, and it proceeds on that supposition to foster in all possible ways the physical well-being. It is true that the physical life is our opportunity and should be made the most of; still there are considerations of even greater importance than bodily ease, comfort and material prosperity. If worldly joys are pursued, they are sure to elude us; but if they come to us as the natural overflow of the attainment of a still higher aim, then they are properly ours.

The one thing needful is to hitch our wagon to a star, while still keeping our feet on terra firma. Work with our eyes ever on the distant heights, even though our hands are moulding humble clay.

In our Bulletin a few weeks ago (Vol. XI, No. 44) I wrote along similar lines to the present and this Bulletin of December 10 should be read in connection with the one before us. All life is cyclic and the life of a race has seven stages: the first three involutory, in which spirit becomes involved in matter; the last three evolutionary, in which spirit evolves through its material conditions and experiences returning to Unity; and the middle or fourth stage is intermediary and critical in which the turning-point must be passed, when the balances are so nearly equal that they may be turned by the weight of a single life. We are today at this turning-point; if we show that we can develop the qualities of Leadership so that the future of humanity on this earth can, with any degree of probability, be safely entrusted to us, then we may continue in the van of progress; but if we show weakness and pusillanimity in place of strength and decision, we shall decline and, by the wisdom of the Logos who is the Master of our Earth, another race will be advanced and allowed to compete for the prize we shall have lost.

The future of humanity on this earth will serve to evolve the spiritual powers of man, to draw out and strengthen his unselfish Individuality, or Oneness with all above and below, to replace the giant materialism by a living faith in spiritual things. The principle, therefore, which must prevail over all other considerations in the minds of the present Leaders, teachers, and workers in all the fields of uplift must be that of Unity and of Spirituality. We must ask ourselves when undertaking any plan whatever: "Is this directed towards the *good of the Whole*, or is it merely for my own selfish advantage?"

This, however, is far from being a common understanding.

Another danger-spot in our habit of thought is the total neglect in the public mind of the spiritual side of life. Everything is made



to contribute to the physical welfare. The physical health, the pursuit of material happiness, the elimination of physical pain, at whatever cost to the future, consideration of momentary ease at the expense of character—anything whatever that will give present pleasure is embraced and extolled. No one is seriously concerned with preparing for a better future.

The most usual teacher of the individual in ordinary everyday affairs of physical well-being is the doctor; and we find that this same short-sighted and materialistic view is his also. Especially in teachings regarding sex, the main idea is for all, both men and women, to endeavor to secure their own enjoyment and comfort regardless of any further consideration.

And this leads us to the most dangerous canker in the whole of our present day thought—the gross misunderstanding of the nature of man's relation through the home and family to God and to the Universe. I have said so much in recent Bulletins of the Home that I only allude to it here.

When I was speaking a few days ago in one of the leading churches of the city, a member asked me afterwards what I thought could be done to educate and inform the general public on these matters. I have since been thinking much of his question and of what can and ought to be done by each and all of us to contribute our share to the great work.

1. Those who can speak well in public, or who can write for publication, should see that the right principles are represented in all that they put out. Although the subjects which they handle are foreign to any special religions, or even ethical, cult, still the wider view-point can be given.

If such persons are able to command large sums of money, a definite propaganda can be made by means of special magazines and daily papers. The press is one of the most effective and far-reaching methods that can be employed.

2. Another effective method is by personal correspondence on a large scale.

3. Or direct teaching may be given systematically by properly instructed lecturers and teachers. This is another method open only to those who are able to command the funds necessary for the salaries of the persons employed.

4. The individual, who has little resource either of time, energy or money, may by his own enthusiasm be instrumental in awakening a proper interest in some public man or woman, and thus indirectly do his little share.

Our Society is making use of all of these methods in its work for the common good, although always hampered for want of the necessary funds and the necessary helpers to do all that it can see needs to be done. One further way, therefore, that you can help is by joining your forces to ours and working with us.

## WHAT IS HAPPINESS?

The aim of human life, no doubt, is happiness. But after all what is happiness? Efficiency, wealth, material comfort? Many by their lives do so affirm; few are cynical enough to say so; and of their deathbeds none will feel so. Not even freedom in itself brings happiness. Happiness lies in breadth of heart. And breadth of heart is that inward freedom which has the power to understand and feel with, and, if need be, help others. In breadth of heart are founded justice, love, sacrifice; without it there would be no special meaning to any of our efforts, and the tale of all human life would be still no more than that of supremely gifted animals, many of whose communities are highly efficient, and have instinctive unity founded on experience of its utility, but none of that conscious altruism which is without perception of future benefit to self, and works from sheer recognition of its own beauty.

—Galsworthy, in the *Atlantic*.

## HOW WE CAN DO THE IMPOSSIBLE

One of the axioms that are not true is "No one can perform the impossible." We can tell just what strain an iron bar can stand and we can gauge precisely the force of steam; but when we come to the human being we find a paradox—a creature that does the impossible.

A tender woman, if she be gripped by some strong emotion—fright or eagerness to save her child, may suddenly become strong as a giant. When Stephenson proposed to run a steam car at forty miles an hour the world proved it could not be done; no one could live going so fast through the air. Yet he did the "impossible." Fifty years ago it was impossible for a man to talk in Chicago and have his ordinary voice heard in New York: that is now done every day.

As a matter of fact, the art of success is—doing the impossible. There are plenty of people to do the possible. You can hire them for three dollars a week or even for their board. The man in demand, either in the world of commerce or in the world of thought is the man who does what cannot be done.

No man gets the ability to do an impossibility before he does it: the power comes with the effort. It is because of this law that moral obligations are binding.

The Bible is full of commands, the doing of which is beyond us. Who can keep the Ten Commandments or the precepts of Jesus? Only those can perform these duties who perform them. Power settles on us as we try.

Jesus told the palsied man to stretch out his arm. He could not; but he did; power entered as he acted.

"Responsibility," said Horace Bushnell, "is not measured by ability." The half of strength is faith.—By *Frank Crane*, from *The Ladies' Home Journal*.

## MEDITATION

The Guru, or Instructor, knows that all true advancement is to be attained by the evolving of the innate qualities of the disciple, and not by the amount of knowledge imbibed; he, therefore, allows every soul to learn its own lesson in the way it chooses, and when some apparently take a downward path for a time, he does not make any attempt to hold them; for their very downward trend shows him that they have yet back work to make up, qualities to evolve, Karma to work off, before they can continue the ascent. Occult science prefers to educate (*e'duco*), to bring forth out of man that which sleeps within, rather than to instruct; and to this end he is left free to receive or to reject, to eat or to go hungry. If he is sceptical and refuses to receive a truth, or if he is careless and allows a teaching to pass by him unnoticed, the Guru remains silent, well aware that whatever the disciple is ready to accept he will recognize and appropriate, while no amount of argument, explanation or demonstration will enable him to recognize what he is unable to receive.

Nor is the instruction delivered as a science already made, which the student has but to learn by heart; Esoterism is not the same for any two persons, for it consists in evolving the peculiar virtue of each one and thus awakening the individual soul. The Master leaves the student free to do his own thinking.

—*First Principles of Esoterism*, MARSLAND.

## FREEDOM

1. Freedom is the birthright of every individual soul—to do good or to do evil, as it chooses, and to learn from both.
2. If we would be free we must learn to love that which we have loathed—loathing is not for the disciple.
3. True love begets freedom, and love and freedom are one.
4. Do we give freedom to those about us in our homes? If we look for gratitude, or love, or service, we hamper the freedom of our dear ones, and they render us that which we compel and not that which their own affection would spontaneously give.
5. Freedom can only come to us by bearing our trials with fortitude, never by avoiding them.
6. Duty is sweet only through love; love shines alone in freedom.
7. All bonds vanish from him who has attained knowledge.

## The Majesty of Grief

Count each affliction, whether light or grave,  
God's messenger sent down to thee; do thou  
With courtesy receive him; rise and bow;  
And, ere his shadow pass thy threshold, crave  
Permission first his heavenly feet to lave;  
Then lay before him all thou hast, allow  
No cloud of passion to usurp thy brow,  
Or mar thy hospitality; no wave  
Of mortal tumult to obliterate  
The soul's marmoreal calmness: Grief should be  
Like joy, majestic, equable, sedate,  
Confirming, cleansing, raising, making free,  
Strong to consume small troubles; to commend  
Great thoughts, grave thoughts, thoughts lasting  
to the end.

—*Sonnet*, by AUBREY DE VERE.

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Vol. XII

Friday, March 10, 1916

No. 9

# Bulletin OF THE Oriental Esoteric Society

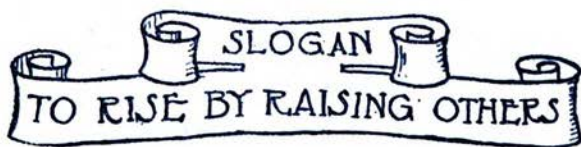
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Advantages of membership in the O. E. S. are:

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.

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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.

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## 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 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.

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## Preamble

Every thoughtful person studies more or less intelligently the current history of his times—remembering the past, forecasting the future, and bringing the whole to a unity in his thought as it affects his own life and the welfare and progress of the world as a whole.

Such an attempt was made a few months before the war broke out and was published in our BULLETIN, May 1, 1914, in the accompanying sketch, reprinted here by request.

Much of what was therein forecast has since become history and is now remembrance; but there is still more to follow. If we would play an intelligent and active part in the events of the future, we must put aside all prejudice and partisanship, side with the Truth and with Principle wherever we find them and combat selfish and narrow interest.

There is no trace of either prejudice or partisanship in "The World Struggle" since at the time it was published it was unknown which of the Nations would be first involved in it. Read it, therefore, as it was written with a clear mind and note from our present vantage point of nearly two years (1) the Causes of the War; (2) its uses; and (3) the ideal outcome which may be attained and towards which we may work.

Two years ago the Causes were seething; today the uses of the war are becoming dimly discernible. It may be that two years (or more) hence we shall be able to see in how far we shall have been able to approach the Ideal Outcome of the Mighty Struggle.

\* \* \* \* \*

## The World-Struggle

The present state of Humanity presents a spectacle as singular as it is grand and majestic. When we contemplate it as a whole we cannot but admire what man has been able to do towards triumphing over all the obstacles which the elements have opposed to his needs and his desires: there is almost no region of the earth that he has not succeeded in exploring, almost no country which does not pay him as tribute all that is most useful to him; almost no natural force which is not at least beginning to come under his subjection, their fatality giving way before the genius of his industry; on land and water, space and time are being diminished more and more, and already he is advancing successfully towards the conquest of the air. The most unsurmountable barriers which separated nations—the immensities of the ocean, or the heights of the snow-capped mountains—are now powerless to divide them; while the facility of international communication, and the increase of

their revenues, accelerated by the desire to share all the fruit of their labors, are rapidly effacing the pronounced features which separated them less than a century ago in manners, dress, or language itself.

At the sight of such great triumphs, one cannot fail to expect that man is approaching the day, long dreamed of, when joy, prosperity and peace shall reign upon earth. But alas! If we penetrate a little more closely into all these united nations, if we actively traverse these enormous cities, glowing furnaces where products, ideas and passions are being elaborated at one and the same time, what do we perceive? In the manufacturing establishments nothing is in demand more than instruments of destruction; among the masses of the people, the deepest misery occupies the greatest number; in the hearts of men we find greed, jealousy, hatred; class-jealousy; nation arrayed against nation in order to despoil each other; hatred between parties and races; discord, and war imminent on all sides whether on the surface in international relationships, or in the very depths of the fermenting social conditions.

War, struggle for life more intense than ever before, the first result of the fusion of nations, in a century when the great word Fraternity re-echoes everywhere! Let us see from whence comes this strange disorder.

In examining the passions which excite the nations against another, the first which we remark is the vehement desire for material wealth and pleasures, disguised, however, under the pious name of "economic interests;" that rapacity which from time to time has thrown carnivorous peoples upon laborious nations, caused men to commit heartless cruelties in the name of political interest. But today the masses which passion stirs are larger than ever before, and the hope of pillage infinitely greater and more extensive.

Yet above that low and primitive passion, there is felt a sentiment far more noble, far more universal, working in the mass and gradually leavening it, and it is this which truly measures the progress accomplished by Humanity, and which points the way to deliverance and the near triumph of fraternity and peace.

This sentiment is that of religion.

Let the despoilers beware of Religion! That which man most defends the most passionately is his faith, whether it guarantees him freedom from present doubt and the joys of a future life, whether it justifies the very ardor and intensity of his present rapacity. Man has now returned to the point from which he started—he is determined to know Good and Evil! and nothing will prevent him from his aim unless it should be the power of a Universal Light thrown upon the multiplicity of his errors.



The most imminent menaces of our times are easily seen to be but the veils of false pretexts, covering religious fanaticism. At present (and for many years past) the covetous eyes of the white race have been greedily turned towards the extreme Orient, and it is well enough known what implacable reactions are fermenting throughout entire Asia in the bosom of secret and religious societies which abound there and are much more formidable perhaps than people generally believe.

And in Europe itself what do we see? The Protestant races arrayed against the Latin Catholic races; Christians against Jews—all anxious to dominate.

If we penetrate still deeper into all ranks of society not only in Europe but more or less everywhere, we find violent struggle, not of impiety against religion, but of materiality and individual faith on the one hand against spiritual and universal faith on the other. It is between Matter and Spirit, between Man and God, that the true struggle is being waged today upon earth; for humanity has arrived at that terrible point of its progress when owing to the imperfections of its science *to think is to doubt!* And the struggle is as frenzied and implacable as religious wars have always been, because a man's faith is the very essence of his being, the motive power and the sustenance of his whole life, his one reason for living and for acting!

We may, then, expect to see an explosion of strife almost unprecedented, incomparable to what has been known for centuries—greater on account of the multitude of the masses of humanity excited all over the globe, and more sanguinary on account of the power of their engines of war and the violence of the passions aroused within them.

But there is yet hope! For if, in the midst of this conflict which is fomenting in the darkness, a troop of warriors should show themselves in the field, capable of shedding around on all sides the searchlight of Universal Truth and of dissipating all the phantoms for which the races are preparing to slaughter themselves and each other—what cause for hatred would then remain strong enough to precipitate so great disasters?

Or, if indeed the passions of the masses are already so violently excited that the conflict is inevitable, how greatly may it not be shortened and mitigated by the resplendent Light of Universal Truth and the sympathetic voice of Universal Fraternity.

There is but one Faith and it is to be found in all religions. There is but one Science, the Sacred Science, and it is to be found in all religions and in all beliefs. By uniting all the unchanging, eternal tenets of all religions into one great whole, we may, if we will, found a universal world-religion that shall be a common ground of all faiths, and which, giving justice to all, shall bring PEACE to all.

This is the Ideal towards which our Society is working. all those who have similar aims and who have the will and power to work, stand shoulder to shoulder with us.

HE WHO WOULD HAVE HIS HEART BEAT PEACEFULLY  
MUST WORK FOR PEACE.

(Reprinted by request from BULLETIN O. E. S., May 1, 1914  
Vol. X, No. 17.)

## THE FORTITUDE REQUIRED OF WOMAN

To be heroic in happiness; to bear yourselves gravely ; righteously in the dazzling of the sunshine of morning; not to forget the God in whom you trust, when He gives you most; not fail those who trust you, when they seem to need you least; this is the difficult fortitude. It is not in the pining of absence, not in the peril of battle, not in the wasting of sickness, that your prayers should be most passionate, or your guardianship most tender. Pray for mothers and maidens, for your young soldiers in the bloom of their pride; pray for them, while the only dangers round them are in their own wayward wills; watch you, and pray, when they have to face not death, but temptation.

But it is this fortitude also for which there is the crown reward. Believe me, the whole course and character of your loved lives is in your hands; what you would have them to be, they shall be, if you not only desire to have them so but deserve to have them so; for they are but mirrors in which you will see yourselves mirrored. If you are frivolous, they will be so also; if you have no understanding of the scope of their duty, they also will forget it; they will listen,—they *can* listen,—to no other interpretation of it than that uttered from your lips. Bid them be brave,—they will be brave for you; bid them be cowards; and how noble soever they are they will quail for you. Bid them be wise, and they will be wise for you; mock at their counsel, they will be fools for you: such and absolute is your rule over them.

You fancy, perhaps, as you have been told so often, that the wife's rule should only be over her husband's house, not over his mind. Ah, no! the true rule is just the reverse of that; a true wife in her husband's house, is his servant; it is in his heart that she reigns queen. Whatever of best he can conceive, it is her part to be; whatever of highest he can hope, it is hers to promise; all that is dark in him she must purge into purity; all that is failing in him she must strengthen into truth: from her, through all the world's clamor must win his praise; in her, through all the world's warfare, must find his peace.

—RUSKIN, "*The Crown of Wild Olive.*"

## MEDITATION

All things are first created in the Divine World, *in principle*, or in potentiality of being; this principle then passes on to the astral plane and there manifests in negative—that is, all that was luminous in the principle becomes obscure, and vice-versa all that was dark becomes luminous. It is not the exact image of the principle which is manifested, it is the mould of that image. The mould being once obtained, creation on the astral plane is finished.

Then commences creation on the physical plane in the visible world. The astral form, acting upon matter, gives birth to the physical form just as a mould gives form to a vessel, and thus the sublimest ideal of the artist, drawn from the spiritual plane by the force of his aspiration, is moulded in the astral, then formed in the physical—clothed in colors on the canvas, hewn in stone or marble. The form which is obtained on the physical plane is but the reflection of a reflection; and in following the law of all reflections it has lost its brilliance of tone and clearness of outline; nevertheless it is the best we have at present, and it serves to raise the heart of man nearer to the realm of truth.

—*First Principles of Esoterism*, MARSLAND.

## CREATION

1. The word is the instrument used by the spirit for the purpose of generation.
2. With a powerful will and a vivid imagination, man is possessed of irresistible power.
3. Imagination is the creative power. It is the faculty of forming an image in the mind.
4. When our soul evokes or creates a thought, the sign representing the thought impresses itself in the Astral Fluid.
5. To pronounce a word is to evoke a thought and bring it into presence.
6. The length of the life of an idea depends upon the cerebral tension used to emit it, and the quantity of vitality with which it is clothed.
7. The instrument which the magician has at his disposal is Etheric Vibratory Energy or the Astral Light. This is the master-key to all the varied powers of the spirit.

## The Elixir

Teach me, my God and King,  
In all things Thee to see,  
And what I do in any thing  
To do it as for Thee.

Not rudely, as a beast,  
To runne into an action;  
But still to make Thee prepossest,  
And give it his perfection.

A man that looks on glasse,  
On it may stay his eye;  
Or if he pleaseth, through it passe  
And then the heav'n espie.

All may of Thee partake:  
Nothing can be so mean  
Which with this tincture, "for Thy sake,"  
Will not grow bright and clean.

A servant with this clause  
Makes drudgery divine;  
Who sweeps a room as for Thy laws  
Makes that and th' action fine.

This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for lesse be told.

—GEORGE HERBERT.

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Vol. XII

Friday, March 17, 1916

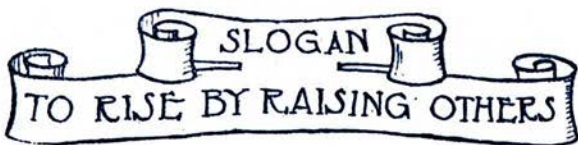
No. 10

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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New York City has a branch of the Oriental Esoteric Society which in a quiet way is doing a good work. The attendance is increasing in numbers, but the interest is genuine and growing. Those interested do not all live in Manhattan. Some members travel several miles to attend the weekly meetings which are held at the home of Miss Lucille Cassady, 25 E. 65th Street.

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## Ideals of Government

The problem of what constitutes, and what does not constitute, good government is uppermost in everybody's mind at the present time. A great struggle is at this moment in progress between parties of widely different views on the subject, and is especially bitter between members of the same party who, although having presumably the same principles and ultimate ideals, have nevertheless opposite opinions as to the means to be adopted for realizing those ideals.

The first element of government, after the individual, is the *family*, which is in small what the nation is on a larger scale. If the family is well constituted and the laws uniting its members are intelligently understood and observed, the community will be strong and honorable; but as the lesser so the greater, and if there is a want of stability in the conditions of the home, with ignorance on the part of the father and the mother of their respective privileges and responsibilities, there will be weakness, disrespect, disobedience and strife in this lesser unit, the family, and these negative conditions in the family will cause disintegration throughout the land.

This is a fact that is not usually recognized; but it is none the less true. For a number of families constitute a village or township, which will be governed by one or more men chosen, or pushed willingly or unwillingly to the front, because they represent the ideals and stage of advancement of that particular community. If the relations of these families or units of the township between themselves are good and friendly, their leaders will be men of peace, and the community will be happy; but if selfishness prevails, with love of money and of pleasure, every family believing itself to be separate from some other and looking down upon another, then the government of that community will become corrupt, and the ideals of its great men will be distorted and lowered. The truly great men will not, under those circumstances, be called to the front, for their qualities no longer represent the general outlook of the people.

One city differs from another by following the leading characteristics of the most prominent families in that city; and one State differs from another by taking its tone from the largest and most representative cities that it holds. So the Nation is built up, and its Government.

A family, well-raised, intelligently nurtured and wisely governed, is the most valuable offering that the good citizen can make to his City, to his State and to his Country.

How great, then, is the opportunity of a father! and mother!

Strength, creative energy, power to construct and re-construct, purity of purpose, voluntary self-sacrifice, idealism and truth—these salient features in the character of one who would be truly father of his family, or the Father of his Country—for the principle in both cases is the same, and we are using the figure of the father throughout this writing, in its larger as well as in its more restricted sense. We are writing on "Good Government" in both

All of those parties in the State which the most perfectly represent the ideals and the present stage of advancement of the Nation as a whole constitute the father-principle of the Nation. The qualities which will show most prominently in them and their leaders and by which they may be recognized will be as above—voluntary self-sacrifice for the public good, strength, constructive power and many others which every one of my readers can add for himself as his own ideal of what a father should be. They can all be summed up in one word—*Love*, active, self-controlled and powerful! Love of country, love of principle.

If the Father is active, intelligent and full of energy and control, the beauty of the rôle of the Mother will be apparent and the fulness of its blessing realized. The Mother receives, gathers, develops, loves, clings, nurses, harmonizes and brings to fruition the projects she has received into her keeping. She adds her feminine and intuitive gift of perception to the positive thought of her husband, and the more active he is in his outer life the larger sphere of influence.

Notwithstanding the gentle nature of woman, she has a great power of resistance and will defend her offspring at the expense of her own life; thus she is best fitted to stand alone in hard places for no argument or persuasion will turn her from the path of conviction. Her strength, and at the same time her weakness, resists the ardor and utter self-forgetfulness with which she fights for an ideal, and the singleness of purpose with which she resists the process of disintegration.

These are the two aspects of government, and a good government is one in which these two opposites are reciprocally acting co-operating in moderate measures while opposing each other in such decisions as are extremely progressive on the one hand and extremely retrogressive on the other. According to the needs of the country, one party or the other will have a majority vote; it will exercise the powers of government, while the minority will act as a balance wheel to prevent too hasty legislation.

And today as heretofore the exigencies of a situation and the needs of a great people bring to the front such Leaders as the development of the nation is able to command, and in proportion to these rulers live up to the ideals of true leadership will they be inspired with wisdom in their administration.



It would seem that *authority* can only be rightly exercised by those who have *all knowledge*, as the highest Initiates of all time have had. But in the present day this body is not publicly acknowledged or believed in; the Councils of the Nations are of the second order, having Power and Executive, but without Authority save such as they derive from the Sacred Scriptures and Traditional laws and observances that have been handed down as marks of civilization and moral rectitude. Here and there will arise a man greater than his fellows who will be acknowledged as an "authority" upon some particular subject; but the Initiate who is an authority upon all subjects keeps silence; or when he speaks is misconstrued and disregarded. Authority is therefore perforce silent since its approval or veto is neither sought nor heeded.

But since Power represents Authority, it must be obeyed for the sake of Order. A Leader, Ruler or Governing Body of whatever kind must normally possess a better knowledge of the ideals and plan of the particular organization to be guided by it than is possessed by the ordinary adherent; if for any reason this is not the case, the Leader in question is not truly a Leader but is of the nature of a despot, and all kinds of abnormalities will make themselves apparent.

A Leader should be obeyed, but a Tyrant should be resisted and opposed in whatever way is lawfully available. If some lay man has more knowledge than is possessed by those in power, it is his duty to bring that knowledge to bear for the good of the community. This will require great tact and perseverance, but the good citizen should attempt it—not however by tearing down existing institutions, but if possible by infusing them with his own spirit.

Just as the words of the Lord Jesus are authority in spiritual matters, so, in a lesser degree, the precedents, decisions and advice of Equity, Science or Religion will constitute an authority which we shall do well to obey, or at least to seriously consider. What all men have judged to be right, is not to be lightly set aside.

Authority is the highest element of good government; it is based upon ideals and secretly but potently influences the decisions of all true Leaders through their spiritual natures. Power is second; its duty is to make all necessary decisions in conformity with true ideals and to see them carried out.

Power is the outer manifestation of Authority when rightly and duly exercised, just as domineering self-assertion is a proof of the want of Authority. When there is no Authority there can be no Order and no Freedom, either for the one in Power or for the one whose duty it is to obey, and men make haste to remove from such a situation, however lucrative or otherwise desirable it may be.

He who knows how to recognize and obey all that is greater and more enlightened than himself, whilst cutting the bonds of

slavery to the lower nature, is spiritually free and will increase daily in every quality that makes for manhood—in virtue, in dignity in usefulness and in power.

\* \* \* \* \*

Thus we have pointed out the beauty and ideal source *Authority*, its Divine mission, in presenting to us the PRINCIPLE which should govern our conduct in the special case in question whatever it may be. Then we showed the necessity for *Power* Government if we would have Order. And now we have located at the same problem from the side of *Obedience*.

The solution of the difficulty lies in a recognition of the difference between Authority and Power. Authority can only be rightly exercised by those who have all knowledge, or who, at least, are in touch with and have access to all knowledge. Not facts nor precedents nor Laws can be counted upon to bring about good government. For without a knowledge of facts and a recognition of Laws the Leader cannot rise to a grasp of Principle if he would climb out of the quagmire of doubt and hesitancy in which many earnest men are at present halting. Facts they have in abundance, precedents, laws, and every kind of regulation. But these are not enough when the gravest and most portentous issues are pending. At such times, nothing short of PRINCIPLE will clear away the fog.

Let our rulers be guided by the Principle back of all Law and they will save the situation both at home and abroad. For when Power again comes to be subservient to Authority, and when people recognize that their Leader has Knowledge and Wisdom in addition to Power, they will render a glad and ready submission, only limited by their own capacity of understanding his plans and their ability to carry them into execution.

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## CONSCIOUSNESS OF IMMORTALITY

Thought is the faculty that exalts our natures to the high plane. The choicest secrets of nature cannot be grasped by the intellect alone. They escape the mind until the interior understanding intuition is born. Besides intuition we must hope for Divine Illumination.

How shall these higher faculties appear in me!

A Hindoo Sage replies as follows: "Give up the shackles of the material matter slowly. Choose the company of spiritually-minded people. Respect all who are working toward spiritual attainments so long as there is sincere earnestness. Avoid discussion, for by discussion the receptive attitude of mind is often lost. Bring into your pure love of all men and *forgive*. Silence will follow coupled with a calm, fearless, controlled will; also a consciousness of Immortality."—Extract from "The Divine Language of Celestial Correspondence," by *Coulson Turnbull*.

## MEDITATION

There are two ways of living, the one creative and the other productive, the one synthetic and the other analytical. Both of these aspects are good and each has its place in the life of the disciple. Creation is however first and must be always predominant: he must be first of all and above everything else a creator, for this is his birthright. It is to this end that he has so lately been endowed with the higher faculties of reason and memory, imagination, intuition and perception. The Will acts upon all these faculties; by means of the Will, man can steer a straight path through all the difficulties which beset him in the world, neither stumbling nor turning aside, even when confronted by problems which are apparently impossible of solution. He uses the power which he has at his disposal today upon the unpleasantnesses and obstacles of today, obliging himself to serve when he would rather rule, to work when he would rather play, to love when he would sooner hate. And by these small victories his Will is strengthened and he is able to meet the trials of tomorrow.

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

### THE WILL

1. Will is the first of powers not to control others for your own advantage, but to use in active service for the good of all.
2. By means of the will, man can come to the knowledge of the most sacred mysteries.
3. It is by will and concentration that man learns to control his own thoughts.
4. Will is the voice of the conscious being; it is the *fire of life*, the creative impulse. Without will there can be no activity other than that of routine or habit.
5. To will is to be able.
6. We are, and we possess, whatever we will, and we arrive at whatever we desire.
7. To will well, to will long, to will always, but never to lust after anything—such is the secret of power.

## Will

O, well for him whose will is strong!

He suffers, but he will not suffer long;

He suffers, but he can not suffer wrong;

For him nor moves the loud world's random mock  
Nor all Calamity's hugest waves confounded,

Who seems a promontory of rock,  
That, compass'd round with turbulent sound,  
In middle ocean meets the surging shock,  
Tempest-buffeted, citadel-crown'd.

But ill for him who, bettering not with time,  
Corrupts the strength of heaven-descended Will,  
And ever weaker grows through acted crime,  
Or seeming-genial venial fault,  
Recurring and suggesting still!

He seems as one whose footsteps halt,  
Toiling in immeasurable sand,  
And o'er a weary sultry land,  
Far beneath a blazing vault,  
Sown in a wrinkle of the monstrous hill,  
The city sparkles like a grain of salt.

—TENNYSON.

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# GIFT



Phil 54.3

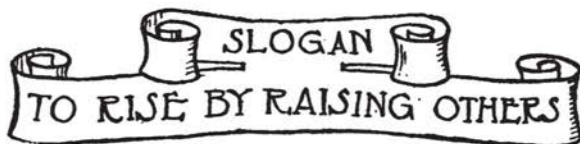
Vol. XII

Friday, March 24, 1916

No. 11

## Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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## 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 letter and from this point there pour forth rays of Wisdom, Love and Power upon all beings through 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 brotherly 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, embodied 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:

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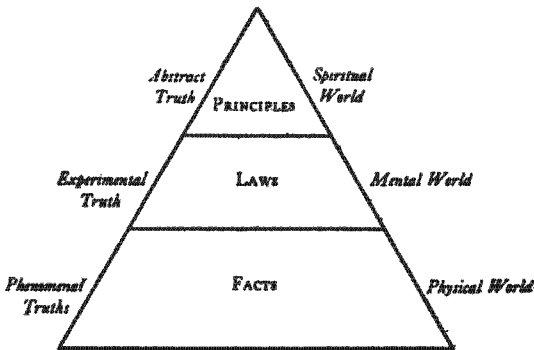


## The Three Worlds

### AND PREPAREDNESS

The Ancients recognized Three Hierarchies or three degrees of expression in the Cosmos: First Causes, Second Causes and Phenomena; or Principles, Laws and Facts. All exhaustive thought upon any subject whatever was referred to these three stages, and thus a subject could be considered logically from above, or the *phenomena*, or so-called facts in the case, and rise, by the generalization of these facts and their classification, to the *Laws* governing them, and thus gain at last the First Cause or *Principle* which is the animating factor of the whole subject-matter.

These three stages of thought were called "The Three Worlds."



In the present day we have, for the most part, contented ourselves with the two lower worlds of Facts and Laws.

Talk, for example, with a great Doctor, either of medicine or of science; he will recite facts in proof of the laws he is enunciating, and having shown undeniably that the facts conform to the law as formulated, he is satisfied. If indeed his investigations carry him further, it will be to enunciate another law and facts in support of it—both of which go perhaps to support the law at first formulated.

But if we desire to penetrate the First Causes that lie behind all Law and we ask a question as to the nature of life itself, we are met with silence, with embarrassment or with hostility according to his state of development: he does not know how to answer for he has never been accustomed to push his investigations beyond the realm of Law into that of Principle. Therefore his knowledge of deeper things is shallow and perfunctory.

Or ask the Minister of religion the nature of the soul of man or of the Divine Essence and, unless he is a man of unusual attainment, he will endeavor to satisfy the hunger of your soul with the stone of argument and vague sophism.

The men of the present day have not been taught to think. Certain codes of morals and of general behavior have been handed down by tradition; certain formulas of action have been habitual in all classes of society; certain methods of dealing with ordinary problems of life have become generally approved; certain routines are even prescribed for thought itself—and by these certain formulas, methods and routines the average man is bound, without in any way knowing that he is so shut in.

So long as the life follows its ordinary course and no special crisis arises, such a person is accounted a good business man, an intelligent member of society, even a Leader among his fellows.

But if a time arrives when grave responsibilities fall upon him when he is forced into a position of great prominence and he must make decisions affecting the lives and liberties of his country, then his life of ordinary routine does not suffice. For he has to deal with conditions which are new and often startling; new facts of an unexpected nature are constantly confronting him; law and precedent alone bring him no sufficient enlightenment. He must know more.

A knowledge of the First Cause, of Principle, will show him the Truth. This is what he needs.

After having collected his facts and generalized them so as to evolve the attendant law, he must further generalize this law by comparing it with others so as to bring to light the First Cause, Unity, the Idea, the positive Life of the matter under consideration. When he has found this the solution of the problem will be an obvious one.

Take, for example, the much-debated subject of so-called "preparedness." Is it right, or is it wrong? Will it lead to war? Are we safer with or without it? Many very earnest and apparently intelligent men are to be found on both sides of all these questions. Nor do they for the most part set forth a logical statement of the principles involved.

First, we will place "preparedness" in our category of facts on the chart. It is about this that we are to put our questions so as to arrive at the principle which animates it. What, then, is the "cause" of "preparedness?"

If we generalize the facts and consider other kinds of preparedness besides the one immediately before the public mind we may say that we generally make preparations when we are expecting to meet some emergency which we fear may otherwise carry us off our balance. It appears to be an intelligent and yet a fearful state of mind. It is thus in part positive (since it is intelligent) and in part negative (since it is also fearful). Coming back, then, to the particular kind of "preparedness" we are considering we may place it on our chart under Secondary Causes something like this: *Fear* of knowledge of present conditions and to remembrance of past experiences.

These two steps take us to the border line of the spiritual truth



if any, that must help us to thoroughly understand our subject. What spiritual principle is back of this state of "intelligent fear"? Is "preparedness" the child of fear, or the child of intelligence? Is it of war or of peace?

Plainly, insofar as fear is allowed to predominate, "preparedness" is negative, the child of fear and of the progeny of war. But insofar as intelligence rules, it can be made positive and become the handmaiden of peace. The question is a difficult one because the subject is a duality, part good and part bad; our problem is to reduce the evil and increase the good.

Thus "preparedness" to the extent of "always carrying a chip upon the shoulder" may be expected to induce a warlike spirit because of the excess of the fear element; but "preparedness" that is unobtrusive yet efficient may be expected to redound to the cause of Peace, since it excels in intelligent self-control.

Before we can feel that we have extracted all the Truth from our subject we must however ascend another step and reduce our duality—for it is still a duality—to Unity. For no duality is altogether true. War and Peace cannot be both true, in whatever proportions compounded.

Can we, then, rise to a more subtle understanding of the reasons and motives for "preparedness" that might lead us to see in it only good, only peace, only intelligence? For if we can get high enough, there is always a plane where the extremes meet. When conscientious, earnest men of intelligence differ on important points, it is always because they stay too low in the realm of fact and do not rise to the consideration of principle.

Here we have in opposition the two principles, so to speak, Peace and War (though in reality war is not a principle, being but the shadow of peace). Peace is good, war is evil; we all agree upon that. Yet there may be cases when even war is good and necessary and where we could not hope for a settled peace without war first.

This paradox comes about by reason of the two-fold nature of man who is the child of God and at the same time in part is subject to the lower nature of the brute. If men were all equally unselfish and considerate of each other, each one loving his brother and working for the good of all, then we should have no need of "preparedness" for there would be no war, nor even rumors of war; but so long as every man is still working for his own hand and is striving to rise by trampling upon his brother, we may be obliged to use temporarily "preparedness" and many another double and negative expedient.

The principle, after all, that is back of even war itself is PEACE; for the object of every righteous war is Justice, and after Justice there follows Peace.

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

## ASTRO-METEOROLOGICAL WEATHER FORECAST APRIL, 1916

Prepared especially for the "O. E. S. Bulletin" by  
FRANK THEODORE ALLEN, Director,  
Astrological Research Society, Lakewood, N. J.

In these forecasts we do not attempt exactness as to with the same detail that the United States Weather Bureau its predictions from day to day. The chief value of astrology is that it supplies a strictly scientific means of know in advance the general character of weather which will during certain seasons and over particular territories.

The spring season in the states bordering the Atlantic will be characterized by combinations of, or acute reactions: the cold, dull, and gloomy vibrations of Saturn and the bright and balmy radiations of Jupiter. It is our opinion, however, that the influence of Jupiter will prove decidedly the stronger, particularly during the month of April when we confidently expect some remarkably warm and pleasant weather throughout the eastern section of the country. Jupiter is known as the "Thunder" and his strong position and aspects at the New Moon on April 1st presage squalls and severe thunder storms at various places, details of which we cannot attempt to forecast at this time.

In and near the Mississippi valley and northward from Missouri and Illinois the influence of Saturn will be much more pronounced than eastward, signifying much unsettled and unseasonable cold weather during April.

Bordering on the Pacific Coast the hot expansive Mars in the North Nadir with the cold and erratic Uranus culminating indicate extreme reactions from intense heat or drought to blustery gales, or hurricanes during this month.

During the first week of April a warm wave or a period of exceptionally warm weather will likely spread over the country. In fact a world-wide increase of temperatures is expected for this period, and in some places the quick rise of temperature will precipitate atmospheric convulsions that will manifest themselves in winds and thunder storms.

A series of strong aspects amongst planets of a contrary nature indicates generally unsettled or at least uncertain atmospheric conditions between the 7th and 10th of April. On the 14th the Sun in conjunction and parallel declination with Mercury result in much wind, particularly in the middle west and also in the mid-Pacific Ocean.

Following the full Moon on April 18th the eastern section will experience slightly colder weather; while on or about the 22nd strong easterly winds and a general lowering of temperatures may be expected, and about the 25th and 26th violent storms at some places.

## MEDITATION

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 neighbors?" Service is associated in their minds with individual acts of self-denial, with sacrifice and with pain. True Service, on the contrary, is none of these; it is the orderly rhythm by which the individual life returns to the ONE— by which man attains to Divinity. We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives. 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. 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.

*O. E. S. Bulletin, Vol. VII., No. 24, MARSLAND.*

## SERVICE

1. Seek alone for active service in the world—to "rise by raising others."
2. The disciple glories in giving, not exacting, service.
3. You will never hear from the lips of a disciple a long list of services rendered. "Give and forget," is his motto.
4. Only when our pitcher is full and lightly borne, can we give drink to the thirsty soul.
5. The service of man for the love of man is good; but the service of God is better, for it includes all the other, and renders us impervious to the slights and annoyances that were before so real to us.
6. "Ask and ye shall have." But the disciple cannot ask in the mystic sense until he has attained the power of helping others.
7. The object of all existence is to know and love God, and the method of attaining such knowledge is by *service*.

## The Foot-Path to Peace

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars;

To be satisfied with your possessions but not contented with yourself until you have made the best of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admirations rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;

To think seldom of your enemies, often of your friends and every day of Christ;

And to spend as much time as you can with body and with spirit in God's out-of-doors.

These are little guide-posts on the foot-path to peace.

HENRY VAN DYKE

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Friday, March 31, 1916

No. 12

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND

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## 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 path 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 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 emotion 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 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 negative, psychic practices, but teaches and points out their dangers.
9. The disciple seeks alone for active service in the world—his 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 the greatest purity of life and thought.

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

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

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## NEW YORK BRANCH O. E. S.

Meets each Monday evening at the home of Miss Lucile Cassady, 25 E. 65th St. Visitors welcome.

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## What Makes for Peace?

Everyone, except perhaps the militarist, looks forward to the time when there will be Universal Peace; this is an ideal towards which the minds of men turn hopefully, in spite of the terrible object-lesson before their eyes at present. War is generally held to be remedial at best—a necessary (or unnecessary) evil to be avoided if possible consistently with dignity and with principle. Some even believe that war should be avoided at any price.

There is however deep in the nature of man a joy in trying out his strength with a well-matched antagonist; this opposition alone suffices to draw from him the best that is in him; he uses to the full not alone his physical strength and resistance but also his higher mental powers of memory, concentration, judgment; his emotions give him fire and energy; even his intuition, imagination and will play their part in the struggle. The spirit of battle, at its best, does not necessarily include hatred—the closest of comrades at school are those boys who have “fought and made friends.”

This is natural because man is at the same time a Unity (in his spiritual nature) and a duality (in his lower nature). He loves peace, harmony, unity—but he would fain arrive at peace as the price of combat.

To state this in still other words: “Unity goes forth into diversity, to return again to a unity of a higher order.”

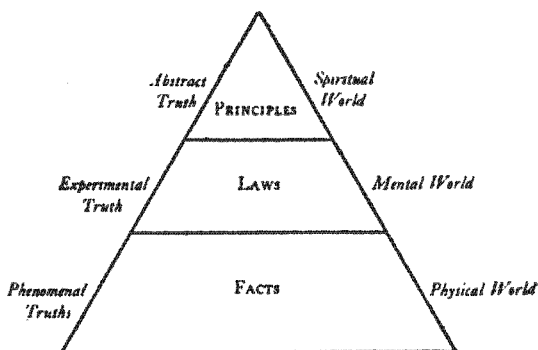
Thus the activities of a father are at first a Unity; then they become multiplied by the introduction of the mother, the children and all the diversities of the home-life; and in due course they return to a greater Unity—the Family. The growth of a business is marked by the same alternations: First, Unity, then Diversity and adoption into the business of the diversities under review (or their rejection); then a Unity, greater than the first, since it has been enriched with the new ideas; again further researches into diversity and their reduction to a new Unity and so on until the Head of the business is satisfied.

All growth takes place under this Law. Therefore the law is evidently good: there should be diversity as well as unity in every life and in every undertaking. And these should be equalized and made to alternate—every diversity being made to contribute to the parent Unity. If a man's life is lived in too close a unity, he becomes narrow and poor; whereas if he lives too much in diversity, his affairs are always in disorder and we say “he has too many irons in the fire.”

The successful life is balanced, the outgoing being equalized by the intaking, and both governed by the principle of the higher Unity.

But equality of growth is the exception, not the rule. At the

present stage of man's growth, he is like the hobbled boy overgrown in some ways and undeveloped in others. His physical and selfish traits are stronger than his higher, altruistic and reasoning faculties. He wants to grow, physically, mentally and even spiritually, *for his own advancement* without regard to the advancement of other men, or the good of the Whole. He has yet learned to reason truly. He argues from the realm of Fact or Law; but he forgets that these are governed by a still more powerful and important realm of Principle.



This forgetfulness, selfishness and want of development are the causes of all disputes, wranglings and quarrels between individuals, between communities and between nations. Each sees facts in question from his own point of view; he judges these facts and deduces the Law that should govern them and turn them to his own advantage; but here he stops. He does not ask himself the higher questions of Principle. Will the good of the World be served by his aggression, or by his resistance, as the case may be? If he gains will the progress of the race be furthered? Will his victory be made to shine more brightly on the path of those who follow after him? Will his victory, if achieved, contribute to the beauty of the world? These and many another question must be asked and answered before we are assured of the justice of our cause, no one of us should "fight" in any sense of the word—whether mentally, in words, or with any other weapons for less than a principle.

The desire for personal or commercial aggrandizement "glory," or even for territory, is insufficient unless it is backed by Principle.

What, then, makes for Peace?

Some think that if the "boys in the trenches" could be taught to shoot in the air that would bring peace! If one of the combatants in any quarrel refuses to continue his resistance, the



is over it is true; but the after conditions may be those of slavery and oppression, whereas to ensure Peace *there must first be Justice.*

Other men put their faith in Peace Commissions and Leagues to Promote Peace. Unfortunately the immediate results of Peace Conferences have been to convince the more peace-loving countries of their need of greater armaments; some such expeditions have even drawn upon their cause the added sting of ridicule because they fought among themselves! If these could be taught the Principles of Peace and, after practising them in their own lives, could teach them broadcast to other men, much good might come from these organizations. But he who would teach other men (and nations) to live in peace must at least have qualified for the task by learning his own lesson. And which of us has fully mastered this problem of our lives?

There are many who believe in "affirmations" to bring about peace. Doubtless this also is a field that is open to those with the spirit of love and harmony in their hearts. However, from what has been said above, the subject is one that reaches the very foundations of man's being: so long as there is injustice, there will, in a healthy organism, be resistance and reaction. Indeed these are necessary and remedial; if men see and endure a wrong without in some way (peaceful or otherwise) seeking to remedy it, they are "accessories after the fact" and alike guilty of it. By all means, therefore, let our friends "see" peace and love and harmony everywhere; but let them also "affirm" Justice first. For without Justice there cannot be an honorable or lasting Peace.

The subject of Universal Peace is one of individual progress. If in your individual life you are at peace with yourself, if your home is a haven of peace to others, if your place of business is harmonious and all your activities radiate good feeling to friends and enemies alike, you are doing your little part towards demonstrating Peace. Then, if you would learn the Principles of Peace and teach them, illustrating from your own experience, you would be a POWER for good—a power much needed at the present crisis.



### 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.

## THE MIGRATORY WORKER IN A TION

Life among the migratory workers is, in a large measure, a study of elemental passions. The "love of life," a desire for better days, has made them dissatisfied with their conditions. They long for those things which contribute to make life beautiful, and with this longing arises a bitter antipathy against these conditions which apparently keep them in bondage.

This awakening of the individuality assumes some very curious forms, acting blindly, it may be true, but ever with the tendency to organize and unite for the benefit and uplift of the migratory worker as a class.

A case in point will illustrate the situation.

Sabotage is finding considerable favor among the workers, not only in this country, but also in other countries under different names. In the broadest sense of the term, sabotage may be said to imply the destruction of property to curtail production as a part solution of the unemployed problem.

In order to justify their action, they point out, and with a certain degree of truth, the actions of the employing class. The development of machinery has increased the production of commodities in a greater ratio than the consumption.

Where warehouses are full, manufactures cease. The worker has to undergo a period of idleness until production and consumption are balanced.

Hence, the worker reasons, if production can be curtailed or commodities destroyed, he has a better chance of finding employment to supply the necessary means to enjoy life.

But sabotage must, of its very nature, turn and destroy itself. Instead of lending any constructive ideas to the elimination of our wage-system, it simply arouses the passions of all concerned. Anger, hatred, jealousy, find a rich soil for growth. Sabotage turns on its creators, destroys those very elements which gave it birth and leaves a condition of despair and misery, awaiting the advent of some new constructive element.

It will at once be apparent that the migratory worker is a man of action, quick of decision and of considerable resource. He acts first, thinks afterwards. Thus his actions are, in a large measure, the result of blind impulses and not altogether of wrong intention:

The real value of the situation however lies in the fact that the worker, and especially the migratory worker, is awakening to his Divine right. He is no longer a meek and humble wage-slave but a giant with an unknown strength. Already he is demanding a place among our law-makers, not as a social outcast but as a man among men; and as the justice of his demands is met and recognized, in such measure shall we approach the degree of a fully enlightened nation.

WALTER LANDER.

## 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.

## The God of Battles

Robert Service, the Canadian writer, who is at present engaged in Red Cross work in France, has sent to the Paris correspondent of an English paper what he describes as "the best war poem I have seen." The verses, which Mr. Service says were found by a French priest on the body of an English soldier killed at the Marne, runs as follows:

They say that war is Hell, the great accurst,  
The sin impossible to be forgiven;  
Yet I can look upon it at its worst,  
And still see blue in Heaven.

For when I note how nobly natures form  
Under the war's red rain, I deem it true  
That He who made the earthquake and the storm  
Perchance made battles, too.

As a matter of fact, the lines were written in a time of profound peace, like most good war poems, and by a man who was an ecclesiastic, not a soldier. The author was Dr. Alexander, the late lord primate of Ireland, and they were first published some seven or eight years ago.—*Manchester Guardian*.

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

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Friday, April 7, 1916

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# Bulletin

OF THE

## Oriental Esoteric Society

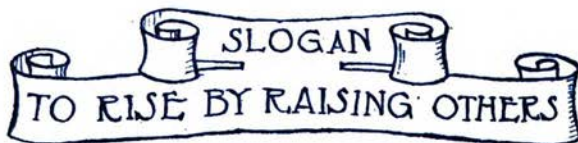
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# HEALING BY THE REMOVAL OF ASTRAL IMPRESSIONS OR PICTURES OF FEAR

A SPECIAL COURSE OF FIVE WRITTEN LESSONS  
BY AGNES E. MARSLAND

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These Lessons cover a much wider field than would be supposed from their title. They might more properly be called Lessons in Health; for they lay down, above all things, the principles of health and right living.

Some of the subjects treated are: *Intuitional diagnosis; correspondences between sudden frights and the diseases their cause; co-relations between certain habits of thought and health; explanation of the imaging operation of the mind, with specific teaching on the removal of each of the diseases taken one by one, etc.*

They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, where fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the subconscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

On account of the valuable character of the work and great need which exists for this particular instruction, I am issuing the lessons at a merely nominal rate; at the end of the course those who have followed it with interest should be in a position to commence to do good work.

It is proposed to send out one lesson a week.

*Five Dollars the Course*

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*Published Weekly by*

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Annual subscription \$1.00; to all countries outside of the United States, its  
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## Battles; Their Principles and Laws

"No scheme of aggrandizement, no doubtful claims, no uncertain fears, no anxiety to establish a balance of power, will justify . . . war."

The lust for battle is one of man's three natural passions (the other two being desire for food and sexual craving) and in itself fills a most useful rôle, for it endows him with courage, determination and fortitude—virtues much needed in his outer "battle of life."

When these are developed on the higher plane they are even more essential. In the world of men the milksop, the nonentity and the coward are justly looked upon as lacking in some essential element of manliness, though it is not generally understood exactly in what way they are falling short, since the active, positive uses of the passions are not fully known.

Every strong man who is well-equipped for life will have all three passions balanced and balancing each other; restrained and restraining each other.

The Teachings of our Society are in favor of Peace and Non-Resistance—not however "peace at any price," nor yet that weakness which allows evil to triumph over good and refuses to intervene.

The strong life is lived by balancing opposing forces; by learning about both good and evil so as to know how to keep poised between them. Do not ignore either but *use both*—the object being to bring about better conditions more in accord with those ideals which you cherish. You may suffer in the process, perhaps acutely, but who would think of his own pain when an ideal is at stake!

Sometimes, in spite of all efforts to remain at poise in the center of our own life, we are dragged to one side or another—it may be by the force of some unexpected flood of passion within ourselves, or it may be through the machinations of some one in our environment who thinks to make us trouble—so that not only are we personally caused to swerve from our direct course, but even our Work and our ideals are endangered.

Then, if after trying non-resistance with patience and with every known means of righting ourselves, we are still unable to resume our accustomed equanimity and continue our work as we had planned it, we may have to fight—with ourselves in subduing our own lower nature, or even with other men—that is to say *with the forces of evil which seem to us for the moment to be embodied in them.*

No one should ever fight with anything else but evil, or what appears to him to be evil—and even then he should not fight until

he has tried every other way of restoring the good which has overthrown.

Unfortunately men fight for the merest trifles—for power, territory, political or social standing, for higher post larger emoluments, to gratify some one of the thousand passions of the human heart. The inherent nature of humanity lies in the struggle: the desire of enjoyment strives within him with the desire to aspire.

Nor would man be human were it not so; for man is the being in whom Spirit and matter meet and come to poise. It is why our lives are such a battle.

The less noble instincts in us attract us, while the higher nature also draws us. Between these two, between matter and Spirit, lies the battle-ground—the human soul.

No one of us can live in the spiritual world exclusively; tries to do this he loses sight of the task at present before him to unite Spirit with matter.

Nor can man, with impunity, live in the physical only; tries it, he falls lower than the beast.

We must do battle—attack and defend—march and bivouac.

How blessed, then, is the provision that implants in the human nature the lust of battle—which causes us to love that which we are perforce to do if we would “play the man.”

*In some lives there is no battle—only strife. For some are not strong enough to fight to an end; perhaps their desire for the particular “good” in question are not sufficiently intense, not clearly defined, or their ideals are still vague and elusive. They are dissatisfied enough to complain and struggle, but they have not yet formed any plan of action for the betterment of the condition against which their whole being is in revolt.*

Battle involves vigor, will, decision, power, and above all, harmony.

Where there is no harmony—no return to unity—battle is postponed, delayed and avoided.

Battle means facing the foe—the lower nature—and, if it cannot be made to obey in no other way, then killing it out.

All nature is an illustration of the great principle which governs our lives a perpetual battle; everywhere we see the dual nature of forces—light and darkness, day and night, storm and calm, summer and winter, heat and cold—and we also see how these forces are made to balance each other harmoniously. There is never in equilibrium but are always opposing each other, produced by this very opposition all the various delights of the senses—the glories of the sunset, the rustling of the breeze in the trees, the scent of the hawthorn and the rose bush, the taste of the brine on the lips; have we ever thought what a desolation would fall upon our souls if these ever-varying equilibrations in the life of Nature were absent?



In our own natures the lower is good in its place—it will fight for the physical well-being of our body; it hungers and thirsts, it craves and lusts, thus bringing to our attention matters which we might otherwise forget in following out our life on higher planes. This is good, especially if we keep the upper-hand.

And the higher is good also. When organized and directed it will teach the lower nature, protect it and care for its needs; it will also, if necessary, battle with it and subdue it.

In battle each side tries its strength upon the other, and the stronger, that is the more harmonious, wins. In the Great Scheme of Things, Right is always Might; whenever this does not seem to be the case, it is because of our limited vision in viewing the Grand Plan. Wherever there is harmony and unity there is power, and this power will eventually win.

Man must battle because he is the seat of two opposing forces. When he has not strength to concentrate these and make them do battle, his life will be sleepy, retrograding, full of doubts, vague, wavering and unsatisfactory.

He may attain to a measure of creature comfort, but there will be no progress.

On the other hand there may be continual turmoil, quarrels, obstinacy and self-will.

Yet, however undesirable all of these things seem to be, they may be made the steps to wisdom in proportion as we understand the law that governs their appearance; for Harmony is brought about, not by repetition of Unity, but by chords and discords and especially by the *resolution of discords*.

These thoughts are written in application to man as an individual; but, since they are PRINCIPLES and LAWS they are equally applicable to any of the FACTS they govern. Thus man's battles within himself and with his environment are, in small, a symbol of the battles of nations, one with another—ruled by the same Laws and having their First Cause in the same Principles.

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## ERRATUM

Through an error of the printer two whole lines were omitted from the first paragraph of the Leading Article on "The Three Worlds and Preparedness," March 24, 1916. It should read:

. . . All exhaustive thought upon any subject whatever was referred to these three stages, and thus a subject could be considered logically from above, or the *ideal* realm, downward through the *mental* world to the *physical* and tangible results; or again the thought could begin with the *phenomena*, or so-called facts in the case, and rise, by the generalization of these facts and their classification, to the *Laws* governing them and thus gain at last the First Cause or *Principle* which is the animating factor of the whole subject-matter.



## EASTER SERVICE

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## NEW THOUGHT FORUM

Meets Sundays at 4.30 P M. at Dr. Edward Everett Hale's Corner, Newbury and Exeter Sts., Boston.

### PROGRAM FOR APRIL

- April 9, "Poverty and Intemperance," James Fraser, Speaker  
16, "Education and Character," Rev. William Scott, D. D.  
23, "The Inter-Relation of Mind and Matter in Man,"  
Genevieve Brady.  
30, "Ingersoll's Re-discovery of Christianity," Henry  
strong.

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## AMERICAN NATIONAL RED CROSS

The work of the American Red Cross is of particular importance at this time when the call for "preparedness" is heard from coast to coast. While its work in times of peace is to relieve suffering, eradicate disease and reduce the death rate from preventable causes, it has a heavier duty to perform in time of conflict. In a Proclamation by the President of the United States, dated August 22, 1917, the American Red Cross is named by the Government as the volunteer society authorized to render aid to its land and naval forces in time of war.

This places the American Red Cross Society where it should be prepared for any service which will mitigate the horrors of strife. Its constructive service in time of peace and its heroic mission in time of war, thus command our best sympathy and support.

Membership application blanks and other particulars may be applied for and all sums received will be promptly acknowledged and forwarded.

ADDRESS: E. L. Coolidge, Sec. Brotherhood of Service, N. W., 1443 Q St., N. W., Washington, D. C.

## 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 some times. 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.

## April Rain

"It isn't raining rain to me,  
It's raining daffodils;  
In every dimpled drop I see  
Wild flowers on the hills.

"The clouds of gray engulf the  
And overwhelm the town—  
It isn't raining rain to me,  
It's raining roses down.

"It isn't raining rain to me,  
But fields of clover bloom,  
Where any buccaneering bee  
May find a bed and room.

"A health unto the happy,  
A fig for him who frets—  
It isn't raining rain to me,  
It's raining violets."

—ROBERT LOVEMAN

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No. 14

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AGNES E. MARSLAND



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## 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 little force is a matter of considerable difficulty. When however we suggest that they join our Society as Corresponding Members, they 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 devote 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 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. Our 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 books are chosen by you or for you, and no matter how carefully they are studied, more direct and personal guidance is usually given, 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 trial of the many by-paths and pitfalls to which the student of occultism 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 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 keeps the student more closely in touch with the instructor.

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## Heroism

As a nation we are still very young and the idea of heroism is hardly born in us. A few rare souls there are among us who know the joy of attempting the impossible and working for the good of others and for progress. But the general public does not understand this attitude, and when such a life is brought to their attention they meet the facts with doubt and suspicion.

Single acts of heroism there are in most lives; for the Divine Germ is active within us and there are few natures so crassly material that they cannot rise when the occasion demands it to a deed of courage and endurance.

The general trend of the average life, however, is not guided by the high ideal of heroism. Men and women are in pursuit of pleasure, not progress. "Life, liberty and the pursuit of happiness," instead of being the *foundations* upon which the life of the *least* favored of mankind should nevertheless be built, have been exalted into materials for the superstructure—have even been made the plan of the whole building. Thus the general aim of many men is to attain to those fundamentals.

In times when peace reigns and trouble is far from us, these lower ideals suffice apparently; for inertia of thought is prevalent and even these fundamental principles become understood in the negative sense—as the lower animal life, licence; and the pursuit of worldly pleasures.

Now, however, a great object-lesson is before us. At a moment's notice there sprang up a war to the death, a war which after over twenty months' duration is still increasing and involving other nations in its grasp. This makes us think more deeply than we have ever done before for many years.

It is inconceivable that, in the present age of civilization, nations in the forefront of progress should deliberately tear in pieces that very edifice which they have been so busy in rearing for centuries. This is our first thought.

But since this inconceivable thing has come to pass, there must have been a sufficient cause operating—though invisibly to us—to arouse this fire and to continue the supply of fuel until the present day. And any investigations that we may make into the nature of this cause, or causes, for there will be many, will furnish material of which to build a Temple of Peace in our own country in future.

Apart from selfish considerations, which undoubtedly exist, a nation will fight for its ideals, for its plan of life, for what it believes to be right. If it has already developed a line of future action, and if something threatens the fulfilment of the desired ideal, it will put

forth the most heroic efforts to remove the obstacle that stands in its path.

What, then, are *our* ideals, our principles, our plan of life? We have been taught to look forward to a great and glorious future for our country. This can be attained only by a clear understanding of the present, and by the possession of a firmly outlined plan for our future attainment. Greatness and glory demand heroism!

Heroism renounces self and selfish interests in favor of work for the good of all!

Our most pronounced *ideal*, as a nation, is said to be Liberty! It behooves us then to learn, and especially to teach to those who are to come after us, what liberty is and what it is not. The strong and positive side of liberty should be accentuated, the negative, emotional licence should be done away with.

Men should be taught (and especially children) that a man is free when he shakes off the shackles of his own lower desires—not when he indulges these at the expense of another.

Our *principles* are for the most part vague and with little power. We believe in God and Goodness, in perfection, purity and truth; but God seems to us to be far away from the daily life; He is little considered in business; even less, if possible, in politics; least of all in the pleasure-sodden lives of those whose god is mammon. Thus our principles of government stand out strongly for Government by the People, for the People, and not by God and for the good. This government from below is a true principle as far as it goes; but, forgetting God, it is but half a truth. Still it is the best we can do at present. Some day we shall have a government which will be, at the same time, the Representative of God and of the People and which will be recognized as such because it gives proof of superior Wisdom in the realm of *principle*. Then the reasons for our many troubles will be made clear to us and we shall commence to work our way upwards intelligently and with a definite plan of progress—not tentatively as at present.

This non-recognition of principle is our present peril.

And what shall we say of our *plan of life*? Have we any plan, other than that of providing for the physical well-being of those dependent on us. Are we heroes, or just ordinary drags upon the chariot of progress?

Here are some of the things that have to be done—by heroes.

Knowledge must be made universal and the door of opportunity opened to all. Teachers will awaken in all the desire to learn true principles and to carry these out in the daily life.

Poverty must be abolished; this of itself is a stupendous undertaking worthy of the lives of heroes, and it will eventually be accomplished—when men remember God in all their ways! This does not mean that every man will fare alike, for there will always be in-



equalities, since no two men are alike, nor do they desire alike; but tyranny and servitude will be no more.

Goodness must be taught, recognized and understood; also the transformation of evil into good. Truth, the positive of error, must be acknowledged by virtue of its beauty and its goodness. The steady inculcation of these three, goodness, truth and beauty, will, of itself, work a revolution in many lives.

All strife and disunion—when not remedial in character—must be done away. There will always be differences, indeed these should be encouraged, since healthy life is marked by tension and elasticity and without these we should have a condition of morbid stagnation. War, however, must eventually disappear as men grow to practise the Presence of God; for in the presence of God right will always triumph over wrong and justice will be done.

Great undertakings for the illumination, the ordination and the harmonizing of the world's forces and activities must be accomplished—some of which are already in conception and coming to the birth.

The whole world must be united by perfected means of communication: aerial, terrestrial, by water and even underground. Everywhere there will be houses for prayer, for scientific investigation and for rest. International Cities of Universal Peace will be builded as men learn to better know each other, and the great principles of Unity and of Brotherhood will be demonstrated in the diversity of the religious, philosophical, scientific, political and economic life in them.

Here is a work for our heroes to begin upon! The task is herculean and appears to be impossible. Yet it is to be accomplished.

“The Esoteric disciple is always required to attempt the impossible for it is thus that he builds his immortality. The doing of the possible and the apparent is for the ordinary man; but he who creates, who brings forward some form of activity which has until now been latent, and who is thereby a benefactor of the race, is always scaling impossible heights.”

---

## THE END OF THE WAR

We are in a cyclic period in which, according to predictions, great seismic cataclysms, moral and social, will afflict humanity. We are surrounded by hatred, vengeance and calumny—daughters of a terrible karmic debt; but at last the holy word “Peace” proclaimed, vibrated by the new Nirmanakaya, will put an end to these ills and to this war which tortures us.

In what way, in what form, how and at what moment will come from above the 5th Nirmanakaya? We may say nothing of the little that we know!

*The Radiant Truth*, Vol. 1, No. 1; Dec. 24, 1902.



## 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.

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## AUTHORSHIP OF POEM

The following notice received from Mrs. A. B. Sperry is interesting as establishing the true authorship of the poem "There is no Death," which appeared in the Bulletin, Oct. 15, 1915:

The poem, "There is no Death," written by my father, has been the subject of much controversy. It was written late in the fall of 1862, and was sent to Arthur's Home Magazine, Philadelphia, appearing therein in the number for July, 1863. One E. Bulmer, of Illinois, copied it, signed his own name to it, and sent it, as his own, to the Farmer's Advocate, Chicago. The editor of some Wisconsin paper, whose name has been forgotten, clipped it from the Farmer's Advocate for his own columns; but supposing that there was a misprint in the signature, changed the "M" to a "W" and thus the name of "Bulwer" became attached to the poem. Copies of the papers containing it—credited to Bulwer—were sent to my father from nearly every state in the Union, and from England, Scotland and Ireland. It is to be found in at least one orthodox hymnal, in several school readers, and in a score of bound volumes of poetry; it has been quoted in speeches in the legislatures of several states, and several times in the Congress of the United States.

My father received late in the 60's a letter from Lord Lytton, disclaiming all authorship of the poem, and expressing his admiration for the sentiments it contained.

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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 1st day of April, 1916.

WM. T. SHERWOOD,  
*Notary Public.*

## 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.

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.

## The Seasons

O NATURE! all thy seasons please the eye  
Of him who sees Divinity in all.  
It is His presence that diffuses charms  
Unspeakable o'er Mountain, wood and stream.  
To think that He, who hears the heavenly choirs,  
Hearkens complacent to the woodland song;  
To think that He, who rolls yon solar sphere,  
Uplifts the warbling songster to the sky;  
To mark his presence in the mighty bow  
That spans the clouds as in the tints minute  
Of tiniest flower; to hear his awful voice  
In thunder speak, and whisper in the gale;  
To know and feel his care for all that lives;  
'Tis this that makes the barren waste appear  
A fruitful field, each grove a paradise.

Yes, place me 'mid far-stretching woodless wilds.  
Where no sweet song is heard; the heath-bell there  
Would please my weary sight, and tell of Thee!  
There would my gratefully uplifted eye  
Survey the heavenly vault, by day, by night,  
When glows the firmament from pole to pole;  
There would my overflowing heart exclaim,  
"The heavens declare the glory of the Lord,  
The firmament shows forth his handiwork."

—GRAHAME.

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

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Vol. XII

Friday, April 21, 1916

No. 15

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND

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APR 24 1916

WASHINGTON



SLOGAN  
TO RISE BY RAISING OTHERS

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

## THE ORIENTAL ESOTERIC SOCIETY

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

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### THE 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 Tuesday evening at the home of Miss Lucille A. Cassady, 25 E. 65th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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### 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.

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## Honor

" 'T is not my profit that doth lead mine honor ; mine honor it !"  
—Shakespeare, *Cymbeline*.

"If I lose mine honor, I lose myself."  
—Shakespeare, *Antony and Cleopatra*.

A fit accompaniment to the idea of "heroism" on which we wrote last week is that which we have chosen for our present theme; for, if a man is a hero, it surely is because he has a high and keen sense of "honor." And, on the other hand, if a man has a nice sense of what is right, just and true with a corresponding course of life, he is in fact a hero in disguise and there needs only the occasion for him to unmask and appear in his true colors—often quite as much to his own surprise as to the astonishment of those "of his own country."

Honor is one of the words of the hour, sharing with "heroism" and "preparedness" the public favor; the National Honor is to be safeguarded; terms are put forward for an honorable peace; honorable surrender is granted to the enemy; the Word of Honor of a man and of a people is of more value than ever before in this country of ours.

What, then, is this honor that is demanded of each one of us? When we put our boys "on their honor," why is it that the appeal is so often effectual when all commands and punishments had failed?

Man's nature is, speaking broadly, threefold; besides the physical man there is the man of desire and the higher man of principle. The motives for our actions are of two kinds: either they are governed by the desire for comfort, prosperity and material welfare (all of which is good in its place) or they emanate from the higher man of principle and represent the best that is in us—our honor.

The average man does not distinguish between desire and principle; he even believes that comfort, prosperity and material welfare are the great aim of life to which all else should be subordinated. He pursues them inordinately, eats, sleeps and dreams of naught else, he forgets to cultivate the higher attributes of manhood—conscience, duty, fidelity, reverence, courage, honor; gradually his ideals lapse and fail to stir his inertia and he sinks into the lethargy of a routine life.

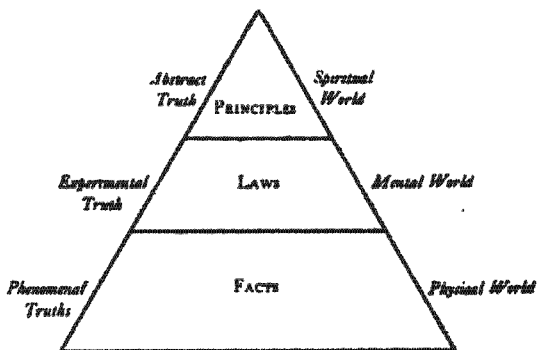
A man of honor lives another and a higher life than the mechanical round of habit; he is animated by the live wire of principle; he has many aims but one mainspring that permeates all that he does or attempts—honor. Without this he does not move; it gives him nobleness, trustworthiness, integrity, uprightness. All

men recognize these qualities and give him the esteem that is due to worth and excellence of character.

There are, in short, two classes of men (or rather two stages of growth)—the man who lives for himself and his own desires, and the man who follows the guidance of principle and of honor.

The great public question at present before our country is that of the National Honor. In the momentous events that are happening day by day, in the world-history that is in making, what part does our National Honor call upon us to bear?

Honor calls for the best that is in us—our best-considered plans, our most heroic efforts, our sternest courage, truth in our every word and deed, the aid of our ablest men irrespective of party considerations, the sacrifice of merely personal interests to the public good. In all orderly communities it is recognized that the best interests of the individual are conserved by providing for the life, vigor and continuance of the Whole; and Nature teaches us that wherever these interests appear temporarily to conflict, the greater must triumph and the individual must temporarily be sacrificed—for the good of the Whole. There can be no *real* conflict; the condition is brought about artificially by the selfishness of individual men, or often by the unequal growth of a community and its ignorance of social law.



The safe-guarding of the National Honor is of more value to us than is the personal interest of any individual or individuals. For honor is in the realm of Principle; when it shines brightly from the apex of the Nation's ideals, the whole people receives the benefit of its light and heat; like a veritable sun it rises upon the evil and on the good, upon the just and on the unjust, with strict impartiality. It is an inspiration to the great, it shames the weak; it brightens the pathway of the sad, it quickens all to gallant deeds.

But when each one thinks of his own profit, his business ventures, his bodily comfort, and weighs these in the scale against honor, the sun is hiding behind a cloud, and the vital strength of the nation wanes.



The measures that should be taken to preserve our honor at this critical moment are of comparatively little value to be considered here; what is needed is the enlightenment of our own minds to deal with the difficulties one by one as they present themselves. For if principle reigns in the Nation's Councils, there can be no mistake in arriving at a wise decision.

A knowledge of principle is the important thing.

Our Nation is great! A spark of the divine fire, it has been cherished and fanned by the ardor and spirit of its illustrious sons into a Center of Liberty, a hearth to which the oppressed may flee and receive a welcome. We stand for liberty; let us also stand for honor. A duty is imposed by conscience, by position and by privilege—"Noblesse oblige;" it is a social obligation to contribute something to the good of all; also not to do anything that would bring disgrace upon others of the same community or country. Honor is especially associated with rank, station or profession, and in olden times a lapse from honor could only be atoned by death, or perhaps by duel to the death.

Principle requires those in authority to provide for the good of the nation as a whole without regard to the profit of particular individuals; principle also demands that each individual voluntarily sink his own personal profit when this is temporarily in conflict with the good of the Whole. This way is honor!

't is not my profit that doth lead mine honor;  
Mine honor it!

When the principle of honor is understood by the masses of our middle class business men and women and when it shall have become the inspiration of their lives day by day, we shall have no need to fear the clouding of our fame, either national or individual. When the "masses" and the "classes" are together tending the fire of our Nation's honor, there will be inaugurated an era of enlightenment and of development that will carry us far and high on the wave of progress.

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## LIBERTY

Liberty, rightly understood, is the dearest possession of man; it implies freedom to fulfill his true destiny, to realize his highest possibilities, without interior or exterior trammels.

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## TWO BOOKS OF INTEREST TO CHILDREN

Fifty Common Birds of Farm and Orchard, illustrated with 50  
beautifully colored plates..... \$1.15  
Bird Houses and How to Build Them, illustrated..... .05

*For sale by the Superintendent of Documents, Washington, D. C.*

## HOW TO BUILD HOUSES FOR BIRDS

When Johnnie builds a bird house for a wren, why does he find it occupied by a chickadee? What bird demands an apartment house, and which one will be content to live in an old tin can? How do you build a bird house, anyhow?

These and many other questions are answered in a pamphlet on the building of bird houses, just issued for the boys and girls of America by the National Association of Audubon Societies of New York. The little book tells to the fraction of an inch the size of entrances to houses required for different species of birds, the proper floor space, depth, the height of the entrance above the floor and the height the bird house should be placed above the ground.

These dimensions, it is said, differ in the case of nearly every kind of bird, thus making it possible to attract any desired species about the home by building a house on proper specifications.

"A few years ago," said Secretary T. Gilbert Pearson, of the association, "only four species were commonly regarded as house-birds—the house wren, the bluebird, the tree swallow and the martin. Since the movement to protect birds and make neighbors of them began, their natures and needs have become better understood.

"Flickers readily accept houses made according to their standards. Red-headed and golden-fronted woodpeckers are willing occupants of artificial houses, and even the downy woodpecker, a pretty good little carpenter himself, has deemed such a home satisfactory. Shelters having one or more sides open are used by birds that would never venture into dark houses suited to woodpeckers, and have been occupied by robins, brown thrashers, and song sparrows and phoebes. The building of bird houses brings opportunity for some very interesting studies of our feathered friends."

The pamphlet issued by the association gives simple and complete saw-and-hammer directions for the building of bird houses. It also tells how to attract birds about the home. It can be secured at the headquarters of the association, 1974 Broadway, New York.

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## INTERNATIONAL NEW THOUGHT ALLIANCE

The 1916 Congress of the *International New Thought Alliance* will be held in Chicago, September 17-24. This Congress will cover a period of seven days, and the meetings will be open to all. Local arrangements for the Congress are in the hands of Mrs. Sarah C. Morse, 1045 East 47th Street, Chicago. The General Headquarters for the International New Thought Alliance are at 802 Washington Loan and Trust Building, Washington, D. C.

MISS GRACE WILSON, Secretary.

## 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 of a moment's emotion, but the natural culmination of a long 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.

## Knighthood

I made them lay their hands in mine and swear  
To reverence the King, as if he were  
Their conscience, and their conscience as their King,  
To break the heathen and uphold the Christ,  
To ride abroad redressing human wrongs,  
To speak no slander, no, nor listen to it,  
To honor his own word as if his God's,  
To lead sweet lives in purest chastity,  
To love one maiden only, cleave to her,  
And worship her by years of noble deeds,  
Until they won her; for indeed I knew  
Of no more subtle master under heaven  
Than is the maiden passion for a maid,  
Not only to keep down the base in man,  
But teach high thought, and amiable words  
And courtliness, and the desire of fame,  
And love of truth, and all that makes a man.

—TENNYSON.

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GIFT

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Vol. XII

Friday, April 28, 1916

No. 16

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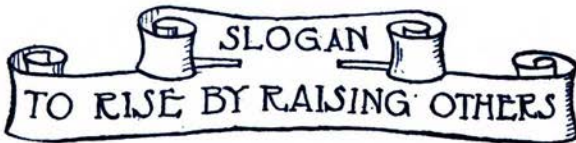
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## THE ESOTERIC TEACHINGS

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.

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## 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).

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#### NOONTIDE MEDITATIONS

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

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

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## The Soul of a Country

In this age of materialistic outlook it is startling to be told that we must seek for the "soul of our country." Our minds are centred in business, in commerce, in armies and battleships, in dollars and real estate, in negative doubts and fears, in sicknesses, war and so-called death. It is difficult for us to free our thoughts from the tangle these have woven about us; all these things are real issues with us, with them we have to deal every day. But the soul—that is far away, indistinct and nebulous; we do not clearly understand what the soul is, still less do we believe that in searching for it we shall be patriotically serving our country.

To the ordinary, worldly man, the soul is unreal (because invisible), intangible, incomprehensible and unworthy of serious consideration for practical uses.

Yet, in these critical times, which our President characterizes as "days that search men's hearts" we are called upon especially to take account of the *soul of our country* if we would truly serve our generation.

We are patriots, we would not live for ourselves alone, even if we could; we are contributing, so far as we know how, to the general progress by our own work and by encouraging charitable movements at home and abroad. What lack we yet? What is the "soul of the country?" And how shall we seek to understand and cultivate it?

By the Soul we mean all the spiritual ideas and aspirations that have been the fruit of past experiences; all the activities of the mentality—conceptions, memories, reason, thought; all the world of desires and of sensation—in short all the invisible part of that which is happening around us, created by the aspirations, thoughts and feelings of all the inhabitants of the country.

It has been said that "The soul has six potentialities—the senses, the instinct, the imagination, intellect, intelligence and spirit." And as is the soul of a man so will be the Soul of a Country on a somewhat larger scale.

The general trend of the *sense* life of all of the people, their physical pleasures and pains as a whole, is the lowest manifestation of the soul of our country; the nation whose soul is alive and conscious of the greatness of its destiny recognizes the fact that sensuous pleasure and pain have their place in the life of a nation, but not the first place, nor even an important place. The life of the senses is the lowest of which humanity is capable and it should be made to serve the higher issues.

Next higher is the life in which *instinct* plays a large part. In

the life of all men, even the greatest, habit and routine are essential; but many men live lives of habit and nothing else. All their daily actions are predetermined by what they did yesterday and for the past thirty years (or less); their home affairs, if they have a home, are directed by some other member of the family; their business is all routine; their pleasures are mechanical also; they never have occasion to make a decision, and in consequence their Will goes out of commission and their importance to the community is slight. They are useful as clerks and in subordinate positions of trust, but are not creative.

As a nation we are held to be masters of the *imagination* along the lines of invention; this seems to be our specialty. But there are other legitimate fields of the imagination in which we do not take a first place, such as poetry and art. When a Nation recognizes the needs of its soul it will supply its people with countless images of the good, the true and the beautiful throughout the land; for by constantly presenting to the mind images of a certain nature, the character of the individual will be forced ultimately to correspond to them. Thus a timid man can become brave and courageous by being surrounded by images that convey to him the ideas of bravery, and a brave man become timid by being surrounded by images that convey to him the ideas of cowardice. The Egyptians considered human power only limited by weakness of will and poverty of imagination.

It has been said that we are an *intellectual* people but not intelligent in proportion, which would signify that we are rather versatile than profound in intellectual matters. If this is so it is good for us to know our strength as well as our weakness; thus while making use of those qualities that are undoubtedly our birthright—quick, vivacious ingenuity, active, restless energy—we can at the same time cultivate the virtues of our graver brethren and temper our impetuosity with their patience and philosophical serenity. The Soul of our country is made up of all the virtues as well as all the vices of all the individuals of which it is composed; if then we cultivate in our daily lives a more earnest, industrious and simple habit of life, we are introducing those qualities into the Soul of our Country and planting seeds for future growth.

*Intelligence* and *Spirit* are the highest potentialities of the Soul; intelligence may be defined for our present purpose as a knowledge of the good, the true and the beautiful, with the will and earnest application necessary to continually increase that knowledge by application, scientific investigation and study. The man of intelligence does not boast of what he knows, but he is a keen and profound student in his own chosen line of work. He learns the wonders of the Great Plan; and *Spirit*, with prophetic insight, sees how the Great Plan can be realised. In spite of the apparent reign of selfishness and of materialism, the eye of Spirit



can behold the scaffolding erected for the grand consummation—the realization of the Divine Ideal in man, in the nation, in society, in the world.

The Soul of a Country is a very complex and wonderful organism; it lives and pulsates, it grows like any other living being, increasing or decreasing as the senses, imagination and intelligence of its individuals become purified or coarsened; it is affected by each separate act, thought and emotion of every one of its children; it has its times of health and its seasons of weakness. Invisible, yet potent, it wields the real power over the visible and apparent. And though in times of prosperity and ease the outer physical life may blind us so that we almost believe that the visible is all there is of reality, yet it needs but a crisis—some great calamity perhaps, war or cataclysm, to bring us a deeper insight into life's problems and cause us to seek in our own soul the meaning of our sufferings.

The present is such a time with us, an opportunity not to be slighted but eagerly embraced. Our peril is great; for we have not yet realized that the Soul is the source of power. We are trusting to the physical man and selfishly seeking after happiness where it is not to be found.

The seat of power is in the invisible.

When a Nation has found its soul it no longer asks alone how such a measure will affect its comfort, prosperity or material welfare; for it has a larger outlook and knows that these things are not of first importance. It asks rather a greater freedom and enlightenment for all men irrespective of race or country; and for itself, such measures as will tend to elevate the National Ideals.

Honor and virtue, liberality and brotherly love, temperance and industry exalt the nation that practises them; and these and similar virtues will surely bring in their train all other good things.

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## EASTER OFFERING

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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.

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## LONG-RANGE WEATHER FORECAST BY ASTRO-METEOROLOGY FOR MAY, 1916

By FRANK THEODORE ALLEN, *Director, Astrological Research Society, Lakewood, N. J.*

An unusual array of powerful aspects formed by the Sun and superior planet will doubtless cause the month of May to be punctuated by some very severe storms at diverse places in which high and destructive winds will figure prominently. Throughout the eastern section of the United States and on the Atlantic Ocean the stormy conditions are likely to reach their maximum, the opposing factors being so conditioned that we dare not risk any very positive forecasts respecting the exact times and nature of these changes.

Generally speaking, we expect that throughout the central west or Mississippi Valley the weather will average rather cold for the season. But westward from about one hundred degrees of west longitude the temperatures will average high and the weather relatively bright and clear.

The month opens under conditions strongly suggestive of violent storms which may continue for most of the first week. Venus being in extreme declination on the fourth will cause much rain or clouds in some places.

Centering about the tenth to thirteenth is another period when the acute aspects indicate a general disturbance of the atmospheric balance and probably a decided lowering of temperatures on or close to the tenth.

Following the full Moon on the seventeenth much warmer and clearer weather is indicated for the eastern section of the country with another reaction to stormy or disturbed conditions commencing about the nineteenth.

Uranus reaches his extreme declination about the twentieth, becoming stationary on the twenty-fourth with Venus conjunction Saturn and Mercury also becoming stationary on that day. This we expect will so disturb the atmospheric balance as to precipitate storms of marked intensity which are likely to continue for several days.

The general indications for the month of June this year point to damp or cloudy weather with a low average of temperatures especially in the Atlantic Coast states.

## 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 action 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, may not be Gurus, and do not therefore excite the same feeling of veneration towards themselves, yet they are provided with the teachings of the Order and are upheld and fed with the Water of Life direct from its Source. Thus 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.

## Blossom Time

What pipes the merry robin  
To yonder glistening blue?  
What sings the brook of silver  
The daisied valley through?

What hums the breeze so cheery  
But this one sweet refrain?—  
"Oh, days so bright!  
Oh, rare delight!  
'Tis blossom time again!"

In morning's dew and sunshine,  
The orchard's trees arow  
Seem tangled in a cloudlet  
Of fragrant rosy snow;

And every breeze that passes  
Shakes out a jewelled rain:  
While birds awing  
Are caroling,  
"'Tis blossom time again."

—GEORGE CARTER.

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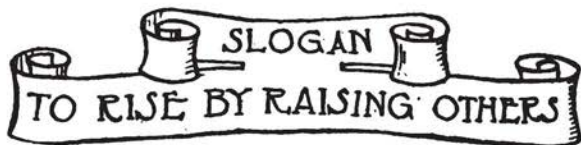
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# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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## 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</b> , Monthly, Edit. Geo. Llewellyn.....	1.00
<b>Aletheian</b> , Quarterly, Edit. Alethia.....	1.00
<b>American Astrological Student</b> , Monthly, Ed. H. A. Macaulay	.50
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encies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).



## The Origin of Suffering

We are in a cyclic period in which, according to predictions, great calamities will afflict mankind. "Wars and rumors of wars" mark this epoch as the commencement of a new order of things; for the forces of man are divided among themselves and the old order rocks upon its foundations.

Now, more than at any other time, do we need to understand the meaning of suffering, for from every side it threatens the race; and the cause of the afflictions that are day by day becoming more general and widespread is hard to find if we seek it in the interdependence of worldly events alone.

If God is Great, if He is the All-Good and the Almighty, why do the apparently innocent suffer as they do? Is suffering a part of the Great Plan? Does the wail of the mourner swell the chorus of the Heavenly Hosts? These and many other like questions confront us when our own moment of pain is most acute.

What is the origin or cause of suffering?

In the broadest sense, the cause of suffering is ignorance—for ignorance begets desire; unsatisfied desire is the cause of rebirth; and reincarnation brings suffering in its train.

From another point of view it may be said that suffering is caused by our ignorance of the right balance between the physical and the spiritual life. Because we have developed five physical senses that tell us about the world as it seems to them, and because our spiritual nature is not equally awakened, we live in the midst of illusions. The outer world appears real and the invisible world appears visionary; thus we cling to all material things and believe that these are all there is. Truly our ignorance is great.

And so blinded are we that this very ignorance appears to us to be wisdom. It teaches us that our physical birth is the beginning of our individual life; this is the first false teaching of separation that mars the Unity of the Great Plan. Of it is born fear lest that which has had a beginning should also come to an end—and thus is born disease, the child of fear, decay and eventually so-called death. All of these are painful, they cause us untold suffering because we view them only from the physical side and because we do not understand their real significance. We become attached to worldly objects although believing that we can and shall in the course of events be separated from them by death. Believing this, in our ignorance, we suffer.

Suffering has been defined as "that thirst (or craving) causing the renewal of existence, accompanied by sensual delight, seeking satisfaction, now here, now there—that is to say, the craving for

the gratifications of the passions, or the love of life, or the craving for success in this present life."

In very truth, these things, however alluring they appear, cannot give real and lasting happiness; anyone who has sought them believing them delectable has made the bitter experience: "Desirable afar! When pursued . . . mirage!"

Man is in ignorance of his true nature, his true origin, his true destiny; knowing nothing of the real laws of life, ignorant of what may befall him after this transitory existence, or the reason of this life, he naturally desires to prolong this life, which is the only one he knows of.

Did he even suspect the truth in regard to himself, how different would be his outlook. Twofold in his nature—physical and spiritual, a son of God, heir to a glorious destiny when he shall have learned the laws and the reason of the life eternal, as each one of us assuredly will do—this is the TRUTH concerning MAN, and when he learns to discard the shadow—or the desire for worldly pleasure—for the *reality*, the love of the good, the true and the beautiful in himself and in all other men, then he will no longer desire the ephemeral, he will not be disturbed for fear of losing that which, if it ever was his, is ever his; nor will he waste his strength and energy upon the pursuit of the transitory visions that formerly attracted him.

Most of our troubles arise from morbid brooding over evils that are past and beyond our power to remedy them. Or we worry over imaginary ills, which probably never will overtake us, unless indeed we create them by our own negative imaginings; in any case these will be apt to be much less grievous in reality than they seemed to us in our anticipation and fear. Again we suffer from our determined or instinctive aversion for some element in our surroundings: perhaps some person, however good, is inharmonious, offensive or unwelcome to us. This is a common source of discomfort to those who believe that the object of life is pleasure, not progress, and who have no knowledge of spiritual things.

He, on the other hand, who knows the goodness of all things, has within himself a well-spring of delight which no outer suffering can quench. Unceasingly he moves towards the goal of his individual life—his every thought and act bearing a twofold meaning, a *spiritual* interpretation as well as a physical appearance. He spends himself and is spent for the service of his race and time.

Only the possession of the fulness of goodness can satisfy the hunger and quench the thirst of the suffering world. But although the table is always set and the pitcher is always full and ready to be raised to the lips, yet there are few who have the eyes to see the feast that is spread for their comfort and entertainment.

Joy is always present and attainable; but men, for the most



part, turn away from it to seek for worldly pleasure and sense gratification.

The satisfaction of a momentary desire will not of itself give more than a momentary pleasure; comfort does, it is true, contribute to bodily ease, but it oftentimes leaves the spirit troubled and weary; the pursuit of power or the acquisition of wealth gives a temporary feeling of superiority, but this soon palls. Even the attainment of knowledge and the winning of fame are insufficient of themselves to bring us joy. There is always something wanting to the satisfaction of those who are seeking after pleasure.

All of these things are of the kingdom of the *Outer*; in this world suffering obtains and men spend their best efforts in striving after pleasure, only to taste the bitterness of suffering.

But joy is of the *Inner*; it wells up in the heart of him who loves and who serves without thinking of himself or of gaining any reward from his actions. He who lives for the good, the true and the beautiful, principally, whose thoughts are pure and creative, will joy in the exercise of his every faculty; forgetting self, he will experience the gratification of the mystical nature, the aesthetic appreciation of beauty, the intuitive knowledge of truth, the ethical love of goodness. As St. Paul says: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," on these things will he think. His heart is full to overflowing, there is no room for ignorance, fear or suffering. Joy triumphs.

This positive attitude towards life is the most potent secret of success even in a material way; for the man who is full of joy is the friend whom everyone is seeking; his fellowship and co-operation are eagerly desired, and not the least of his joys consists in the knowledge of the pleasure that his very presence, and especially his intimate comradeship, give to those he loves.

These are a few ideas on the other side of suffering—that to which suffering may be transmuted by the disciple who is strong and courageous, pure of heart and noble of spirit.

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

---

## EXTRACTS FROM CORRESPONDENCE

My dear Brother:

Your letter of the 19th instant brought home very forcibly a great fundamental truth: Love the Lord thy God with all thy heart, with all thy soul and with all thy mind, and, Love thy neighbor as thyself.

It seems so easy to grasp, so simple to understand, and yet its full significance baffles the power of the imagination.

Are all great Truths that way, brother? Is it by performing our daily duties in His name, ever seeking the true, the good, the beautiful, that we open the door which leads to the Peace which passeth all understanding? Is that what the whole world is searching for—to express its higher self—but cannot find the way? Is the key to the mystery so familiar to us that we put it aside for a glittering bauble?

The words of the Great Teacher, "Thy Will not Mine be done," has an entirely new significance.

We are one with the Universe. Harmonize, we partake of its power and blessings; disobey, we suffer for our transgressions. The importance of self-consciousness is here apparent. To know and to obey, which leads, for the voyager, at least, "by unpathed waters to undreamed shores."

WALTER LANDER.

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### NEW BOOKS

For sale or loan on the usual terms by the Oriental Esoteric Library, 1443 Q Street, N. W., Washington, D. C.

"HE SHALL SPEAK PEACE," comp. by Dignus Non Sum, cloth \$1.50

A compilation of the most fervent expressions for peace from the poets, philosophers, preachers and statesmen of the world. The frontispiece, which is also the cover decoration, is a reproduction of Anton Dietrich's beautiful painting, "Peace, be still."

"THE ART OF LIVING LONG," illustrated, cloth..... \$2.00

This work is a compilation of the following:

- I. Luigi Cornaro's Complete Works (trans. from the Italian), "A Sure and Certain Method of Attaining a Long and Healthy Life," etc.
- II. Joseph Addison on "The Attainment and Preservation of Perfect Health."
- III. Lord Bacon's "History of Life and Death" (trans. from the Latin).
- IV. Sir William Temple's "Health and Long Life."

"THE CRITERIUS," by Vialux, cloth..... \$2.00

The Criterius, a book just published, is unlike anything ever offered to the public, in that all the words it contains and the ideas it puts forth claim to be positive and constructive. It emphasizes the vocabulary declaring that language is the foundation of all things, and that the language indicated therein is the basis of all satisfactory conditions.

The author appears at times to aspire unconsciously to the conception of the Word as expressed by an early Seer: "In the beginning was the Word, and the Word was with God, and the Word was God."

He believes in the elevating influence of the correct choice of language, and endeavors to elucidate how, by its use, one is illumined and lifted into transcendent realms.

The Criterius consists of seven chapters, the sixth of which claims to set forth a practical, available method of Universal Peace.

It is printed in large, plainly legible type; binding and paper of superior quality.

Address communications to Agnes E. Marsland.

## 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.

## The Song of Life

Let me go where'er I will  
I hear a sky-born music still:  
It sounds from all things old,  
It sounds from all things young,  
From all that's fair, from all that's foul,  
Peals out a cheerful song.  
It is not only in the rose,  
It is not only in the bird,  
Not only where the rainbow glows,  
Nor in the song of woman heard,  
But in the darkest, meanest things  
There always, always something sings.  
'T is not in the high stars alone,  
Nor in the cups of budding flowers,  
Nor in the redbreast's mellow tone,  
Nor in the bow that smiles in showers,  
But in the mud and scum of things  
There always, always something sings.

—EMERSON.

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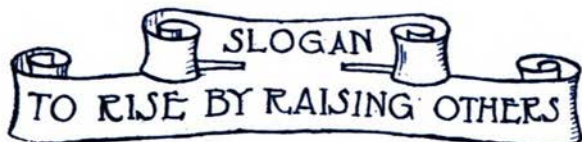
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## OUR IDEAL

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.

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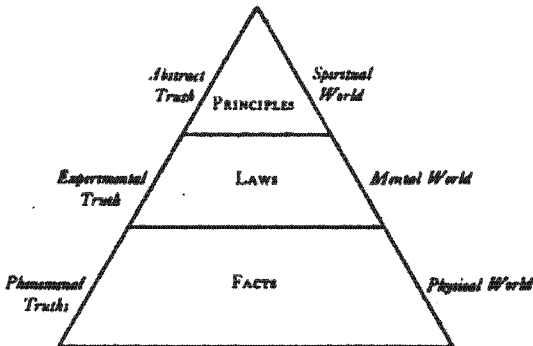


## The Two Sides of a Question

There are two sides to every question—the positive and the negative—and those among us who are concerned with the discussion of questions should place themselves on one or the other of these two sides according to previous education, to present interests and environment, or to some other of the many elements of time, place and circumstance that govern opinion and action in the world of affairs today.

If, however, anyone would know the TRUTH about any question, he must be prepared to take a middle line between the two extremes; for the truth lies, neither in the positive view alone, nor in the negative alone, but in the union of these two.

And a teacher who draws his ideas from the realm of *principle* will play his search-light about this middle line, now appearing to lean to one side, now to the other, as he sees the necessity for emphasizing either view in his work of forming the *true* opinion and the right line of action in his students, or in the mind of the public, as the case may be. Thus while offering them all the light that flows from the apex of the triangle—from principle—he will nevertheless leave them free to form their own conclusions in applying the principle to particular cases.



All matters about which there are still two opinions have not yet been reduced to the unity of principle; they are in the lower divisions of our triangle either as facts or as laws; if then we would have further light upon them we must seek for their first cause or principle. Until we have found this our knowledge of them is fragmentary and incomplete.

Let us take an example. Many persons believe in a mixed diet including flesh, fruits, vegetables, etc.; others aim to be strictly vegetarian; others again recommend uncooked foods. Of late years

the pros and cons of these and many another form of diet have been discussed, cases have been classified under observation and much useful information has been tabulated, thus raising the subject from the lowest division of the triangle—facts—to the second division—laws. Thus the physical realm has been in part investigated, and entrance has been made into the emotional and mental field which is the one immediately above the domain of fact.

Here the matter is shelved at present, for there is no higher unity known which will include all the facts and all the laws that have been deduced from them to the satisfaction of all investigators. In order to come to a conclusion it would be necessary to have at our command a great multiplicity of facts; also the testimony of every authority that is considered trustworthy and competent to pronounce upon the subject; and further a complete knowledge of the spiritual principles that have given rise to the relations between man and the lower kingdoms. When the spiritual truths concerning man's place in the Great Plan are known and generally recognized, then it will be plain to see his duty to dumb animals and to the vegetable and mineral kingdoms; but until we rise into the realm of principle and look for first causes our thought will continue dual and mixed. When we hear the arguments of one side, they sound convincing, and yet when the opposite side enlists our sympathy, we cannot help seeing their points also; thus we become confused mentally, and, for the most part, we end by allowing our emotions, our likes and dislikes, to decide the matter for us.

The personal emotions and prejudices must first be overcome by him who desires to attain to the truth of a subject; we must learn to regard the issue without desire or bias. It is no proof of the truth of a proposition that it is embraced by a person to whom we are attached, nor is it a proof to the contrary if any particular diet is advertised by one for whom we have no respect—the TRUTH does not rest upon a personality, though the testimony of one who is altogether trustworthy has its value.

The fact that we personally like or dislike a proposition—that we approve or disapprove emotionally of it—is of negligible value; for the emotions of the ordinary person are chiefly directed towards endeavoring to secure comfort, prosperity and material welfare and are a drag on the higher aspirations. We must put away the negative suggestions of personality and of emotion.

Comparatively few people are able to clear their minds of the incubus of desire and preconception although they believe themselves to be perfectly impartial; but when this can be effectively done, the mind is cleared of its thickest clouds and is ready to open itself to the intuition and the higher reason.

The two powers needed for the attainment of the higher wisdom are the rational intuition and the discriminative or dialectic



reason. The intuition is from above, while the reason is in part dependent upon the facts below.

All the known facts in the case must be gone over and, by a process of elimination, the negative elements sifted out from the good grain. Whatever is in accordance with the harmony and order of the community is probably positive; it must however be further examined and judged by the higher spiritual standards of goodness, truth and beauty. We should ask the question—not, “Will this give *me comfort?*”, but rather, “Will it lead to the *progress* and the greatest good of *the world?*”

There is a distinct tendency to prefer the nearer and the easier of two good things; whereas true wisdom teaches us that if we aim at the greater, we attain to the lesser also, for the less is included in the greater. Whereas by limiting ourselves to the thing that is the more easily attained we lose ground.

The doing of the possible and the apparent is for the ordinary man; but the esoteric disciple is always required to attempt the impossible; it is thus that he builds his immortality.

The Infinite is the Source of all Wisdom; but the Divine Wisdom is shown by daily experience to flow towards us through two channels—an inner or higher which is the voice of the soul, and an outer or lower derived from the facts of the world at large as at the time constituted and ordered.

Both of these sources must have an equal place in our thought if we would learn the truth.

The highest wisdom can be attained to only by accepting as teachers those alone whom reason demonstrates to be the most competent available representatives of the fullest and most trustworthy teaching, and by accepting no teaching or idea save for one of two reasons: Either because it is attested by a trustworthy source or one so judged by our reason; or because it is seen to be true, and therefore is attested by the spiritual intuition.

Perfect wisdom will not have been even approximately attained to in any case until the testimony received from every trustworthy source and the testimony of the reason and intuition themselves, applied directly to the subject-matter, are seen to coincide perfectly.

True wisdom arises by the coincidence in consciousness of the reason within and the Reason Without.

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## EXTRACTS FROM CORRESPONDENCE

“As to the lessons, I must say that I have never received lessons before, nor have I ever read a book which roused me to such a degree, never have I controlled my thoughts so well or meditated so earnestly and successfully as since I received these lessons. I am indeed grateful to you and the Society. May God bless you all and

may this noble work grow and prosper and help many to a better life and clearer understanding as it has helped me even at this early stage.”

A. B.

“Lessons 6, Harmony, is the best yet—so good in fact, that I took it into the pulpit tonight and preached it, to the edification of the people.”

Rev. A. A. G.

“Your teachings have done me a lot of good. I hunger for them, as I do for the food that I need to sustain me physically, and I have also enjoyed the fruits of living them and putting them into practice. I have been able, through your teachings, to leave off many a habit, which has resulted in my seeing things clearer, and has made me feel brighter and happier;—such things as leaving off the tobacco habit which I fought very hard; stopping the use of intoxicating drinks, the use of swearing and useless language. The practice of silence has also been a great help to me.”

O. H.

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### “UNDER THE RED CROSS FLAG”

In her book, “Under the Red Cross Flag at Home and Abroad,” Mabel T. Boardman has given a history of the Red Cross in a style that has made the narrative very interesting from beginning to end. It opens with the early days of relief organizations before the Red Cross was formed, and passes from that period to the Geneva convention. Then follows the formation of the American Red Cross and the thrilling story of its subsequent work. She completes the book by telling of the Red Cross work for those suffering in Europe from the present great conflict.

Here also is given the story of the relief of San Francisco after the earthquake and fire; the tale of the great Ohio floods and similar disasters at home and abroad. The interest never wanes and the value of Red Cross service in times of disturbance, disasters and the depression following is better than ever appreciated by the reader.

The country is in need of more *Red Cross units* for service. If those interested will become members they will receive the Red Cross magazine which will keep them in touch with the work. The general membership—which includes the magazine—is one dollar. All applications will be acknowledged and forwarded.

“Under the Red Cross Flag” will be mailed upon receipt of \$1.60.

Address: E. L. Coolidge, Sec. Brotherhood of Service, O. E. S.,  
128 South Gore Avenue, Webster Grove, 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.

## The True Measure of Life

We live in deeds, not years ; in thoughts, not breath ;  
In feelings, not in figures on the dial.  
We should count time by heart-throbs when they beat  
For God, for man, for duty. He most lives,  
Who thinks most, feels noblest, acts the best.  
Life is but a means unto an end—that end,  
Beginning, mean, and end to all things, God.

BAILEY.

## Thoughts

We do not make our thoughts ; they grow in us,  
Like grain in wood ; the growth is of the skies,  
Which are of nature ; nature is of God.  
The world is full of glorious likenesses.

BAILEY.

Around the man who seeks a noble end,  
Not angels but divinities attend.

EMERSON.

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No. 19

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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WASHINGTON.

SLOGAN  
TO RISE BY RAISING OTHERS

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## 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.

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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).

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## 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.

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## Suffering and Its Destruction

To suffer is the common lot of all, but to bear adversity with rejoicing, looking for and recognizing its cause, and accepting cheerfully its lessons, this indeed is rare.

For when we suffer we are apt to regard some other persons or some outside condition as being hostile to us and preventing our advancement; whereas our real and only enemy is ourself.

The cause of all that happens to us is within ourselves, and the only way to change the circumstances which cause us pain is to accept them, look for their cause in the one and only place where it may be found, and do better.

In proportion as we are strong and able to control ourselves intelligently, do we become lords of our pains and griefs also, for when these are understood their keenest edge is removed, and they are transformed from foes into friends.

Now experience has taught us that it is possible to alleviate and even to banish pain by assuming to it the strong and positive tone of the master, by controlling our thoughts and not allowing them to dwell upon it, or by centering the consciousness upon some all-engrossing pursuit.

On the other hand, we find that the opposite attitude does but lengthen our agony and prevent the natural re-action.

And these two considerations have led to the foundation of numerous cults in recent years which have done much good in inducing that power of re-action which is man's birthright.

For the ideal to be attained by us is not to avoid suffering, not to escape from environments which are uncongenial, not to become insensitive, hard and unresponsive, but to grow strong and balanced enough to remain calm and to do perfectly every duty unaffected by the raging and torture of mind and body.

The real bitterness of suffering is to be found in the weakness of character of each one, for that which causes us to quail and tremble is not felt by another, while what touches him to the quick is nothing to us; we have indeed little patience with the lamentations of those who suffer from pains which we have never felt. We are full of excuses for ourselves because "we are so sensitive," though every one of such excuses, did we but know it, is an acknowledgment of a weak place. The disciple knows that suffering comes from a wounded personality, and he is glad to have it wounded so that he may bring it into subjection.

There is nothing more helpful to the disciple than to meet some one who shows him himself as he really is, who lays bare his faults as well as his qualities, who deals a blow at his personality. And this is one of the most important functions of suffering,—to show

us our weaknesses, to demonstrate our powers of grasping and dominating a situation, to prove our love and our faith in God.

Nor is suffering necessary to ensure our progress ; on the lower planes of life it is used by Nature to quicken the individuality, and to awaken the soul, but we should be beyond that by this time. Those Great Ones who have suffered for humanity have done so in their lower nature only—the true Self remaining ever conscious of the bliss of Godhead.

Who can tell what pain is? What is it within us which suffers and feels pain? It is certainly not matter.

Medical Science of today does not know ; the average physician knows nothing of life—of that which feels and suffers, that sighs and weeps—of all, in short, that touches upon the moral world.

When you ask him what it is that suffers, he answers a little testily: "It is the *Nervous System*." Electricity, movement, these are Life to him, and not that God-given Life, the Soul and thought—not the heart's desires, its vague hopes and feelings—not pity for the sufferings of others.

Pain and the feelings are not the result of education, as has been said. No! They are Nature's law, the Divine in us rising out of matter, dominating the animal in us—the sudden awakening, the ray of pure intelligence which we received from the Breath of God.

Pain is a dazzling proof to us of the existence of the soul apart from matter. Pain warns us, and warns without ceasing, and most of the time we do not heed her voice.

But what is it, then, in us that suffers?

There is within us a *mysterious being* that enjoys, or that suffers, and who is enchained to matter!

Has he lived before?

Can he burst his bonds?

Yes, I reply. His organs, however torn and bruised they may be, will soon be without feeling and will give no pain, the mysterious being will flee, he will fold himself together, he will even abandon entirely his dwelling, but as no one will see him go they will say: "There is nothing there but emptiness," and this will be true after all, for there is no longer anything in the house.

All that lives, lives by virtue of a universal law ; this, man knows. But all that lives has its own individuality, and this individuality they do not know ; it is an inferior ruler, which unites in itself an extract of all inferior species.

To kill one being is to kill several, or rather to cause them to change their condition.

It is the struggle to maintain this individuality that results in pain and suffering. In the Dhamma-Kakka-Ppavattana-Sutta we read :

"Now this, O Bhikkus, is the noble truth concerning suffering. Birth is attended with pain, decay is pain-



ful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving that is unsatisfied, that too is painful. In brief, the five aggregates which spring from attachment (the conditions of individuality and their cause) are painful."

And the triumph over suffering lies, not in the relinquishment of this individuality, but in its complete realization. In proportion as we become less ignorant of the Great Plan (for ignorance is the cause of all our troubles) we shall gradually work out from under the shadow by understanding our place in the struggle and the use of it.

It has been said that the way that leads to the destruction of suffering is an eight-fold path: right views, right aspirations, right speech, right conduct, right livelihood, right effort, right mindfulness and right contemplation.

He who walks upon this path will lose that thirst or craving for the gratifications of the passions, for future life, or for success in this life; he will get rid of this thirst and will harbor it no more.

*Right views* of truth, correct doctrine wherein the spiritual intuition, the intellect and the reason coincide, cause the gradual freeing of the mind from superstition and delusion.

*Right Aims* are worthy of the intelligent, earnest-minded seeker after truth; he must govern his thoughts and imagination, testing their nature and thus gaining a clear perception of their motive; he must also exert his will strongly towards all that is desirable.

*Right Speech* includes the use of correct words, the elimination of all hostile or unfavorable, negative terms from the conversation and correspondence; the cultivation of a frank, open bearing and an inflexibly truthful veracity.

*Right Conduct* will be correct, peaceful, honorable, pure.

*Right Livelihood* has many phases, since it includes the discussion and careful choice of the best means of working to return to the World the blessings we are daily receiving from the toil of other men—past as well as present—and over and above this the giving of our thankful hearts for spiritual gifts, for "air and sky and sea." Incidentally this work will, if duly and rightly performed, produce for us our daily bread and all the necessities of life.

Many men, perhaps we might say most men, choose their life-work or their daily occupation first of all with a view to the amount of money it will bring in, and take no account of the nature of the work in itself and its reaction upon their own character. Thus they suffer without knowing why.

Others are content to think only of the "incidentals," and these spend many hours a day working for their "bread and butter" as they would say. They even endeavor to give as little as they can in return, thus withdrawing still further into the small corner of the

Great Plan which they have chosen. No wonder that these suffer!

*Right Effort* leads us to train and discipline ourselves so that we may successfully react upon the obstacles and difficulties of life; having learned something of our rightful place in the Great Plan, we seek to attain possession of it by perseverance in duty, by the exercise of self-control, by will, determination and volition.

*Right Meditation* would have us mindful of goodness, truth and beauty, and thus always creative along positive lines—eliminating all negative imaginings.

*Right Contemplation* and earnest thought on the deep mysteries of life give the key to tranquility of mind; in proportion as the disciple walks along this eight-fold path will he become immune from suffering—not because the occasion of pain is removed so much as because of his greater strength and fortitude in meeting the trials that remain in his path.

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

### LIFE

The last theory, that of radiant energy, proving that, strictly speaking, there exists in nature no such thing as a chemical, heat or light ray, is the only one which is more or less correct. . . . In truth, there is but one thing, radiant energy, which is inexhaustible, which knows neither growth nor decline, and which will continue its work of spontaneous generation until the close of the solar Manvantara. . . . Yes, call that radiant energy, we call it *Life*, life which penetrates everywhere, life omnipotent, ever at work in the sun, its grand laboratory.

—Amaravella. *Le Secret de l'Univers. Letter of a Guru.*

### ACKNOWLEDGMENT OF EASTER OFFERING

We sincerely thank those of our readers who so generously contributed to the Easter offering. We need, however, the help of all our loyal supporters who have felt the appeal of the Bulletin and are in sympathy with its mission "To rise by raising others."

Let each seek in his heart and be guided by its message.

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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.....

## 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 mortal; 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 manifestation in 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.

## God In All

Infinite Nearness! Thee I see revealed  
In song of bird, the flower at my door,  
The happy laughter of a little child,  
The star at night, the pebble on the shore!  
Each unto each allied, and all to Thee!  
Thou tender, loving, grand Reality,—  
Who art so near, so near!

Mystery shrouds Thee, but today I saw  
Thee mirrored in a glance of mother-love;  
A bitter word, unsaid, brought God-born strength  
Akin to that for which the martyrs strove;  
And, growing from a small, unselfish deed,  
Came that rare peace for which the angels plead—  
So near Thou art, so near!

Infinite Nearness! Tell me not of God  
Who dwells afar, apart, in other spheres,—  
My Father's here! He shares my common life,  
Inspires my duties and allays my fears;  
And when night falls, like tired child I creep  
Into His arms, Who loveth all, to sleep,—  
He is so near, so dear!

—ALTHEA A. OGDEN.

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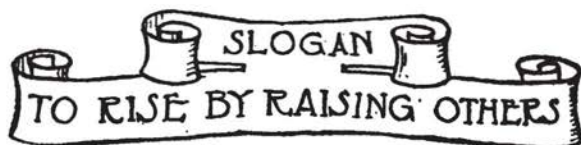
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AGNES E. MARSLAND

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## 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.

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## Driftwood

In the field of Religion there are two marked classes of persons: those who "have the truth," whose particular belief or sect is all-sufficient for them, who are fixed in their ideas and no longer able to consider any other view, even though it might be a higher one; and those who are progressive and able to grow every day a little—whose attitude is well expressed by the words of a Teacher of the past: "I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark."

We meet both of these classes daily and hourly, and almost automatically we suit our intercourse with them to their different points of view: to the former we speak of the past, to the latter of the future.

The first are usually very excellent persons in all the relations of life; they are what they *have been* in the past, but they have reached the limit of their possibilities in this life apparently, and further progress is barred by their own habit of thought. They are in process of crystallization.

This death-like torpor and unwillingness to think still hangs over a large class of religious people, but the Spirit is moving upon the face of the waters, and the Light is at hand.

By its influence, men are being cut loose from their old moorings; they are questioning and seeking—no longer dead asleep, but not yet thoroughly awake. They are drifting. Thus arises a new class.

Putting forth no particular effort, these float on the stream and let it bear them where it will. Today they go to hear one teacher, tomorrow another; but they work with neither.

They pride themselves upon being unprejudiced and open-minded, able to "get their spiritual nourishment from all sources," but it has not yet occurred to them that there is another side to "getting," and that is "giving."

If a limb is kept for a time in a plaster cast, so that it is perforce inactive, it will become pale and weak, although it is all the time "getting" its due supply of life fluid from the body. As soon as it is released it must be *exercised*; gently at first, but with *system* and *regularity*.

This is Nature's law and it applies to the spiritual man as well as to the physical.

The man who is released from the fixed ideas that have hitherto held him like a plaster jacket, needs to work; at first gently, but with system and regularity, and always with an aim in view. As he progresses he may revise his opinions; he surely will, for he

is growing; he will shift his aim now to right, now to left; but so long as he is alive and *working* every change will give him a higher standing ground and a broader view.

If he works, and in proportion as he works, he will grow stronger and more efficient.

He will not drift, for he has an aim, and he is constantly adjusting his life so as to approach that aim.

Driftwood has its purpose, and there are times in everyone's life when there seems to be nothing else to do for awhile but to follow the line of least resistance.

The tall oak that was yesterday the pride of the forest is today laid low and hurried to the river, where it is lashed to a raft and launched out upon the water. It drifts, for it is the time to drift, if it is to fulfil the purpose to which it has been assigned by the master-mind of man. It is floated down to the ship-yards and from being the pride of the forest it becomes the glory of the vessel of which it forms a part and thus renders valuable service to the sailor and to the world.

This same experience comes to all of us one or more times in our lives—in small matters, indeed, the time of drifting or waiting is often with us.

There are times, and there are occasions, when it is right to drift; but drifting must always be done knowingly and with a definite purpose in view.

All of our activities come forth from these times of inactivity, in the same way as the statue appears from the clay of the artist. The clay is inactive and powerless to move us to any emotion; it will as readily lend itself to produce a Grace as a Dragon. The potentialities for both are as yet unawakened within it.

And this is the condition which exists in the soul of those of whom we spoke earlier, who are as yet but half awakened, and who drift around from one teacher to another, feeding on one pasture after another, and congratulating themselves upon their impartiality and their power of appreciating all sides of a subject.

Toleration is one of the signs of the great soul; but it must be the liberal tolerance of the worker and not of the drone. He who, in the midst of the multifarious and heavy demands of his own operations for the upliftment of humanity, can find time and energy to appreciate the work of another, laboring in a different field to the same end, is exercising this lofty virtue and is truly unprejudiced and tolerant; while the one who goes from one to another but does no work for the public good with either is the victim of sloth and inertia.

This one will surely die spiritually if he does not discover his sad condition in time and amend it.

It is a very easy thing to rectify, if anyone *really wishes* to



progress, and determines to change from "drifting" to "steady purpose."

All, however, do not so wish. There are those who are naturally born drones, apparently, and they meet you at once with various difficulties. "It is so hard," they say, "to find a field; the Orthodox Churches are so narrow!" Other teachers have each their several drawbacks, all of which are dilated upon at length, if you allow; they have, besides, but little time (or none), they say, after the labors of the day, and they feel that they are better employed in earning money in the office than they would be in doing some small service for which a clerk could be paid. They can give money with which to aid the world. But we do not hear that they have done this, nor can we induce them to part with their earnings in any such way. They fall back upon their criticisms and judgment of the workers, and the motives of these in so working.

If you are drifting and are not working for the general good in any field, try to realize seriously the imminent danger of your position and join yourself to whatever band of workers you can find, and bear a hand. The Secretary of our Society can set you to work and so can thousands of other organizations. Why will ye die?

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### CLERK WANTED

Throughout the past year one of our Members has made it possible for us to have an extra routine clerk in the office of the Society. Who will volunteer to continue this good work for the following year? The greatest blessing that can come to any terrestrial man is the opening to him of the spiritual life.

Seven dollars a week is what we need during the summer to maintain our work with efficiency and enable us to fill your orders promptly. This amount could be jointly borne by several of our good friends.

There is no money profit in the work of the O. E. S.; all we aim to do is to give to the world the Teachings and to pay our way. "To Rise by Raising Others" is our motto.

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### HOW TO BE FREE FROM WORRY

Look over your list of friends and see if among them you can find one wholly free from worry. Some may have the happy faculty of concealing it, so sunshiny, bright and buoyant are they. But get close to them and in a "heart to heart" chat you will find something that gives them anxious thought, that at times keeps them awake at nights.

Worry is due to a negative state of mind which expresses itself in some form of fear, anxiety, fault-finding, etc., and as long as this condition exists there will always be some imaginary bridge just ahead to cross. Earnest, thoughtful planning in all the affairs of

life is wise; we should be thoroughly in earnest to provide for dependent ones and to fulfill creditably all duties assumed. But this is not worry. Hard work and careful forethought in our business are commendable and bring results; worry on the other hand is enervating and brings defeat.

Wherein lies the remedy for this almost universal condition? We have said that worry is caused by a negative state of mind. Here then is where the remedy is to be applied.

If we were always looking for the good in people and minimizing the bad—if we formed a habit of looking for some good in every event, and refused to be prophets of evil, if we spent ninety-nine per cent. of our thoughts and labors for others and only one per cent. for ourselves, this of itself would prove a specific for the ills of worry.

But more than this is necessary for a complete cure. The negative currents of fear, anxiety, and fault-finding must be transmuted into positive, constructive channels; fear changed to courage; anxiety replaced by faith and hope; love substituted for irritability.

When this is accomplished there will be no room for worry.

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UNCLE MARK.

## DIGNITY

In placing the most favorable possible interpretation upon persons and things, we draw into manifestation the latent good within them, because the creative, vivifying power of thought unites with and quickens to activity that inherent good which already exists in a dormant state. It is evident, therefore, that this particular expression of dignity is at once a duty and a privilege. The first because it is a form of service and within the reach of all: the second, because, knowing this truth, we may dare to believe the best of all persons and events, knowing that our belief will justify itself, by calling forth corresponding qualities in its objects, and that we need have little fear of being undeservedly cheated, betrayed or disappointed as a result of having believed too much of those with whom we have dealings.

This spirit of high resolve and tenacity of purpose, this courage to "resolve highly and venture greatly," if applied to self-conquest and spiritual attainment, leads to the mastery of nature's most arcane secrets and a high degree of interior unfoldment, and is the same force that acting on a lower plane leads the gambler to risk his all on the cast of the dice or turn of a card. Another step and it finds expression in the famous dictum of a famous warrior, "We'll fight it out on this line if it takes all summer."

Thus we are again reminded of the word of wisdom, "As above, so below," together with the oft-repeated lesson that "good" and "evil" are mostly relative, the same force that appears "good" under one aspect, appearing "evil" under another.

## MEDITATION

How inspiring is the knowledge that not even the werkest aspiration of the most rebellious soul, struggling upwards to the light, is lost.

We cannot know how long it will be, as men count time, before the results of our present activities are seen. Only unimportant causes have immediate results. The more far-reaching the idea the longer it will be in realization, for its sphere of influence covers a larger field. The wing of an army is easier to manœuvre than the main body, while a single regiment is easier still of management. But we do know that day by day, in every act of our lives, especially in every motive, thought and feeling, our new Karma grows on the one hand as we touch other lives, and dwindles on the other hand as we learn the lessons presented to us and are able to render good for evil. At the end of life the sum of all the causes left over is laid by in store. These causes are assimilated in the long sleep that follows active life in the world. The lesser tangles and loose ends are smoothed and straightened and the weak places are strengthened, so that, in the next incarnation, the soul comes forth justly clothed in a garment woven from a stuff of its own making.

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

### THE LAW OF SUCCESS

1. There is no chance. The law is the same which directs all activity—that of attraction and repulsion.
2. Good or ill success depends upon ourselves, upon the harmony within us of these three qualities, Will, Constancy and Sacrifice.
3. The disciple should take equally “pleasure and pain, gain and loss, victory and defeat.” This is true success.
4. The disciple acts on principle. He sees something which ought to be done and attempts it; and failure or success counts for nothing with him.
5. When we allow success to become our God, when failure to become rich depresses us, or we are unduly elated by large returns, we are losing ground spiritually.
6. To come into harmony with the Divine will is to come into the possession of unknown riches and into the realization of undreamed-of powers.
7. Give thanks in faith even before receiving, and wait.

## Virtue

Sweet day, so cool, so calm, so bright,  
The bridall of the earth and skie,  
The dew shall weep thy fall tonight;  
For thou must die.

Sweet rose, whose hue angrie and brave  
Bids the rash gazer wipe his eye,  
Thy root is ever in its grave,  
And thou must die.

Sweet spring, full of sweet days and roses,  
A box where sweets compacted lie,  
My musick shows ye have your closes,  
And all must die.

Only a sweet and vertuous soul,  
Like season'd timber, never gives;  
But though the whole world turn to coal,  
Then chiefly lives.

—GEORGE HERBERT.

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# GIFT



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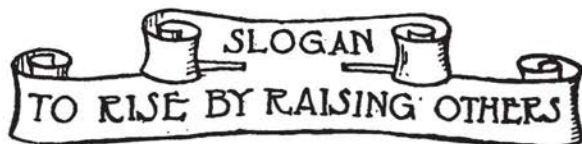
**WASHINGTON.**

# Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY  
**AGNES E. MARSLAND**



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## THE 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 Tuesday evening at the home of Miss Lucille A. Cassady, 25 E. 65th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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### MEETINGS 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.

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### BOUND COPIES OF THE BULLETIN

We can supply a few bound copies of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914 and 1915. The number is limited and when exhausted will not be renewed.

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; also to those conducting study classes. Each article contains the material necessary for an evening's lesson.

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.

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Annual subscription \$1.00; 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 Brotherhood of Service

Our World may be likened to a great picture in the Mind of the Creator. He, and He alone, knows in detail the Whole of the Great Plan. At present the pattern is dim indeed except for a strand of color here and there, or an ideal beautifully formed but vanishing all too soon.

To the Creator all is known and is seen to be good. But to those who are weaving the pattern into the tapestry, the whole is still chaos. We see but an infinitesimal fraction as we work; what wonder, then, that we are tempted to doubt, at times, even the existence of a Plan, or of Wisdom behind It.

Still our Ideal lures us onward, and as we work a vision comes to us of what might be—and what will be! Nay, what *shall be!*

Now we are Workers in very truth. With this inspiration, while our hands toil, our eyes are ever raised to the heights; little by little the first faint outlines of the Future are perceived and we find our place *consciously* in the Brotherhood of Service.

There are Brothers of the pen and Brothers of the soil; business men and politicians; men of all faiths; of all races and lands; infants in spiritual development as well as strong men and women—all are weaving in this Great Tapestry. Those who see the vision sing and shout for joy and tell it to their neighbors.

One of our Brothers has had such a vision; he saw the beauty of clean politics, of honest business, of a religion that enters into every act of the daily life. Being a business man (as well as a writer) he tells us in plain words what he saw.

*(The article had a special application to a particular case—hence the elisions I have regretfully made—EDITOR.)*

### TRADE, POLITICS AND RELIGION

*By George A. Briggs*

. . . Trade is or should be a field of service and not of graft.

In business and politics more supremely than in other relationships do men follow the scriptural injunction to render neighborly services each to the other. They do this as a matter of fact. But the world has not accepted it as a matter of theory. It yet views business and politics as means for attaining personal power or wealth. The services rendered are merely incidental and often bothersome. This is an up-side-down conception, because service is or should be the dominant motive. The returns for service are or should be merely the measure of efficiency.

The men who acquire wealth or power without serving others are not business men. They are parasites. By means of privilege

or monopoly they levy tribute on those who do serve. Often the man of this type is a pillar in the church. . . . Maybe I have a message for him. I think I have. Here it is. So long as our business and political institutions place a premium on foxy selfishness, we are and ever shall be far from realizing that part of the Lord's prayer which says, "Thy will be done on earth even as it is in heaven."

The church has tried to reverse this order. It has tried, or so it seems to me, either selfishly to dominate or to escape responsibility for the world and its institutions. It has labored not to save the world and to redeem its institutions but to save and redeem persons. In doing so it has led us to believe that the order of heaven is that of special privilege. For on what other basis may any man hope for personal salvation while any other man is in danger of being lost.

The next world has been pictured as a place where some are saved and many are damned. In this respect it is a replica of this world where some few attain material salvation while millions are damned to poverty. It is the projection of this worldly view-point into the world to come that is responsible for the doctrine of personal salvation. To represent this doctrine the Lord's prayer should be changed so as to read, "Thy will be done in heaven even as it now seems to be done on earth."

If instead of thus building a theory of heaven based upon existing world conditions, we tried to change the latter so they would express the self-abnegation and altruism of the Christ, then we might get some place. First of all we would have to recognize that if all men are equal before God—that is if He is no respecter of persons—then if His will is to prevail on earth even as in heaven, all men must be equal before the law, and also must be on a basis of equality in opportunity.

Of course we know they are not. Legal privilege, legal monopoly and legal graft all combine to prevent that. Here is where I take issue with . . . the man whose editorial gave me the excuse for this preachment. He seems to hold that a man of God has no business in politics. I maintain that he has no business any place else until his duty there is performed. If we have any conception of heaven and of the order that prevails there, how may we serve God to better purpose than by devoting our lives to the realization of it in the world in which we now find ourselves.

This means politics, because politics determines the environment, the material condition and the opportunities of all men. It is by and through politics that the rules of life are made. If these rules are unfair then all men suffer. If you are too holy, too pure, too pious and too anxious about the salvation of your own petty soul, to help with all your strength and all your power to make these unfair rules fair, then I feel sorry for you.



When you wake up in the world to come and are put through the spiritual third degree for purposes of valuation, I think you will then learn that personal salvation is only an incident to social salvation. And I hope you may then have another chance, undeterred by stupid considerations of personal purity, to serve your fellow men. There is no objection to your being as pure and as pious as you want to be. That is immaterial and irrelevant except as it affects your efficiency. But serve! Serve, here and now!

Politics and business are the two great modes of service. Through them will "Thy will be done on earth," if at all. All other activities are, or should be made to be, preparatory or contributory to them.

The Fatherhood of God and the brotherhood of man must be expressed and symbolized in our political and business institutions before anyone will be truly saved either here or hereafter.

If that isn't dogmatic enough, I'll try again.

As for . . . he followed the light as he saw it. The courage to do that is a virtue. The man who persistently practices it will have many experiences and will be taught many lessons. He will be led to truth. The friendly pains of failure may lead him through their bogs and swamps. Success may lead him to her mountain top. But swamps, and bogs and mountain tops, failures and successes all unite in one glorified purpose. They are the pathway for the feet of man in his quest for truth.

If he sincerely, courageously and open-mindedly follows the light as he sees it, then the by-ways of error, if entered, will be retraced. The difficulties of his path will disappear. They are naught but mirages created by the atmosphere of personalism in which he is enveloped.

When men rise above that atmosphere to the higher levels of human consciousness, then they—all men, not just a few of us—will join in the glorious realization of "Thy will on earth, even as in heaven."—*The Indiana Forum*, Saturday, May 13, 1916.

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## SCHOLARSHIP

(Immediate Attention)

The War Relief Fund has been donated a scholarship in the Dickson School of Memory which is good for all lessons and books in the regular Memory Training Course without any further expense and is worth fifteen dollars.

This scholarship privilege expires July first and we wish to dispose of it at once. Kindly make us an offer.

The money realized by the sale will be given to the Red Cross for War Relief. Address E. L. Coolidge, Sec. Brotherhood of Service, O. E. S., 128 South Gore Avenue, Webster Groves, Mo.

## LONG-RANGE WEATHER FORECAST, BY ASTRO-METEOROLOGY

### GENERAL PORTENTS FOR THE SUMMER SEASON

*Prepared expressly for the "Bulletin" by Frank Theodore Allen,  
Director, Astrological Research Society, Lakewood, N. J.*

Throughout the month of June this year Venus and Saturn will remain within orbs of their mutual conjunction, thus persistently generating the class of vibrations that both dampen and chill the atmosphere. This will, in a very large measure, be a world-wide influence, though subject to many local variations and exceptions that cannot be dealt with here. Throughout the eastern half of the United States the effects of this conjunction will be most pronounced, more especially between about seventy-five and eighty-five degrees of west longitude, while on the Pacific Coast we find a promise of rather high temperatures and relatively dry weather.

In the lowlands and along the coast and also in the Lake regions there will be an unusual predominance of misty, foggy weather. In short, through the eastern half of the country, in June especially, the summer season generally will be characterized by a marked excess of humidity if not also rains and a low average of temperatures.

May ends with rather low temperatures and windy weather followed by slightly warmer and clearer conditions during the first two or three days of June. But between the third and sixth and again between the ninth and twelfth generally cloudy conditions are indicated with a probability of rain in many places; also between the sixteenth and eighteenth is another storm-breeding period accompanied by much wind in some places, but followed by decidedly dryer and warmer weather between the eighteenth and twenty-first. More cloudy and stormy weather may be looked for on or about the twenty-third, followed by a decided increase in temperatures during the last week of the month.

Throughout July and the extreme eastern part of the country and especially near the south Atlantic Coast, low temperatures and humid or stormy weather will prevail. But in the Mississippi Valley and the central west generally a much higher rate of temperatures will prevail during the early half of the month, and in some places unusually dry weather will be experienced. But in the latter part of July heavy rains may be looked for in the Mississippi Valley and decidedly low temperatures for the season eastward from the Mississippi.

The lunation for August also indicates a prevalence of wet weather throughout the eastern section of the country, and with so many variations throughout the central and western states that a general forecast is scarcely possible within the limited space at our disposal.

## MEDITATION

The disciple is not understood to know a thing until he has experienced it. He has not conquered a fault, in the opinion of his teacher, until he has been tried in every part of his nature experimentally along that particular line.

Thus the tests of the Order are not given in writing but in the blood of the heart. The student is not presented with a question upon some one of Life's problems and required to put down on paper what he would do under given circumstances; but, by the guidance of the Masters of the Order, the Karma of that soul is so grouped as to bring him the very circumstances that will try to the uttermost his powers of choice.

He will be led, step by step, apparently without the intervention of any unusual agency, but nevertheless under the invisible guidance of the Master, into situations where he must inevitably either fall or stand upright, and where he will learn a useful lesson in either case. If he falls he will learn to know his own weakness and will have opportunity of strengthening himself; if he is able to stand upright and to resist the temptation, his victory will give him added energies to attempt the impossible in the future.

For the Esoteric disciple is always required to undertake the impossible and it is thus that he builds his immortality.

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

### FATE AND DESTINY

1. Destiny begins at the present moment. Every moment brings us something which we can decide; and as we decide will be our destiny.
2. Fate may decide that it is necessary for us to suffer, but it depends upon ourselves what use we make of it; this is our destiny.
3. The Will is the great instrument in forming our destiny.
4. We have no control over the things which we have done and which are finished: that is our Fate; but we have control over the things we are going to do: this is our destiny.
5. The things done bring us to the present moment, which is the focusing point between Fate and Destiny.
6. We ourselves create our destiny.
7. Sow a thought and reap an action;  
Sow an action and reap a habit;  
Sow a habit and reap a character;  
Sow a character and reap a destiny.

## God Knows

One dared to die; in a swift moment's space  
Fell in war's forefront, laughter on his face.  
Bronze tells his fame in many a market-place.

Another dared to live; the long years through  
Felt his slow heart's blood ooze like crimson dew  
For duty's sake, and smiled. And no one knew.

—UNIDENTIFIED.

*From The Baptist Adult Class.*



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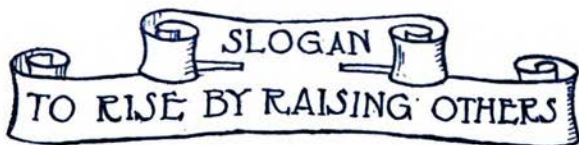
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WASHINGTON

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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A SPECIAL COURSE OF FIVE WRITTEN LESSONS

BY AGNES E. MARSLAND

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These Lessons cover a much wider field than would be supposed from their title. They might more properly be called Lessons in Health; for they lay down, above all things, the principles of health and right living.

Some of the subjects treated are: *Intuitional diagnosis; correspondences between sudden frights and the diseases they cause; co-relations between certain habits of thought and ill-health; explanation of the imaging operation of the mind, with specific teaching on the removal of each of the diseases taken one by one, etc.*

They contain also much valuable teaching on the relations and responsibilities of parents to children, especially infants, whose fretfulness and pains are so baffling and ordinarily so little understood.

Everything which happens around us produces its effect upon us, especially when children. An accident, when seen or even talked about, impresses upon the subconscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony. Everyone should learn to remove these impressions.

On account of the valuable character of the work and the great need which exists for this particular instruction, I am issuing the lessons at a merely nominal rate; at the end of the course all those who have followed it with interest should be in a position to commence to do good work.

It is proposed to send out one lesson a week.

*Five Dollars the Course*

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## He That Will Lose His Life for My Sake Shall Find It.

### PARADOXES

As soon as we would begin to lead the higher life we find ourselves in a world of paradoxes. "Whosoever will save his life shall lose it," we read in our Gospel; "Give up thy life, if thou wouldst live," says the "Voice of the Silence,"—that is to say: "Give up the life of physical personality, give up self to non-self, being to non-being, if thou wouldst live in spirit.

Every step into the spiritual world involves a relinquishing of some earthly pleasure. Some persons have taken the above sayings literally and so have offered up their physical life believing thereby to gain the greater life. Many such examples are to be found in history. But the Sacred Scriptures must not be understood in the literal sense alone; they must be interpreted by all the inner meanings that we are capable of bringing to the task.

It is truly said that every Scripture has seven meanings—that is, seven modes of interpretation. Of these only two are generally recognized: the literal meaning and the inner, spiritual or symbolic meaning. Some few students are beginning the study of the Scriptures by means of the Science of Numbers, by a knowledge of the Word, of letters and signs as having each a certain power of their own, and thirdly by the symbology of astrological lore. By means of these further and more profound investigations much valuable instruction has been brought to light. But little is known of it on account of the intolerance of the average man who believes that what was good enough for his parents is good enough for him—a false, stand-pat position from which fortunately the terrific demonstration given by "The War" is ousting him, although with difficulty.

"Forward, ever forward," is the spiritual law. Nothing is good enough for the awakened soul save the goodness of God Himself; to This he must unceasingly aspire.

We cannot at the same time grow holier and also more attached to earthly aims. If, then, we would "find our Life" we must be prepared to give up many lower and lesser goods in order to receive the higher and the greater good.

Are we ambitious of power? Although power is good in the hands of the wise and temperate man, yet *ambition* must be guarded lest it lead to selfish desire of superiority over some other man or men. Whatever tends to separate us from our fellows even in thought is dangerous to spiritual growth.

Do we desire to attain to greatness? For this also we must pay the price; for as we rise we leave our fellowmen behind, and our life, while it may grow continually in spiritual power, loses

nevertheless those touches of intimacy and of the lower and more worldly love.

“Give up thy life, if thou wouldst live!”

Do we desire to be learned? Surely this is a harmless and even a meritorious aspiration. Yet even “learning” has its price. For when we are living the spiritual life we no longer open the door of our mind to all knowledge, just because it is “knowledge” and therefore interesting. We root out old prejudices, we revise our old opinions, we close our ears to gossip, to criticism and all negative knowledge about other men in order that we may be free to hear the “still, small voice,” of spirit. We give up the less that we may attain the greater.

There will come a time, if we live in the higher, inner self, when all these worldly longings fade and become less and less desirable. Then the real joy of life is ours. We no longer *desire* life and love; we *have* them. We have let them go and therefore they are ours abundantly. This is the spiritual paradox.

Many men are chiefly occupied in searching for happiness, yet these are seldom, if ever, contented; indeed experience shows that those who are happiest are men who are living for something beyond their own sensations and who are thinking little or nothing about their own feelings. Joy comes from the performance of duty and from the realization of the highest ideals of which the nature is capable. By surrendering the pleasures of comfort and sensation we may, if we will, *gain our own soul* in duty accomplished and in ideals achieved. There is but the love of God which is satisfying.

We may be eaten up with a yearning after God Himself! Even this must be loosed; for God is love and He does not deny Himself to any of His children. Why yearn and strive after that which is yours already? Make ready within your heart that peace which passeth understanding. Then your soul will be satisfied and you will be at rest.

Which of these two lives do we choose? The life of worldly aims, which looks easy, promises fair, but beneath which there is always a current of despair? Or the life of spiritual progress, of service and of sacrifice, which seems hard, which promises advancement with suffering, but which rewards its votary with happiness and peace at last?

Are we willing to give daily of our very life-blood in unrequited service? Let us say rather, “*Can we do otherwise than serve with all that we have and are?*” He who has once heard the cry of humanity has no ears for the sounds of selfish mirth; with his whole being he serves, shoulder to shoulder with other men, directed by Those Who are striving to lift a little of the burden of this time and race.



He loses his life daily that he may dry one tear of pain and wipe it from the sufferer's eye.

To him all outer things are of less account than the furtherance of the Great Plan. Having heard the Master's Voice, he has found it so sweet to the ear that he would hear it forever. To listen for It, more and more closely, and to cause others to hear It also become the objects of his life. Even comfort, prosperity and material welfare no longer allure him, although he does not necessarily live the life of poverty.

He does but "replace the fleeting by the everlasting."

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

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### LONGFELLOW BIRTHPLACE ASSOCIATION

To one uneducated in music, the finer shades of feeling expressed in Beethoven's Moonlight Sonata are "as sounding brass and a tinkling cymbal."

To those not educated to appreciate the delicate shadings of words, and who have not absorbed into the finer fibre of their being the culture of the ages, no beautiful picture in words can appeal; no descriptive analogy depicting the emotional quality in man can lift them from their gross materialism.

The race is gradually being elevated from its primitive selfish thought by the few disciples who have made the seeming sacrifice, and who have done their little part toward uplifting the pilgrim on the path, but there are still many, who, though desirous of being aided, cannot be, because they have not yet been brought to the point of appreciation.

In order to implant the proper ideals and keep them ever before those whom we would help, it behooves us to interest ourselves in every movement that tends to refine the thought of the individuals of our race.

Therefore we should do all we can to encourage those things, such as music, the drama, literature and art, which will lift man from material thought, and keep ever before others such reminders as we can of our appreciation of those who have done much in the great cause.

One channel through which we have the privilege of expressing appreciation is by the erection of monuments—silent testimonials which remind us of those whose works have made them known. It is also our duty to preserve as sacred all material relics that may be at hand, as there is a deep esoteric value in those things which have been personally and intimately related to the life of a great master.

The Bulletin is informed that the birthplace of our "Gentle Bard," Longfellow, in Portland, Maine, is in grave danger of falling into sacrilegious hands on account of lack of funds to pay for its purchase and preservation.

Being fully in sympathy with any movement which tends toward the preservation of our National Ideals, and believing this a most worthy cause, the Bulletin wishes to place before its readers an opportunity to join the Longfellow Birthplace Association, which has been formed for the purpose of preserving this old homestead.

It is the intention of this Association to raise a fund of Fifty Thousand Dollars through its members.

Life membership dues are only \$100.00, while Charter, Honorary and Active memberships are \$25.00, \$10.00 and \$5.00, respectively.

Those desiring to join in this work may do so by sending their offerings to the Secretary of the Oriental Esoteric Society, 1443 Q St., N. W., Washington, D. C.

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### BOOK NOTICE

ANALYZING CHARACTER, by *Katherine M. Blackford, M. D.*, \$3.00

"Analyzing Character," Dr. Blackford's new book, explains in delightful style how to formulate definite rules for determining the peculiar characteristics of individuals from their faces and by the shape of the head. Professor Noah Porter, of Yale, is quoted as having said a number of years ago that the first requisite in reading the character of others is to have a thorough understanding of our own propensities.

Dr. Blackford's fundamental principles are simple. She teaches that there are only seven primal characteristics in men, and these, in their different combinations, constitute the vast variety of differences. These characteristics can be read, analyzed, balanced and assembled in such a way as to determine with all ease the general tendencies of the individual.

Recently the Science of Character Analysis has been adopted by many of the largest business houses, and Vocational Experts have sprung into existence, who are able to tell at a glance whether a man is best fitted to keep books, to sell, to labor at fine or heavy work, etc., and he is put at the task which he will most naturally enjoy.

Dr. Katherine M. Blackford is one of the best known experts in this field, having devoted a lifetime to this study. Her collaboration has been sought by some of the greatest efficiency experts in the country, including Arthur Frederick Sheldon, Harrington Emerson and others who are doing such wonderful work toward inculcating the Service idea in business.

J. F. D.

## MEDITATION

Man can receive impressions by other and more subtle means than through the physical senses—thought-transference has proved it again and again. A new world is open to the man who wills, and throngs are stepping forward over the threshold.

To all such we say, "Pause," for there are, as ever, two paths opening before the aspirant: the broad and pleasant way, strewn with the beautiful flowers of phenomena sought for their own sake, and watered by streams of flattery and adulation; and the steep, and narrow path, whose thorns tear the feet of the disciple, and whose waters are oftentimes bitter to the taste. The broad way is full of brilliant promises to the one who is looking for ease, for greatness, for powers, or for any of the good things of life; while the narrow path makes no such appeal; it is rugged and arduous.

And these two paths will present themselves before the seeker continually, until he shall have made his final choice of one or the other; therefore it is that we say, "Pause, and consider!" The narrow path demands the exercise of Will, Self-sacrifice and Constancy; but he who follows it is more than repaid, for its discipline develops the dormant faculties of the real man, and enables him to learn at the fountain head the secrets of Nature. It alone leads to the goal; the pleasant path leads nowhere.

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

## SELF-CONQUEST

1. He that ruleth his spirit is greater than he that taketh a city.
2. Every harsh and bitter word which we are able to receive without its arousing our hatred is an upward step on the Path.
3. We shall come out of evil just in proportion as we are able to conquer desire and live by principle.
4. If one man conquer in battle a thousand times ten thousand men, and if another conquer himself, he is the greatest of conquerors.
5. Abstain because it is right to abstain, not that yourself shall be kept clean.
6. By arousing himself, by reflection, by restraint and control, the wise man may make for himself an island, which no flood can overwhelm.
7. It is from the bud of renunciation of the self that springeth the sweet fruit of final liberation.

## Faith

I cannot hide that some have striven,  
Achieving calm, to whom was given  
The joy that mixes man with Heaven ;

Who, rowing hard against the stream,  
Saw distant gates of Eden gleam,  
And did not dream it was a dream ;

But heard, by secret transport led,  
Even in the charnels of the dead,  
The murmur of the fountain-head.

Who forged that other influence  
That heat of inward evidence,  
By which he doubts against the sense?

He owns the fatal gift of eyes,  
That read his spirit blindly wise,  
Not simple as a thing that dies.

Here sits he shaping wings to fly ;  
His heart forbodes a mystery ;  
He names the name Eternity.

—TENNYSON.

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**GIFT**



Phil 54.3

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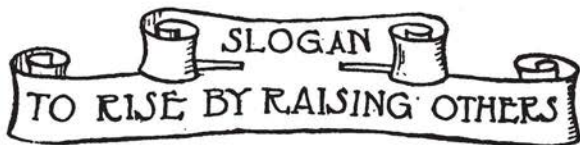
Friday, June 16 1916

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No. 23

**WASHINGTON**

**Bulletin**  
OF THE  
**Oriental Esoteric Society**

EDITED BY  
**AGNES E. MARSLAND**



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## 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.)

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

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Paper, 35c.; cloth, 50c.

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#### NOONTIDE MEDITATIONS

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

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

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## The Work of Oriental Esoteric Centers

Something there is beyond and above the material, a something which our imperfect senses cannot fathom, but which they sense, feeling and knowing the presence about them of the occult world which is veiled to the eyes of the masses.

All effects proceed from a cause, and there is no effect without a cause; it is then this cause which we study, and which will give us the occult key to the effects that present themselves to us at every moment—phenomena which we are unable to explain or to understand.

At the present time there is in progress a remarkable reaction from the crudeness of materialism, a New Era of Spiritual Evolution.

Men are no longer satisfied to seek—they are determined to know!

And in answer to this thirst for Truth, the Masters of the Orient, Whose mission it is “to preserve the knowledge of sacred things, and whenever cyclic law allows, to increase it,” have judged the time ripe for a new revelation.

It is in pursuance of a definite plan that the world has, during the last fifty years, been awakened to the presence of various forms of psychic phenomena, which are inexplicable by the known laws of Nature. Men have been stimulated to investigation, especially on the borderland between the seen and the unseen.

And many and incredible have been the discoveries which have rewarded their efforts, so that science has been obliged, again and again, to revise her text-books to embrace them all; until there is today arising a new science, called by some *Psychical Science*, the science of the soul and the invisible, which shall later lead men to the study of the *Sacred Science of the Orient*.

The mission of the Centers established by the Order of the Initiates of Thibet is to wean men away from the study of material effects, which has so far occupied the exclusive attention of scientists, and to direct them to the study of cause, force, vibration, and the invisible.

But these invisible causes can be approached in safety only by the man who is master of himself; and so the stupendous task of the pioneers of the New Era is to transmute the Scientist into the Mage.

Our Order, which is many centuries old, but which came official into the Occident only with the commencement of the New Augustan Era, in 1898, has no special religion of its own, since it contains them all; it is the pure emanation of the True Science, or the Supreme Wisdom. Being a Society which is purely impersonal and

altruistic, it spreads the truth everywhere among all those who seriously determine to dedicate themselves to study and are willing to sacrifice the illusions of the personality for the sake of the advancement of the true Self; for he who does not work for others cannot be called an Esoterist.

This is the true work of the propagandist, difficult almost to impossibility—to throw light upon human consciousness, to point out the way, and to use every effort to guide his brothers towards the immortal goal of eternal Wisdom.

Those Great Ones Who direct humanity and Who protect and aid our Centers in the Occident, have judged the time ripe to prepare mankind, however sensual and materialistic it still appears, to receive a further and a higher evolution. To this end certain Adepts of the Order have had the necessary powers conferred upon them to forward the work; it is also promised to all those who enter the ranks of devoted discipleship that from the moment of Initiation they receive all possible support and protection, with an almost immediate development of the higher faculties that are latent in man.

Once a brother is united to the great family of brethren by *this one simple act of his will, he is from this moment another man*. He looks upon the things of the material life through another prism, and he wonders why all humanity cannot be brought into one great family of brethren.

The harmony and force of a common thought unite our Centers all over the world—all using the same ritual, all offering the same prayers and all sending forth at the same hour on the same day a powerful current of love and of peace, thus producing great and far-reaching effects.

Since all Centers are under the same law, obey the same rules, are subject to the same discipline, and have the same aspirations,—it follows that they constitute but *one body*, whose members, though separated from each other in space are nevertheless united because governed by the Supreme Council which directs them all. Retired on the heights of the Himalaya and Thibet, in unexplored regions, unknown to all those who live for material satisfaction, alone these Superior Beings govern the world and work incessantly for the good of humanity—above, below and in the beyond. Having by Their merits preceded us in Their spiritual evolution, They ask from us nothing impossible: let everyone do that which he is able to do—but let him do it with sincere faith, spontaneously and with sincerity, remembering the occult sayings: “He who would receive, must begin by giving,” and “Everyone will reap that which he has sown.”

This Supreme Council has given to our Centers General Regulations which no one may change or modify; all that is required of us is to obey.



## Obedience! Work! Duty!

We are then united in a truly fraternal work, one which never has been, and never will be, sectarian, as unfortunately is so often the case with those societies which call themselves "Fraternal."

A sectarian spirit leads to death, and if that spirit creeps into a society it is doomed; for sectarianism is mortal, and the mortal must perish.

But our work cannot die; it is not a work of men alone. The work of man may pass away, but that which is Divine continues.

The propagandist does like the poor laborer; he digs up the soil, sows the seed and goes his way. The seed bursts, grows, develops, produces flowers and fruits. . . . The laborer is no longer there to enjoy them, his body has disappeared, his name is forgotten, but his work remains!

Do then your duty, work for this immortal truth and you will be advancing in the world of the Infinite; for when we work for others, we work for ourselves, because "One is for all, and all are one!"

Here is the great device which contains the synthesis of the Order: "One for all, all for One."

But we must bear this phrase graven in our very hearts; it must not be to us mere empty words; it must rest upon a strong, firm base of deeds, which nothing can destroy.

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

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## SYMBOLY OF THE KAF

1. What is a symbol? Is the study of symbolism of any practical use to the disciple? What does it mean to you?

A symbol stands for or reveals a truth, a group of truths or a line of thought. . . . Through the study of symbolism the disciple apprehends intuitively truths that cannot well be clothed in words or revealed often in any other way. . . .

It is a key that unlocks doors leading towards realization.

2. What is the occult meaning of the perpendicular, horizontal, oblique and curved line?

From this knowledge derive the signification of the letters H and D . . . conscious individuality . . . man "at rest" . . . man in the state of being attracted by or to forces, physical, psychical or spiritual . . . energy "in" man in action . . . (E) Father-Mother principle in harmonious action, manifesting perfect peace—the symbol of the Peace that passeth understanding . . . (D) the Union of the Spiritual and the Material (astral and material; Father-Mother principle) in their "ONE" action, giving birth to "spiritual individuality." In a higher aspect it seems to me to be the divine expression of the "LOGOS."

3. Explain why the KAF is a symbol of generation. Give the nature of this generation.

The KAF reveals the higher and lower or spiritual and material united and in action as "one" FORCE—the "two" Life-Forces or Life-Principles united and in action as "one" Life-Force. This Union and Activity is the cause of change, transmutation, transformation or creation—the Divine Power of Generation. . . . It symbolizes the "inner" force or Life-Action in man bringing forth the ever ascending stages of his evolution as regards his physical, psychical and spiritual nature.

4. Can you suggest ways in which the Society as a whole, and each Member of the Society, can live true to their symbol?

The society as a whole lives true to its symbol by being and remaining a receptacle of the Divine Rays of Divine Wisdom and Divine Love and by being and remaining a distributing agency of these Rays unto those whose hearts pant after the Living Waters. This very Attitude toward the "Supreme and Beloved Father" and toward humanity in general constitutes a Divine and Redeeming Current . . . Each member lives true to his symbol by being conscious that he himself is that what the KAF symbolizes—by letting his atoms breathe "the Divine" and the spiritual FORCES cleanse his nature, entering deeper and deeper into the ocean of the "ONE UNEXPRESSABLE LIFE" whose "note" is "LOVE" and then, though often unfortunately in name unknown and unperceived by men, giving forth these thoughts of life and love unto all who come in contact with him, serving them whenever opportunity favors him without thought of reward.

*Rev. C. M.*

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### OF PSYCHIC FACULTIES

The man who is systematically trained acquires a clear insight into the spiritual and immaterial world, his spiritual senses seize the truth as easily as his physical senses perceive material objects, and his intellectual faculties grasp the conclusion of a train of reasoning; from this it follows that his testimony with regard to this truth has as much value as the savants and philosophers has to the truth of their respective studies.

The essential condition of this development is to assure the supremacy of the highest element of man's nature, the Spirit! This development is attained by the uprooting of all egotism, by the culture of a large and generous sympathy for the welfare of others, with the effort necessary to produce this welfare, by meditation and exercise; by subjecting material desires and interests to the commands of the spirit, by concentration and by the strict accomplishment of all social duties without any desire of reward, leaving the issue to the Law Divine.—From LIGHT ON OCCULT SCIENCE, *Marsland.*

## MEDITATION

There are in general three fairly distinct stages of interest shown in those students who approach our Centers :

First, there are those whose intellectual curiosity has been aroused, and they desire to learn more about phenomena which the science of today does not profess to explain.

These persons will be satisfied, to a great extent, by books and scientific investigations and teachings.

Second, there are those who desire personal development. Suffering or perhaps disaster has driven the soul in upon itself and it craves a solution of life's inequalities; it desires relief and happiness. For these, and for all who are seeking something for themselves, there are inner teachings which will guide the soul away from the thought of selfish attainment into the higher path of service and unselfish progress.

And third, there are those who seek the bond of Union, Love and Peace, to unite themselves with all those who are working together for the good of humanity, standing shoulder to shoulder for the uplifting of the race.

These have transcended all lower desires, and they can be systematically trained so as to attain to a Clear Vision in the spiritual world and to perceive Truth.

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

## DESIRE

1. Root out the giant weed of personality; this is the great foe of the disciple; it separates him from his fellowman.
2. Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara.
3. Ignorance begets desire.
4. The wise one tarries not in the pleasure grounds of the senses.
5. Guard the lower lest it soil the higher.
6. The soul, in order to be free, must kill desire.
7. When all desires that dwell in the heart cease, then the mortal becomes immortal and obtains Brahman.

## The Beyond

O, blind soul,  
Arm thee with the banner of mysteries,  
That in the earthly night  
Thou mayst thy luminous double see—  
Thy soul celestial.  
Follow this god-like guide,  
He will thy leader be  
Who holds the keys of all existence,  
For past and yet to come.

*Call to the Initiates, Egyptian Book of the Dead.*

This day before dawn I ascended a hill, and look'd at the  
crowded heaven,  
And I said to my spirit, *When we become the enfolders of  
those orbs and the pleasure and knowledge of every-  
thing in them, shall we be fill'd and satisfied then?*  
And my Spirit said, *No, we but level that lift, to pass and  
continue beyond.*

*Walt Whitman.*

Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power.  
Yet not for power (power of herself  
Would come uncall'd for) but to live by law,  
Acting the law we live by without fear;  
And, because right is right, to follow right  
Were wisdom in the scorn of consequence.

*Tennyson, Oenone.*

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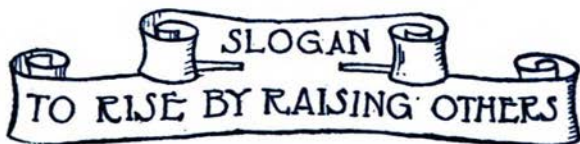
# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND

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## 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.

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## The Immortal Science

Man upon this earth has always asked himself if there did not exist something more than was apparent to his outer eyes, something more than could be heard by his ears, or his memory seize and understand; something far superior to the common things of life, which could come to his assistance, dry his tears, and answer the sublime aspirations of his ardent and impassioned soul, satisfy his desire to rise above the grossly material into those higher spheres which he dimly senses and feels after.

But excepting for the teachings of religion, nothing has been found to assure him that he might hope, that of a surety his tears would be dried by the hand of One, without egotism, selfless, full of love. Nothing but names, promises more or less vague, based upon a blind faith, which allowed of no discussion, enclosed within a narrow horizon which he might not pass—in short, names, without logic, force, science or proofs.

Our Order on the other hand offers us not names nor delusive hopes, no fine words or closed horizon; it offers us facts, and facts are better than words and more eloquent.

When we shall have reached a greater degree of advancement, when we are psychically and spiritually evolved, the veritable Sages of humanity who have by their merits preceded us in their spiritual evolution, give us the force and the aid necessary to continue our painful ascent of the steep hill which leads to the summit of the great mountain.

And by means of laws which are yet unknown to us, they take a material body so that our physical eyes can perceive Them and our ears can hear Them!

They come to us to show that love, fraternity, compassion and tolerance are not words only but facts, and they give us visible proofs of Their power and Their advancement—power to which we also may attain by a knowledge of the True Science.

But we ourselves must achieve this power by our own acts and by the performance of our esoteric duties which are synthesized in these three words: Obedience, Work, Duty.

“He who would mount the steep path must fatigue himself.” “Forward, ever forward!” cries the Guide; thus his voice rings although in the silence, for *from the silence came the first voice.*

In order to reap we must first sow! and the more painful the sowing the better the fruits. The propagandists of the redeeming doctrines, oppressed by the egotism, ambition, ignorance, ridicule, jealousy and intrigues of ignorance, find, notwithstanding, a recompense for their labors and their efforts in the memorable triumphs which remain engraved in letters never to be effaced, in

the symbolic ladder of human progress. One single moment of joy is the reward reaped by these generous souls for long hours of disappointment and of struggle. If the work of the Occultist is painful and fatiguing, his mission is very glorious :

To make light in Consciousness, to pour upon humanity the effluvia of a Science which has not yet been understood or has been wrongly studied, a Science which tends to the fraternity of all sects, of all races, of all peoples, raising the spirit of man which is immortal toward the *Supreme, Absolute Perfection of Being*.

The greater the pains of the propagandist, the greater will be the triumph of his propaganda, the greater his glory.

His body will destroy itself, his name will disappear, but his work will remain!

And this truth is well worthy of all the sacrifices, all the pains, which on this earth are the lot of all Adepts.

“Sow an action and thou wilt reap a habit.

Sow a habit and thou wilt reap a character.

Sow a character and thou wilt reap a destiny.”

Thus say the Vedas, thus speaks the immortal voice of the Silence to the *Lanu* (lay disciple who begins the study of Esoterism).

The Vedas! and what are the Vedas?

The first books of religious revelation to the world! written during an epoch of ardent faith, glowing within an envelope of body, flesh, mud and matter.

The Vedas! of which the *Rig Veda*, the *Sama Veda*, the *Yadjou Veda*, and the *Atharva Veda* still resound on the earth at this present *day* of Brahma! and bring to the hearts of thoughtful men these words:

*Love and Peace!*

The Vedas! books of wisdom, of justice, of love and compassion!

The Vedas! books of the profound studies of the Brahman Pitris (Esoteric high priests), the Adepts, the Initiates, as also of the *Chelas*, who commence to climb the painful path.

The Vedas! in one word, the books of Brahma! And where did they learn, these Brahmans, ancient priests and magi, as severe as loving, as wise as they were modest?

In the four Sacred Vedas!

Whence then came these Brahmans who spoke a language the finest, the most perfected of all the tongues of the world, who had delved, upturned, searched deep into the problem of life from all sides and have left nothing for the seekers of antiquity of modern times to find out in moral, philosophical and literary sciences?

Whence then came these men who, after having studied all and doubted all, overthrown all and reconstructed all, had come by a last analysis to refer all to God with the most lively faith, and have



succeeded in erecting, with their principles, a Society of profound wisdom which has no equal and which for more than six thousand years resists all change, all progress, proud of its institutions, its beliefs and its unchangeableness?

Whence? from thee my old mother India, from thee, Queen of Civilization! These are the first born of thy virgin breast, whom the Vedas have sung of; they are the *Adimas-Hevas* of the Holy Land whence Rama, Krishna, Buddha and Issa (Jesus) have brought us their faith.

India, losing almost everything, has sown a character and must reap a destiny.

\* \* \* \* \*

Let us work and be united, and we shall see this Immortal Science nearer and clearer day by day; we shall see our movement spreading with great steps among all those who wish to feel their hearts beat in peace!

Never think of the obstacles which may block our path; go forward, for vain will be all attempts which men may make to destroy the immortality of the human soul; in vain will they try to prove that reason is all-sufficient to explain the mysteries of creation, that there is nothing beyond the senses, nothing besides matter. For the aspirations of the soul will always be strong to refute these assertions, the feeling of right and wrong, justice and injustice, the phenomena of thought and Esoterism, as well as the high powers of Those Who direct us—all combine to assure us of the existence of the invisible and the unknown.

Let us remember that it was not chance which presided at the formation of those gigantic worlds which whirl through infinite space—where “the point is everywhere and the circumference nowhere;” that there is within us a sense which has nothing of the material, by means of which we can perceive teeming life where formerly we saw death; a power which dominates matter and destiny.

Belief in our own thought, belief that what is true for us is true also for all other men—this is the true genius of progress.

Never allow a single moment of doubt; for doubt retards spiritual advancement. Never pronounce the words: “It is impossible,” “I cannot believe that,” or “That is false.”

“We must study to know, Know to understand, and Understand to be able to judge.”

The Atharva Veda says:

“Heed not, O Disciple, the scornful laugh of the analytical reasoners who will seek in their folly to turn thee away from this path; listen not to the words of the moralizer or of the savant who would present themselves to thee as ministers of the Supreme Science, of Religion and of Health!

“Listen alone to the sentiments of thy own heart, the subtle vibrations of thy soul,—and soon thine enlightened intelligence

will give thee the force thou seekest, the energy thou needest, the power which thou desirest so eagerly.

"Go ever forward, O Disciple, never look back into thy past, for that which has been done can never be destroyed.

"Think that one and one do not make two, but three; that number is to thy spirit but as is matter: an incomprehensible agent. Infinity exists in numbers but it cannot be demonstrated.

"God is a number gifted with movement, which feels but does not manifest itself; He is a grand UNTRY, which has nothing in common with His creations and yet engenders them all: for movement and number are begotten of Thought.

"Thought produces the Word, the word pronounces the name, the name gives form, and form a body!

"Meditate, O Disciple, upon this and go boldly forward!"

Let us be united and in Peace.

---

## BOOK REVIEWS

THE NEW WORLD, by *Hugh Black*.....postpaid \$1.10

This helpful book is worthy the consideration of any one whose faith in spiritual realities has been shaken by present-day conditions or modern criticisms. It deals in a masterly way with the subjects, "the forces of the present unrest," "the changing order," etc., and leads up to a consideration of "the things that remain" and "the victory of faith." The book is wholesome, scientific, intellectual, and with an unmistakable religious spirit. To one who is passing through a period of doubt because of seeming loss through the undermining of established authorities, it brings a message of hope and courage—one that appeals to heart and intellect.

The final chapter on "The Victory of Faith" is worth the price of the book.

THE MANHOOD OF THE MASTER, by *H. E. Fosdick*, postpaid, \$0.55

This is a daily reading book prepared especially for study in groups or classes, but equally suitable for private or family devotions. The analysis of the character of Jesus Christ is masterly. It is not only enlightening and convincing, but inspirational. It reveals the ideal in such a way as to inspire to its attainment. There is a helpful devotional spirit permeating the book and every thought is expressed with power. From the chapter, "The Master's Self-Restraint," we read "Character is transformed by the influence of our fellowships. No man can become good merely by trying. A deepening character is generally the unconscious result of consciously chosen influences. Find a Friend, believe in him and love; see a great Cause and give yourself to its work. These consciously chosen influences will unconsciously transform your life."

Though a comparatively new book, there are already many testimonies of transformed hearts and lives through the truth gleaned in a study of "The Manhood of the Master."

*Elizabeth Nevison.*

## 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.

## 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.

## Extract From The Laws of Manu

Let not the Disciple pride himself upon his austerities, and, after having sacrificed, let him not utter an untruth; let him not insult the Brahmans, even though wounded by them. Having offered a gift let him not publish it.

Let him increase his justice little by little, as the white ants increase their dwellings, forbearing to injure any living being; that he go not alone into the other world.

For his father and his mother, his son, his wife and his kindred will not bear him company; justice alone is there.

Man is born alone and dies alone, alone he receives the recompense of his good deeds, and alone the punishment for his evil deeds.

His kindred, abandoning the dead body to the earth, as a stick of wood or lump of clay, turn their backs and go from him, but justice follows him.

Let him, therefore, increase little by little his justice that he may not be left alone; for in the company of justice he can pass through the impassable darkness.

He who, preferring justice to all else, has destroyed sin by penitence, is borne to the celestial world shining with light and clad in a glorious body.

*Translated into English by Rama*

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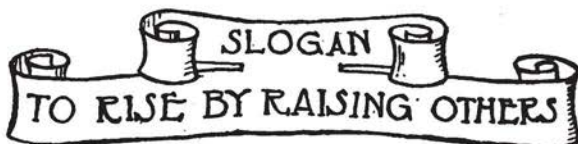
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OF THE

## Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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encies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c).



## Sectarianism

The present Era in the evolution of humanity is marked by the beginning of the return to Unity. For long aeons of time the Divine manifestation as shown in our Universe has plunged deeper and ever deeper into matter—going out further and further into diversity and separateness—Unity concealing itself in ever increasing multiplicity, variation, divergence and apparent disunion. Men delight in differences, in criticism (higher or lower); the intellect draws clear lines of separation and divides up units, afterwards classifying them so as to draw still further attention to the points of dissimilarity and therefore continuing the analysis and the process of involution—the informing of matter with spirit.

Since 1898, however, the tide has turned. Whether we know it or no, the further progress of humanity in the New Era is to be diametrically opposed in its methods to those formerly obtaining. Now is the time for a return to Unity. If we would cooperate with the Great Power in realizing the Great Plan, we must now fix our eyes upon the Oneness in all things more than we have heretofore done and ignore or give second place to “separateness.”

Sectarianism as its name implies signifies a cutting off of one part or division from another, hence a consideration of the *differences* involved; it analyses, argues and differentiates incessantly, gradually losing sight of the Whole of which it is a part; it then attaches itself to some infinitesimal fragment of its speculations and makes this a center about which its circles, and it becomes so wrapped up in self and separateness that it believes it has the whole truth. The next step is to claim that all outside of its own particular presentation of truth is error and that all those persons who embrace such error are unorthodox, to be eschewed, persecuted and if possible prevented from exercising their chosen faith.

This is sectarianism.

The cause of sectarianism is to be found in ignorance, in the narrow view that sectaries take of the Whole subject of Religion and their exclusive and selfish desires for self-aggrandizement and self-glorification. “My religion is the only true one,” they claim. “We have the truth, all others are in error.”

Yet, so Great is God and so manifold are the works of His hands that no one group of men on this earth, no group of worlds in space even, could by any possibility show forth the Whole of His Glory! Puny beings that we are and ignorant beyond conception when we set ourselves up as exponents of the Whole Truth and judges of our fellows!

In our world alone, speaking in regard to the few thousand years of which traditions still extant give particulars (and disregarding those more ancient epochs the history of which is none the less of record but inaccessible to the masses), there are speaking broadly Twelve Great Religions each of which is entrusted with the manifestation of a certain aspect of Truth; of these four are by their origin Aryan: Brahmanism, Buddhism, Parsiism and Jainism; four are Semitic: Judaism, Protestantism, Roman Catholicism and Mohammedanism; and four are Mongolian: Confucianism, Shintoism, Taoism and Spiritism.

The characteristic teaching of the Aryan religions is cosmocentric; of the Semitic, theocentric; of the Mongolian, anthropocentric and of the Negroid, phantasmocentric. The Order towards which they aspire is different in every case and illustrates well the point which we started out to make, viz., that no one view of truth can cover all the manifold aspects of the Great Plan. Thus we find Brahmanism accentuating the Cosmic Order; Buddhism, the Moral Order; Parsiism, the Order of Action; and Jainism the Order of Thought; while we have, further, taking them in sequence as above: the Unity from which all Order springs; the Order of Art; Supernatural Order; Universal Order; Social Order; the Order of Nature; the Cryptic Order and the Phantasmal Order—not one of which could well be omitted from a comprehensive world-view.

All of these are further divided into numberless minor groups each one of which agrees with its parent along broad lines but differs on lesser points and eventually, like the son arrived at maturity, goes out from the main body and becomes a new religion, in its turn begetting children (or new religions) ad infin. the only limit to this multiplicity being apparently the dearth of a new idea to promulgate.

Each of these subdivisions believes the special doctrine it emphasizes to be all-important; and so it undoubtedly is, for every aspect of Truth is all-important and there is no aspect of Truth less important than any other. And so long as we keep in mind this large view of the all-pervasive and all-important character of Truth we shall be open to its message from all sources and our religion will be all-inclusive; we shall recognize that there can be and will eventually come to be a Great All-inclusive Religion which shall show all these lesser fragments that they are in very truth parts of Itself—the Great Whole of Religion.

In Science this relation of the part to the whole is well-recognized; only in Religion is the spirit of sectarianism still the ruling factor. For what would be thought of a scientist who would specialize to the extent that he ignored the Whole of which his specialty was but an infinitesimal part? If, in examining microscopically, for example, a section of plant life and observing the



circulation of the fluids therein, he should declare his observation was the Whole Truth in regard to all plants and he should refuse to make due allowance for the various species, genera and even classes of plants. Losing sight of the Whole in which his activity was but a part, he would be justly regarded with doubt, and his observations, however laborious, would be mistrusted by his fellow-investigators; for his conclusions would be easily shown to be but partial deductions and in many cases would appear even contrary to Truth.

To return to our first statement: the present Era will inaugurate a new movement—the return to Unity. Already Churches are uniting for a common purpose, for protection, for business facility, as well as because they feel the urge towards religious Unity.

But although this is the beginning, much more is needed; men need to feel a common brotherhood in their souls, love and tolerance in the heart and a vital consciousness of the great and far-reaching nature of Truth which makes it impossible for any one part of the Great Whole to truthfully claim possession of a monopoly of Truth.

We are told that a New Teacher is on His way to our world—a Teacher who will come to the *souls of men* to give us Peace. Only sectarianism or unbelief can bar our way into His presence for His Name and His mission will be wafted wide so that all may hear.

“Do not believe,” he says to us, “in the books or announcements of sectarian societies for they will deceive thee; look not upon the stars of tinsel, insignia of illusion, at the button-hole of the ignorant or the mercenary for these will lead thee into error; eliminate from thy thought all that is foreign to thy inner sentiment, look deep into thy innermost soul and thou wilt learn there the way to the feet of the prophet of Love and of Truth.”

---

Every human action gains in honour, in grace, in all true magnificence by its regard to things that are to come. It is the far sight, the quiet and confident patience, that, above all other attributes, separate man from man, and near him to his Maker.

The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost: joy, that is to say, in the holy, healthful, and helpful Spirit.

All industry and earnestness will be useless unless they are consecrated by your resolution to be in all things men of honour; not honour in the common sense only, but in the highest.

—*Ruskin*

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## 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.

## The Way To His Feet

So sometimes comes to soul and sense  
The feeling which is evidence  
That very near about us lies  
The realm of spiritual mysteries.  
The sphere of the supernal powers  
Impinges on this world of ours.  
The low and dark horizon lifts,  
To light the scenic terror shifts;  
The breath of a diviner air  
Blows down the answer of a prayer:  
That all our sorrow, pain, and doubt  
A great compassion clasps about,  
And law and goodness, love and force,  
Are wedded fast beyond divorce.  
Then duty learns to love its task,  
The beggar Self forgets to ask;  
With smile of trust and folded hands,  
The passive soul in waiting stands  
To feel, as flowers the sun and dew,  
The One true Life its own renew.

—Whittier.

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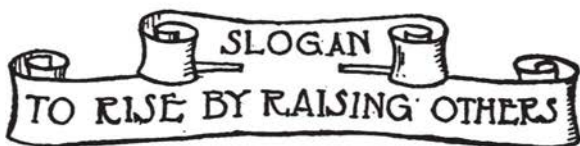
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EDITED BY

AGNES E. MARSLAND



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## 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.

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## THE ORIENTAL ESOTERIC SOCIETY

There are many to whom a knowledge of the Oriental Philosophy and Ethics would be a great help in meeting the problems and enduring the trials of life, but who have no opportunity of gaining access to this information.

The Oriental Esoteric Society aims to meet the needs of these. Public Lectures are given at the Headquarters, 1443 Q Street, N. W., as well as private advice on personal difficulties. There is no charge for these and no obligation of any kind is incurred, as the work is purely philanthropic in its aims and is supported by the voluntary contributions of its friends. The teaching is not opposed to Christianity, but endeavors to show the fundamental identity of all great religions and to point out the highly practical value of the doctrines of Reincarnation and Karma and of the oriental esoteric ideals to the needs of daily life and individual development. Courses of lectures on special topics are given from time to time.

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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.

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## The Sacred Books and Sacrifice

“For as the Soul is enclosed in the body;  
As the almond is concealed in its shell;  
As the clouds veil the sun;  
As garments hide from sight the body;  
As the egg is compressed by the shell;  
And as the germ reposes in the bosom of the grain;

“So the secret and sacred law of esoteric duty has its body, its envelope, its clouds, its garments, its shell, which hide it from the knowledge of the common people, who, not being yet able to understand it, would prostitute it!”

—The Vedas

All which has ever been, all that is, all that will be—all that ever has been said—is to be found in the *Vedas*!

But the Vedas do not explain the Vedas, and these can only be understood after the hand of the Guru (the Superior Master Instructor) has stripped them of their clothing and dissipated the clouds which veil their celestial light.

In each word of the Scriptures there is hidden a higher sense than appears, but humanity is still very far from understanding it, and farther still from recognizing its value!

In the West everyone reads the Bible, everyone speaks of the teachings of Jesus and of Christianity, but unfortunately few, very few, know and understand the law hidden in these teachings.

“If,” says Jacolliot, “we had to read and understand the law literally after the fashion of the Jews or the Christians of today, of the fraternal societies or of the mass, I should blush to say that such laws could have been given by *God*, and I should see more grandeur and more reason in the human codes, for example of Rome, Egypt and Athens!”

What thoughtful persons will believe that the first, second and third days of creation, which had moreover an evening and a morning, could have existed without sun, without moon, or without stars, and that during the first day there was not even a heaven!

Can we suppose that God occupied Himself, like an ordinary person, in tilling the garden or in planting trees, one of which was the Tree of Life whilst another could give the knowledge of good and evil?

No one can hesitate to look upon these things as figurative, veiling beneath their symbols the profound mysteries of the Sacred Science.

It is very easy to become a spiritualist, a theosophist or to call oneself an esoterist; anyone who is fairly intellectual, disposed to lead a pure life, willing to study, to cultivate altruism and self-sacrifice to a certain point, who takes a pleasure in doing good to

his fellows, who is inclined to metaphysics, loves truth, goodness and wisdom for themselves and not for any benefits to be derived from them,—any such may be called a spiritualist, a theosophist or even an esoterist.

But it is a very different thing to bring oneself into the path which leads to the knowledge of what is necessary if we would do that which is right, that which is truly just, that which is really good in FINE DISCRIMINATION between good and evil—that path which leads man to *power* and enables him to do all the good he desires without anyone being in the least aware of it, and without his having to seek the aid of any human agency.

It is therefore a very difficult thing to become an esoterist. How many there are who call themselves occultists, theosophists, spiritualists, etc., without knowing or suspecting how great a work and how enormous a responsibility must be assumed and accomplished to become just simple Lanus, or really devoted disciples.

Those who are esoterists in name only and who try to read and interpret the Sacred Writings, who wish to put in action Occult Forces without the able assistance and direction of the Guru, these do not even know by *which letter of the word* they must begin to decipher it, and yet with the pride of worldly wisdom, they give it their own translation, publish it as they misunderstand it, teach it after their own fashion, and sell it at a price, thus prostituting names and holy things for their own personal advantage.

These are poor unfortunates who do not know the secret of the occult forces which they put in action: they do not know the combinations by *two* # and by *three* Δ and they are ignorant of the Alpha, and the Omega, of when the first *initial* letter becomes the *final*, and when the *last* becomes *first*.

For the Holy Scripture can not be taken in its apparent sense alone, as if it were but common words; of what use would it be to command that it be not revealed to the profane if the secret of the things was to be found in the actual sense of the ordinary language?

Before seeking in the sacred book of the *Pitris* to learn the fundamental truths of the doctrine which they contain, the disciple must first be impressed with this great occult truth that “so long as the word *sacrifice* remains incarnate in human nature, man is not ready to mount the path of Occult Wisdom, for that all is based upon renunciation!”

When the Master says to the disciple “are you ready to make a sacrifice?” it is because He knows that he is not yet ready; for to the veritable *Chela* there is no sacrifice, he knows indeed that actually and in reality he possesses nothing of all those things which sparkle in the world of *Maya*. He has nothing, he is Master of nothing except of his soul; and if he is but working for the advancement of his soul, the word sacrifice does not exist for him. It is not a question of sacrifice.



In the ritual of Initiation, in the first degree of Esoterism, the profane, who is a candidate and would enter the Grand Army of Volunteers of the Holy Cause, is asked:

"What is the greatest sacrifice that you feel you could make if it should sometime be asked of you?"

The disciple, who is not yet well prepared, who has not grasped the *profound spirit* which is *hidden* in this question, who is yet in the whirl of Maya, knows not what to answer, feeling in himself that this demand must carry in it the necessity for doing something very serious, very difficult, very painful and laborious. He grows uneasy, seeks for some example, finds nothing and answers that "it is a very difficult question to answer."

The examiner knew it already before he spoke, for the occult vibrations which he understands and which have reached him from the mind of the disciple have told him of the moment of embarrassment, and he comes at once to his assistance, for this has shown him the strength and weight of the neophyte! He sees that he is not yet prepared!

The Occultist who is prepared, or the disciple whose hour is truly come, replies at once to the demand, "I know no such word as sacrifice; am I not the son of the Great Cause? To serve it is no sacrifice for me!"

It is very difficult to put in practice this first injunction of the Master to the disciple when he says:

"The disciple who would stand in the presence of the Masters must go ever forward, never permitting, during his journey here below, his ears to be deaf to the call of a brother, nor allowing his senses to be moved by the word sacrifice."

I will not dwell any longer upon this point, for I know that he who will really mount by the narrow path, will choose it however arduous it appears to him, when his hour is come.

The occult law of the Sacred Wisdom is like the precious pearl buried in the depths of the sea; it is not enough for the disciple to discover the shell where it is hidden; the shell must also be opened if we would possess the pearl; this is the hard and laborious work of the young beginner, the devoted disciple of duty, to whom the name of *Sacrifice* is unknown, since he is already disposed to give all, absolutely all, because he knows and is convinced that he possesses nothing, absolutely nothing, but his immortal soul.

It is written in the Agrouchada Veda:

"Woe unto him who would penetrate the meaning of sacred things before his head has grown white with duty and the seven-noded staff is necessary to support his steps!"

Which is to say, before he has passed the seven steps of Occult initiation; for these must aid him in the arduous ascent.

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## 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 plane 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.

## Nature

Look Nature through, 'tis revolution all ;  
All change ; no death. Day follows night ; and night  
The dying day ; stars rise and set, and rise ;  
Earth takes th' example. See, the Summer gay,  
With her green chaplet and ambrosial flowers,  
Droops into pallid autumn : Winter gray ;  
Horrid with frost, and turbulent with storm,  
Blows Autumn and his golden fruits away ;  
Then melts into Spring ; soft Spring, with breath  
Favonian, from warm chambers of the south,  
Recall the first. All, to re-flourish, fades,  
As in a wheel, all sinks, to reascend—  
Emblems of man, who passes, not expires.

—*Young*



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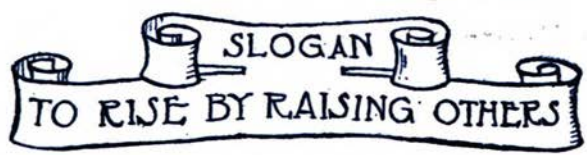
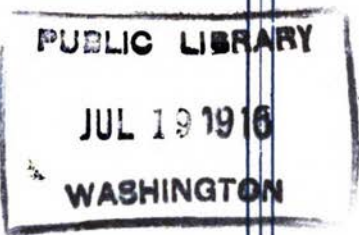
Vol. XII

Friday, July 14, 1916

No. 27

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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*All receipts from the loan or sale of books are added to the Library Fund.*

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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).

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## The New Era

*(The Circular that follows was received at our Headquarters in Washington a few days ago from the General Inspection of the Order in Argentina with the request that we give it publicity. Other circulars will follow.)*

### THE APPROACHING ADVENT OF THE GRAND ADEPT BOUDH SADOU

All things in the Universe vibrate by Breath, and this breath gives life and form to the worlds and to the beings therein who are equilibrated by the great breath of love!

When the grand focus is kindled by the breath of love, it gives forth sparks which fly upward and are extinguished in infinite space giving forth, as their light grows dim, the very essence of their soul in new fuel for the grand fire, so that it may continue to aspire and respire in the stupendous work of love!

The little bird, enclosed within the egg, breaks its shell when the psychic moment arrives and comes forth to the light of manifestation, which in reality is illusion, but which is none the less real to us since it warms us and gives us light.

If we could rise outside of the atmosphere of our earth we should see that we are surely bathed by the rays of the sun, although this too is illusion.

The young bird breaks its shell, the humble caterpillar prepares its cocoon—the cradle of the future butterfly—the sensitive plant folds its leaves at the least touch and trembles although it knows not wherefore! All vibrates to the eternal rhythm of the inspiration and expiration of the Great Breath of Love. All lives and nothing dies, for that which appears to die lives in itself, for itself, and is transformed into a factor of love.

The man who is filled with worldly knowledge and with pride claims that the bird breaks its shell in order to appear in the light of day; he does not sing like the little warbler a love song while waiting for his material food. No! man despairs, he complains, he weeps, he cannot even advance without the aid of a strong arm.

All that lives sings the praises of the Lord of the Day! Man still sleeps; or if he is not fast asleep he does not see clearly. His eyes are still dimmed, nor are his spectacles of any use, nor his microscopes nor telescopes.

In the subterranean caverns, black as night, the insect sees! In the dark waters of the lake, in the somber caverns, the fish sees although he has no eyes! Why is this? The star that we believe we see shining in the heights of heaven may be no longer in existence. And the flower that graces the bosom of the beloved may be the product of the essence of the one who gave it. What are we?

Drops in the ocean! Whither do we go? Towards the shore that we may bathe the rocks and give food and life—to evaporate afterwards into the breath of love. But not all our being returns to Nature, for *we think and we create!*

What do we create? Pride, personal ambition, castles of stone or of cards? Neither one is more enduring than the other; for cannon will destroy those of stone just as the slightest breeze will throw down our house of cards!

In the pure crystalline waters of an Eden a white lamb, pure and sinless, was quenching his thirst without a thought of the fate that was in store for him. A distant wolf caught his scent and coming swiftly upon him accused him of having made attempts upon the life of his relatives, or of his ancestors, and without further ado ate him up.

It was his *fate*, his Karma, say the worldly wise; but the *sons of compassion*, those who have learned the lesson of love, seek out for the poor lambs other folds where the wolves cannot enter.

True Love is the fountain of pure and crystalline water and into it there fall, drop by drop, the sufferings and sacrifices of real altruism; and the flower that graces the bosom of the loved-one is the essence of the thought of the lover. The flowers of worldly wisdom soon fade and die because they are not moistened with the dewdrops of love.

It is this great and universal love that radiates from the new *Adept, Boudh Sadou*, who is about to appear openly to those who with constancy and faith have been awaiting his coming and who are now preparing the way because they know that *the time is at hand*. But the sectarian societies, that make a speculation of the misery of the masses under the pretense of drying the tears of suffering, or of conferring degrees and powers for a money value, will be overcome and driven from the field by the supreme forces of Love and of Truth.

But where can the Master begin his life of toil? The nations mutilate and destroy themselves, frontiers and landmarks are being broken down and removed, the people groan under the yoke of those egotists who believe themselves to be great, and nowhere can the rays shining from the Radiant Cross be clearly seen. For the smoke of the cannon, the sinister light from burning homes, the rivers of human blood and the cries of grief form an etheric atmosphere that is deep, deep blackness, and this hides from sight the luminous irradiation of the glorious sign which appears in the four cardinal points of the heavens—in the east and the west, in the north and in the south.

Where, then, shall we see the bright shining of the

#### RADIANT CROSS OF LIGHT

bringing to our earth the promise of truth, of love and of compassion—a cross that like the mystical Star of Bethlehem shall show



us the way to the place where the voice of the Master may be heard.

Concentrate, O disciple, and thou shalt know!

The Love Universal vibrates in the breast of "*those who feel their hearts beat peacefully, and these shall have peace!*"

Seek for the Love Divine amid the incandescent mass of the vertiginous whirlwind of life, and there shalt thou find it!

Put no faith in the announcements nor in the books of Sectarian Societies, for they will deceive thee; pay no heed to the tinsel stars which are seen as insignia of illusion at the buttonhole of the ignorant and the mercenary, for these will lead thee into error; eliminate from thy thought all that is foreign to thy inner sentiment, look deep into thy innermost soul and thou wilt learn there the way to the feet of the prophet of Love and of Truth.

The Love Universal perfects its work for the peace and happiness of men; and thou who aspirest towards the Truth Eternal, seek out eternal truth! There, and there alone, shalt thou meet the New Grand Adept, Boudh Sadou, who will give thee peace.

*Published by Superior Orders*

THE PRESIDENT GENERAL of the  
*Centers of Europe and the Americas*

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## AMERICAN NATIONAL RED CROSS

The value of an organization is in proportion to the service it renders; and the American Red Cross gives the country its unstinted service in peace as well as in war. One of its enterprising efforts is the endeavor to stimulate the interest of all women in the study of those things which go to make for the health of the individual, the family and the community.

To this end it has made arrangements to provide for the instruction of those who voluntarily form classes for study. The fifteen lessons include such subjects as Causes and Transmission of Disease, Food, Ventilation, Heating, Lighting, Care of the House, Personal Hygiene, Hygiene of Infancy and Childhood, Care of the Sick, Symptoms of Disease, etc. It is evident from the above that such a course will help any woman to keep herself and her household in good health.

To any one interested in forming a class, if they write us, we will be pleased to see that they receive the necessary information. Those who wish to keep in touch with the Red Cross work will find that a general membership (\$1.00) includes the Red Cross Pin and the Magazine for one year and will keep them informed on one of the greatest present-day movements toward the brotherhood of man. Inquiries and Red Cross membership fees will receive prompt attention and acknowledgment.

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## RESOURCEFULNESS

Some women are always deceiving themselves by saying that they would do great things if they had the time. In almost every case they have the time, but they do not use it. A woman cannot get what she wants out of her garden because the soil is so poor; but if rich soil is to be had for nothing on the next lot whose fault is it if the garden goes barren? A woman wants physical vigor, an active circulation, mental energy; there is a road at the front of her house and she can walk miles in any direction. Whose fault is it if she remains a weakling? Certainly not the fault of her circumstances. Providence does not pauperize us by putting clothes on our backs, and roofs over our heads, and food in our mouths: Providence gives us raw materials and bids us make ourselves comfortable by the sweat of our brow. Providence does not give us knowledge of science, art, music, books, language, Nature: Providence gives us eyes, brains, will and time, and bids us teach ourselves. Time is not mere duration: it is duration intelligently used. Hours of real idleness are not wasted time: they are raw material that was never used. There are a few who work up all the raw material of duration; but most of us are surrounded by material which we never use: spare hours here and there, on trains, on ferries, on trolley-cars, between business and play, on holidays and Sundays. Many a one has learned a language going to and coming from shop or office. If you have not time enough to know more and become more competent, make time for yourself. Look about you and you will find plenty of raw material.—*The Ladies' Home Journal.*

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## GOD IN NATURE

I believe a leaf of grass is no less than the journey-work of the stars,  
And the pismire is equally perfect, and a grain of sand, and the egg of the wren,  
And the tree-toad is a chef-d'oeuvre for the highest,  
And the running blackberry would adorn the parlors of heaven,  
And the narrowest hinge in my hand puts to scorn all machinery,  
And the cow crunching with depress'd head surpasses any statue,  
And a mouse is miracle enough to stagger sextillions of infidels.

—*Walt Whitman.*

He is the axis of the star;  
He is the sparkle of the spar;  
He is the heart of every creature;  
He is the meaning of each feature;  
And his mind is the sky,  
Than all it holds more deep, more high.

—*Emerson, Wood Notes, ii.*

## 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 "Ahankara," 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.

"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!"

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

## 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 Celestial Surgeon

If I have faltered more or less  
In my great task of happiness ;  
If I have moved among my race  
And shown no glorious morning face ;  
If beams from happy human eyes  
Have moved me not ; if morning skies,  
Books, and my food, and summer rain  
Knocked on my sullen heart in vain—  
Lord, Thy most pointed pleasure take  
And stab my spirit broad awake !

—*Robert Louis Stevenson.*



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Friday, July

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JUL 24 1916

Bulletin  
OF THE  
WASHINGTON.

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



SLOGAN  
TO RISE BY RAISING OTHERS

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## 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.

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## Some Esoteric Lessons

### CHARITY, LOVE AND FAITH

If we would understand the Sacred Teachings it is indispensable to be "the friend of our friends (Love), the brother of our brothers (Charity), and the friend of all those who feel their hearts beat in Peace (Faith).

Charity, Love and Faith, thus:

*Charity:* "Let not thy right hand know what thy left hand doeth; when thou hast made a gift let not thy soul rejoice therefor; and take care that thy mouth does not publish it ever!"

*Love:* "Do unto others as thou wouldst that they should do to you; let compassion and respect ever accompany thy tender thought; may thy heart strings vibrate with love to aid and defend the needy."

*Faith:* "Remember that just as thy body received its form from the thought of thy father and thy mother, so thy soul also is born of the Spiritual Father and of the Great Law which governs all that thou thinkest and that thou seest; and believing this thou shalt come to do the deeds which the Gurus who came before thee have done."

When thy faith is firm then shall thy horizon grow wider day by day, and thoughts and aspirations ever higher and more sublime shall draw thee upward and guide thee in climbing the path of Esoterism.

Sacrifice and Silence  
Altruism and Devotion  
Love and Charity

these must the disciple put in practice constantly.

Later it will be better understood that it is truly in India—in this ancient and sacred India, fatherland of Initiation and of Great Adepts, and cradle of modern civilization—that all the ages of antiquity have sought and found the Sacred Science of Life, and that a firm bond unites the Initiates of the Orient with those other Initiates who are called Moses, Socrates, Plato, Aristototele, Pythagoras, Paracelsus, Hermes, Christ Jesus and the Apostles of Christianity.

It is very easy to speak of Christianity, to quote the sayings of the Christ at every moment, even in the midst of the disturbances and inharmonies of the personal life in the world! It is very easy to talk of love, of charity, of fraternity! . . . But it is very difficult to root out of the heart of man the word "sacrifice," and yet man aspires to attain to the true faith!

Pythagoras imposed upon his followers a lengthened period of *silence*—a very practical method for the development of meditation and concentration, especially suited to those ardent natures of the south to whom for the most part this Master was engaged in teaching the principles of Divine Wisdom.

A scout operating within the enemy's lines does not announce his presence with a blast of the bugle, lest he be discovered and massacred; and so he who would give himself to the practice of Occultism must above all things use great discretion, and disguise, if need be, his true occupations under various pretexts; he may perhaps have but one chosen confidant—a friend, true and with a taste for the same studies. . . . And even so! . . . Behold the Sphinx! She says Silence.

Regarding not the sceptics and their sarcastic raillery, heeding not the remonstrances of even his own family, let the disciple go on his own way, calm and constant, never discouraged, asking for nothing, looking for nothing, animated only with the one word *duty!*

The seed will grow in the hearts of others in its own good time, and will bear leaves, flowers and fruit! But however sure he may be of the truth, and however many proofs he may offer, yet it is certain that only *those who are ready* will understand and follow him. The others will abandon him and attack him with calumny and insult.

But the disciple sure of the truth, firm as a rock, goes ever forward! And if some day there comes to you a moment of profound sadness, knowing that you are alone, misunderstood even by those whom you love, then will come to you a voice gentle, silent and melodious, saying to your soul:

Courage, I am there; I am the Friend of my friends,  
The Brother of my brothers,  
The friend of all who feel their hearts  
beat in peace!

And with these vibrations of the Silence, Peace will descend upon you, and you will feel anew the strength and courage to continue the upward path, braving the enemy, darkness, wind and storm.

By degrees, as the soul approaches her last transformation, she comes to the possession of many and infinite faculties, and to have as her Guru only the Pitris or Superior Beings, who have preceded her in her evolution in the higher worlds.

By means of the Akasa the soul enters into communication with Them, receives Their lessons, and in proportion to its merits, is given the faculty of moving the secret forces of Nature, working always in harmony with Nature for the good of humanity which still lives in the midst of darkness.



Since there is nothing material in anything which proceeds from the soul, and since no amount of study, however profound it may be, can bring to the observation of the senses any of those faculties which emanate from Ahancara or from Akasa—it follows that the *final goal* of Occult Science is to deliver the spirit as promptly as possible from the fetters of materiality, from passions, and from all those evil influences which are obstacles in the way of its rising to the celestial spheres peopled with Superior Beings who have reached the term of their incarnations and transmigrations.

If the soul is not found worthy to receive that fluidic body of which Manu tells us, it is obliged to recommence a new series of travels in this world, until it is able to attain the degree of perfection necessary, and to abandon for ever the human form.

Pythagoras was a firm believer in the Divine Hierarchies of Superior Beings exerting Their various powers and influencing the affairs of this world; and this is also the teaching of Occultism.

Blessed be thou, O Faith, says the blind man who knows not the color of the flower, nor the splendor of the sun's ray; for to see thee I need not these material eyes which are as tombs to me; a thousand times blessed, for Thee I see, and I know in myself that it is from Thee I have the strength to live, for without Thee this life would be but one long martyrdom.

Blessed be thou, O Hope, says he who feels himself near death; for all is passing and everyone has abandoned me; thou alone remainest and showest me a glimpse of a new world, rising before me like the angel of happiness, to alleviate the pains of the body, and to dry the tears flowing for the ingratitude of the world.

Blessed, a thousand times, sweet Hope, who with thy charms and thy promises sustainest the poor pilgrim here below.

Blessed be thou, O Charity, who not regarding religions, names, frontiers or nationality, comest with thy immaculate wings and coverest the poor being of earth, who is without shelter, without support, without repose, without bread. Blessed a thousand times! for thou providest the means of living in Hope and of feeding on true Faith.

Faith, Hope and Charity—three sublime virtues, inseparable companions of the man who travels in this house of sadness, disappointment and trial.

His they are, and for him they exist; as the voice of Esoteric Wisdom says:

“Render to Immortal God holy worship; keep Faith, and Hope will accompany thee!

Revere the memory of the charitable benefactor and of the Masters, demigods; and Charity be with thee.”

## ASTRO-METEOROLOGICAL LONG DISTANCE WEATHER FORECAST

FOR THE SUMMER SEASON OF 1916, EASTERN PART OF THE U. S. A.

*By Frank Theodore Allen, Asbury Park, New Jersey*

Because of the elevation of Saturn conjoined with Venus at the moment of the Summer Solstice the general tendency of the weather conditions over the eastern portion of the United States this summer will incline to an excess of cold and wet, or at least there will be much more than the usual average of humid, cloudy and misty atmosphere with periods when the temperature will fall far below the seasonal average. In the following paragraphs we will endeavor to forecast the particular periods when these more general tendencies will be emphasized or subject to modifications.

On or about July 21st there will be cold winds followed on or about the 27th by a spell of excessively warm and humid weather.

Centering about the 2nd to 5th of August a series of storm-breeding aspects will produce high winds in many places, though the west will probably get the brunt of these influences. Another cold, windy and stormy period is scheduled for about the 8th to 10th, followed by a very decided and quite general increase in temperatures by the 12th. About normal seasonal weather follows until about the 18th when a slight increase of temperatures is signified. Probably the hottest period of the summer will occur between the 25th and 29th of August.

During the first few days of September the planetary aspects are threatening and contradictory so that we dare not venture any very positive prediction respecting the weather for Labor Day, but a spell of very warm weather is indicated from about the 9th to 15th, though with probability of severe thunder storms about the 15th. September will average quite warm, though a somewhat cold spell is likely to center about the 24th.

Near the Pacific coast this summer the weather promises to average somewhat warm for the season and in the Mississippi Valley and the central west the month of July will bring some excessively hot and dry weather. In the central west and Rocky Mountain regions the month of September will be rather cold and windy.

While the major features of the above forecast are made from charts specially calculated for the eastern section of the United States yet in many respects the general run of stormy periods and the rise and fall of temperatures will be found to run closely parallel in most other localities. We make no pretense of ability to accurately forecast the exact weather conditions from day to day, and to prepare reliable forecasts by astro-meteorology for every district of the United States is a task of such proportions that a single individual could scarcely do it properly even though he devoted all his time to that one task to the exclusion of everything else.

## 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.

## Love Souls; You will find them Again

Tell me, will you love me always?  
Still the Cosmic echo rings!  
Lo! A Voice within will guide you,  
Rhythmic cadence now it sings.

"If 'tis but a fleeting fancy,  
Passion lures you on with glee;"  
Softly now the Voice is speaking,—  
"Find your true harmonic key."

"Would you love where naught can sever?  
Seek with soul-awakened eyes;  
You will know through larger vision,  
Love that lives beyond the skies.

"Seek for poise, controlled emotion,  
Patience, Love and Sacrifice;  
Rouse ye, and attain these virtues!  
Life will be a Paradise."

When you learn renunciation  
Souls will never drift apart;  
And as Maya's veil is lifted  
Peace will dwell within your heart.

—*Florence G. Currier*

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# Bulletin

OF THE

# Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



SLOGAN  
TO RISE BY RAISING OTHERS

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## 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.

## 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.

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## The Present Crisis

There is at the present time a terrific crisis in the spiritual life of the whole of the planet, Earth. Not in Europe alone are there "wars and rumors of wars;" in our own country there is a seething undercurrent only waiting to break forth into open channels and to burst every barrier that Order may oppose to its flood. Nor is this all, for the Peoples of the Orient are with difficulty held in leash and do but await the signal to pour their countless millions forth in a frenzy of religious fanaticism and of patriotic zeal, proclaiming a Holy War.

When this time comes—and it may not be so far ahead of us as men think—only the spiritually enlightened will have the strength to stand and to stem the torrent ere it sweep away the fruits of all our past civilizations in the wreck of the present.

Let each one, therefore, look to his own spiritual life, and let him join himself to those whom he perceives to be disinterestedly striving for the advancement and betterment of the race so that he may the more effectively work for the common weal.

"As a man thinketh, so is he," and in proportion as his thoughts, his ideals and the ideas back of them are high and noble, so will his life be true and his acts useful and beneficent.

If this man is the father of a family, his ideas will be found mirrored in it, giving it a certain Order, Intelligence and a progressive outlook. His business house also will have the name of honorable dealing and of wide-awake energy and thrift. Busy as he must be, he will still find time for public, philanthropic and educational work in some field of social, economic or political life; by those who are "the world's workers" he is always to be found when there is need of a trained and willing co-operation. For true spiritual enlightenment makes an orderly and useful life.

But this orderly and beneficent life is the exception and not the rule in the world about us. The so-called civilization of today is seeking for far other joys—those of comfort, prosperity and material welfare! To attain to these all else is put aside as of lesser importance, and the rounding out of life, the proper apportionment of energy to spiritual achievement first of all and to the physical welfare also as a consequence of the higher, is not considered, not understood or made a subject of study or even an object of pursuit.

This condition is not the result of the false teachings of our own days alone, but of the unsound philosophy of more than a hundred years past and of the failure of those who have set themselves up to be teachers of the people to take a wide and rounded-out view of the whole past history of religion or to take account of the labors of their predecessors in this field of thought, or thus to

profit by their critical examination of Truth and the conclusions to which their study inevitably forced them.

Many of the points that are in question today were profoundly investigated by the ancient philosophers and after having been by them submitted to every test known to the human intelligence, were duly formulated and admitted to be sound. Yet, today, these very questions are re-opened, the Truths are doubted or denied and the whole world is befogged by men who have given to the matter very little thought, who have never looked into the researches of former times, but who trust either to their so-called "intuition" or to certain psychic experiences or communications supposed by them and their followers to be from the invisible world and therefore to be infallible!

The consequences show themselves in the gravest disorder of thought, in an almost universal uncertainty and fear and even in a deplorable ignorance of principle—and therefore of the higher Law—in the case of those who are the leaders, teachers and rulers of the people. When the conscientious man cannot tell what is the right thing to do in meeting the momentous crises that confront the body-politic at the present time, then it is evident that the state of affairs is perilous and that its deliverance should be undertaken and striven for by every one who has realized the danger.

It is not true, as Nietzsche would have us believe, that "nothing is knowable except that there is nothing worth knowing." On the contrary all Truth can be shown to be truth and can be proved by each man for himself if he will give to the matter the time necessary for investigation and provided that he has already developed the qualities for the task, has acquired the measure of learning required to do such work and that he has the innate genius of research. If his desire for Truth is pure and vital, he will be insensibly guided to those who possess the True Wisdom and will be, by them, directed to the path of progress.

There are certain essential verities that all men naturally know to be true and which they never doubt unless through the negative suggestions or assertions of the misguided and misleading.

We all know, for example, that our earthly life is dependent upon an Invisible Being, Who sustains and guides, protects and feeds His children. The most barbarous of tribes believe this and worship!

We all know that God is good—otherwise He would not be God. And yet there is present in the world a multitude of fears of what may happen to us, to our loved-ones or to the world in general under conditions of our own imagining. We believe that God is All-Wise, yet we act as if we ourselves knew better than He. And the more thoughtful and free-spoken among those who are enveloped in this inconsistency frankly affirm their belief that God is just such another as themselves; that He created the world



as an experiment; that He knows little more than they do, etc.—truly a miserable and untenable position.

It is the universal belief of all human beings that Man is immortal and that his future depends for its happiness upon his deeds in the present life.

Men also, when untouched by the speculations of false philosophy, naturally know that "All men are brothers" and should be treated as such. Friendly service, fraternal co-operation, kindly guidance, are naturally offered and accepted; and organization is necessarily resorted to for the carrying out of any plan of importance.

Man in his natural state has no doubt that some lines of thought and action are good and that others are inadequate, useless or evil; as he advances in the cultivation of the social spirit he formulates from within himself, by his own inner light, laws expressive of his sense of right and wrong; he joys in goodness, truth and beauty; he loves his children and recognizes the law of inheritance as affecting them and therefore other cases equally. Reverence and ceremony are his natural tributes to superior holiness, wisdom or learning.

No one, except the falsely taught, doubts the truth of reason and the trustworthiness of human nature; for the absolute knowledge that every man has of the existence of his present consciousness necessarily implies that man himself, and therefore the universe of which he forms a part, is governed by truth and not by error; for if this were not so no man would eat or perform any of the functions of even his normal natural life since he would never be sure of a good result.

Yet each and all of these primary truths find so-called philosophers who deny them. Duns Scotus denies that God is Infinite Reason or that there is a reason for the existence of the Macrocosm, or that man may reverently inquire regarding any Divine Law what is the reason therefor; while Kant would have us believe that the human reason is utterly worthless! and many are the victims he has made.

All of these negative beliefs are prevalent in the world today and many more. They are dragging down to despair their thousands and tens of thousands. Our whole civilization is trembling in the balance. We need as helpers in this dire extremity every voice that can utter a positive thought, every worker who can build up the lost order and justice, every child who can by his sunny temperament show the beauty of love, joy and obedience, every man of prominence and teacher of the people to whom has been given the Divine gift of Leadership and of Oratory. Let all bear their part in the glorious endeavor and go forward, ever forward!

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

## ORDER OF THE RADIANT CROSS

### THE COMING OF BOUDH SADOU AND THE PROPAGANDA OF THE NEW ERA

Each week brings us closer to the time when we hope to announce the arrival of BOUDH SADOU, the New Teacher. We trust our readers, who have been looking forward to his coming, will play a leading part in the events about to occur, and that all will join in the Propaganda, for those now interested are, as it were, the Advance Guard of the New Era. No sacrifice is too great for them to make in behalf of such a Cause. It is for the blessing of the whole world, and for the eternal progress of Humanity. All earnest aspirants should therefore seek some way to further the work, either with their personal efforts or by aiding the Propaganda financially, or preferably, in both ways. Those who wish to do this should communicate with the President of the Society, so that their efforts may be properly coördinated.

Readers of the BULLETIN will be glad to have in advance a glimpse of the character of the Teachings which the young Master, BOUDH SADOU, is to bring to the world. He unites in his own person the wisdom of the Orient and of the Occident, for he belongs by birth both to the East and the West, and will bring about a closer understanding between them. These two Hemispheres, with their separate traditions and civilizations, have much to learn each from the other. The Orient is the home and birth place of philosophy, of quiet contemplation and of the great world religions. The West is the seat of restless, aggressive action and of scientific exploration for practical purposes. When rightly understood, both these phases of life are necessary, and they supplement each other. In the destined progress of the race the mystic, religious insight of the East is to be united with the scientific practicality of the West, for their mutual advantage.

In particular, we are told that the Teachings of the New Era will bring out the underlying unities of Science, Philosophy and Religion, showing the essential harmony and truth of each, and making of science a religion, and of religion a true science—the Sacred Science. Thus, while having an exalted spiritual content, the Teachings will at the same time stimulate wonderful progress in the various fields of scientific invention, through the Master's demonstrations of the power of the "Vril," and of the Odic Fluid.

L. R. C.

## MEDITATION

The individual is often compared to a lighthouse, set up on a wild and rocky shore to light the forlorn and shipwrecked mariner. Every day the disciple feeds and trims his lamp, for the brilliancy of the central flame, the Divine Spark, is the one essential to the lighthouse, and the brighter it burns, the more useful the beacon. His first care and devotion are therefore given to the light itself and its dazzling clearness; but he does not, on this account, neglect to brighten the reflectors and all the outer windows through which the light must shine. The more the energy of his being is concentrated in feeding the flame, the more surely will he purify his instruments and clear the outer channels, the windows of his lighthouse. He whose light burns pure will have clean windows. He, however, who concentrates his attention on the outer and makes his first consideration the purification of the outer envelope, is meanwhile putting the main object of life, the awakening of the spirit, into the second place.

The soul of man progresses continually and forever, and even the Adeptate, in which it reaches an exalted state of human evolution, has its degrees of attainment. By laborious, personal discipline and by arduous work, often reaching through many incarnations, the Adept takes step after step, Initiation after Initiation, and always he sees before him other steps leading towards Divinity.

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

## DISCIPLESHIP

1. Until a man has become in heart and spirit a disciple, he has no existence for those who are teachers of disciples.
2. One becomes in heart and spirit a disciple by one method only: the surrender of the personality.
3. The true disciple remains ever humble and unobtrusive; he does not seek for powers or desire them.
4. The disciple is bidden never to give pain to another.
5. Before the tongue can speak in the presence of the Master, it must have lost the power to wound.
6. Woe unto him who would penetrate the meaning of sacred things before his head has grown white with duty, and the seven-noded staff is necessary to support his steps.
7. The life of the disciple is marked by a living Faith in the invisible, and a knowledge of the truth from experience.

## Thankfulness

My God, I thank Thee who hast made  
The Earth so bright;  
So full of splendor and of joy,  
Beauty and light;  
So many glorious things are here,  
Noble and right.

I thank Thee, too, that Thou hast made  
Joy to abound;  
So many gentle thoughts and deeds  
Circling us around,  
That in the darkest spot of Earth  
Some love is found.

I thank Thee *more* that all our joy  
Is touched with pain;  
That shadows fall on brightest hours;  
That thorns remain;  
So that Earth's bliss may be our guide,  
And not our chain.

For Thou who knowest, Lord, how soon  
Our weak heart clings,  
Hast given us joys, tender and true,  
Yet all with wings,  
So that we see, gleaming on high,  
Diviner things!

—*Adelaide Anne Procter.*

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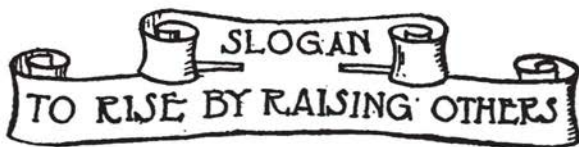
**Bulletin**

OF THE WASHINGTON.

**Oriental Esoteric Society**

EDITED BY

AGNES E. MARSLAND



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## 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
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## The Inner Teachings

### THE WILL

What power will come to the assistance of the disciple who would learn to study and to know the Odic Fluid? Who can put so gigantic a force in action?

Can Reason, by itself, make of man a being such as he now is—a Center of Consciousness—with physical, psychic and spiritual faculties? Certainly not; reason cannot constitute the perfect man; for this we need the microscopic regulator, the minute representation of the gigantic Pendulum whose every swing marks the creation and the destruction of Universes!

For as the First Great Will of the Creator brought into being our World and all the creatures to which it in turn has given birth, so the perfect man, infinitesimal though he be in comparison, has nevertheless within himself the power to put in action stupendous odic and magnetic forces.

Vibration is the secret of secrets, but he who would understand it must learn how to put himself in harmony with all the most subtle vibrations that traverse space; nor is it our Reason that tells us this; reason will rather deny the possibility of so visionary a scheme, and those students in whom the worldly reason is unattended by the spiritual intuition will be unable to penetrate further into the "Inner Teachings" than that Reason will take them.

Thus there are in the world today many grades of students, all making researches on the borderland between the visible and the invisible worlds, all giving themselves up to some one of the many systems that are about us, evidences of the beneficent current which bears ever onward the intelligence of man, opening to him new avenues and laying low the frontiers that divide the seen from the unseen. In classifying these, we may exclude those who enter the lists from curiosity alone and who soon depart. In these even Reason exists only in a rudimentary form; they are governed by emotion and desire and have no use for anything higher. Setting these aside, then, we have first those who are ruled by the intellect alone and who must have all things proved to them by argument; when they are confronted by problems which the intellect cannot satisfactorily explain to them (not because these things cannot be so explained, but because of the lack of development in their own intelligence in the use of the higher Reason), they lose heart and fall into one of three pitfalls: despair, doubt or malignant opposition. If, however, they have evolved any of the higher virtues, i. e., humility, temperance, diligence, brotherly love, or if their will is active so that they have resolution and fortitude, perseverance and

constancy in their character, they will soon lift themselves out of the quagmire and start afresh with added experience. Secondly, we have those who are gifted with a more spiritual nature, in which there shines already the first spark of Mentality; these souls seeking truth and progress have arrived intuitively at some understanding of the "Whole within the Whole," and by means of the exercise of their Will they may come to the knowledge of the most secret mysteries hidden beneath the veil of Isis.

I am not giving here the necessary instruction on the nature of the Will, on its development and cultivation or on the very interesting phenomena that can be observed by its exercise in the daily affairs of our lives when we know how to make use of our powers even in a slight degree. All of these points are fully dealt with in the Corresponding Lessons of the O. E. Society, XI-XV, and these should be studied in connection with the present article.

The first of all the powers, as we have already said, is Will.

By means of his Will man can come to the knowledge of the most secret mysteries of that Nature who offers him in her four arms all the elements, so that working with her and learning of her he may come to be the master, not only of Nature and of material things, but also of himself!

Will, we repeat, is the primal force which produced movement, from movement came vibration, from vibration light, from light form, from form matter, from matter body, from body the race, and from the race, that constant evolution which has produced progress.

By Will thought has created form, which in its turn has created other forms and from these humanity.

And this is why we so constantly bid the disciple to guard his thoughts, for each thought, each desire, is a force which spread and later constitutes an astral form composed of Odic fluid, as real as the physical forms in our physical plane.

It is then WILL which directs the Mentality, and Mentality in turn initiates movement of Thought, which again is guided by Reason.

Will, as also Mentality, is impersonal, which Reason is not.

It is Will that acts; Will projects the fluidic current, Od, and performs, without the use of reason, or hands, or eyes—what are known as Miracles!

This subtle force stamps the *Initial Vibration*, and this, transmitted to the inferior and less subtle forces, gives rise to an infinity of phenomena, psychic, odic and magnetic.

There are, in the occult world about us, many and great marvels, all of which are unknown to Reason: the soul incarnating, thought expressing itself in words, the idea set down in writing, primal force producing movement, progress transforming all things



—all of these obey the laws of the Grand Mentality, which is the life and the great motor of the Universe.

We see the manifestations of something superior to human reason in all the phases of life; for, while Reason observes and analyses, Mentality compares and synthetises and extracts immutable laws.

Mental stability and the control of thought is acquired slowly, at the price of long continued work and perseverance—by seeking to meditate upon a well defined subject for as long a time as is determined, without allowing the intrusion of other thoughts to trouble the Mentality.

When thought is produced by the mutual action of Will and Mentality there is present an occult power which can vibrate with a force as yet unknown, which can communicate its vibration to the ambient ether and to those objects which are apparently inanimate; it can be transmitted from one brain to another by Telepathy; it can change the normal order of etheric undulations and affect the physical and mechanical effects which we are accustomed to see in Nature; in fact it is capable of producing all those phenomena which have been described in history as Miracles!

“Every thought is a powerful force which crystallizes in the etheric substance in a special form of its own and constitutes a veritable being.”

When the disciple has attained to this control of his thoughts he may feel that he has taken a great step forward in the path of spiritual progress.

We must however be careful not to confuse Spiritual Meditation with material or common meditation: when we speak of Meditation we refer to that MENTAL ABSORPTION which is entirely outside the field of common intelligence.

This can be proved by every one for himself by meditating for ten minutes for example upon a given subject, such as, “The difference existing between material principle and spiritual principle,” continuing this meditation without allowing any other thought whatever to enter the mind or trouble the Od of the Mentality.

Try it and prove it for yourselves; the mind will gradually cease its surging vibrations and sink to rest, allowing the intuition to soar into the fields of spiritual activity.

If this is rightly understood and carried out, the result will not only be restful and invigorating but will give as the fruits of the “Meditation” some new conception of truth and of the subject proposed.

Further aid in Meditation will be found in “Noontide Meditations,” page 5; having this little book in hand, no one need be without a suitable subject of aspiration, for there is a text for each day of the week and for the fifty-two weeks of the calendar year.

The practice of setting aside a few moments in the midst of the press of the business hours to raise the whole being to a higher vibration by a noble thought cannot be too strongly urged upon all our brothers.

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

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## ORDER OF THE RADIANT CROSS

THE PROPAGANDA OF THE NEW ERA

One way in which members of the Oriental Esoteric Society can assist greatly in preparing the way for the Propaganda of the New Era is by the formation of study circles in their respective localities. These groups will serve as effective means of preparing the way for the Teachings later to be given by the Adept BOUDH SADOU. They may also be made the nuclei for the formation of Branches of the O. E. S. in the various cities throughout the United States. In this manner our students will be helping directly in the Propaganda of the New Era, and will at the same time be putting themselves in a position to receive advance notices of its activities as well as esoteric information suited to their needs. If you are interested in inaugurating such a movement in your community, write to the Secretary and you will receive help and practical suggestions as to just what to do.

All our members and friends and others devoted to the cause of human progress should make a serious effort to find some practical way of coöperating in the work of the New Era, if they have not already done so. It is by the union of practical zeal and religious devotion that the most effective work is accomplished. Write in to us and we will show you how you can help in an organic way.

One of the most obvious means of helping is of course by your financial contributions to the Cause. Those who can aid in this way should do so whether or not they are also active workers in other directions, for we are under heavy expenses for printing, postage, etc., in bringing the movement to the notice of the public. Send all contributions to the President, O. E. S.

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### OPEN LECTURE

At Headquarters, 1413 Q St., N. W., on Sunday evening, October 8th, at 8.15, there will be a lecture by the President, Agnes E. Marsland, entitled "THE COMING OF THE NEW TEACHER, BOUDH SADOU." Public invited.

## 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 it 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.

## Sanctuary

Let us put by some hour of every day  
For holy things!—whether it be when dawn  
Peers through the window-pane, or when the noon  
Flames, like a burnished topaz, in the vault,  
Or when the thrush pours in the ear of eve  
Its plaintive monody;—some little hour  
Wherein to hold rapt converse with the soul,  
From sordidness and self a sanctuary,  
Swept by the winnowing of unseen wings,  
And touched by the White Light ineffable!

—*Clinton Scollard.*

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Bulletin

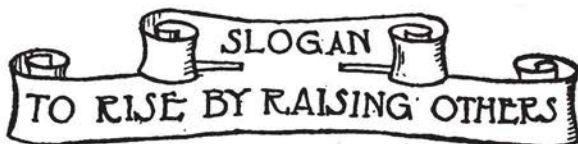
WASHINGTON.

OF THE

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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## MEETINGS 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.

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## BOUND COPIES OF THE BULLETIN

We can supply a few bound copies of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914 and 1915. The number is limited and when exhausted will not be renewed.

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; also to those conducting study classes. Each article contains the material necessary for an evening's lesson.

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

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

Sworn to and subscribed before me this 21st day of September, 1916. WM. T. SHERWOOD,

*Notary Public.*

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## Boudh Sadou Is Hailed As Teacher of Peace

Hailed as "The Great Adept" by the Order of the Initiates of Thibet; heralded as prophet, teacher and performer of marvels, Boudh Sadou is soon to come to this country bearing a "message of peace and spiritual uplift."

Even as a child Boudh Sadou preached his doctrines of love, and gave as his Text, "He who feels his heart beat peacefully, he shall have peace."



Born in the month of Thoth, and under the influence of Thumis, the Archangel of the Sun, Boudh Sadou was the recipient of the effluvia of the signs of the Zodiac, Leo and Virgo, under the seventh lunar aspect. This, according to the esoteric societies, proclaims him The Great Adept; the teacher of the truth, and he who is to lift the heavy burden of Karma from the shoulders of the weak.

For eighteen years Boudh Sadou, whose birth at Montevideo, Uruguay, was prophesied by the Order of the Initiates of Thibet long before it occurred, has been traveling about the world with his Guru. He has been learning all languages that he may speak

to all nations and has listened with compassion to the sighs of those who are oppressed and whose burdens he will lift by bringing about the triumph of justice and a world-wide peace.

In preparation for his coming here, the Oriental Esoteric Society has been forming centers ever since his birth began the "New Era" of life in 1898, preparing, according to their leader, to "wean men from the study of material effects, and to direct them to the study of cause, force, vibration and the invisible."

"But these invisible causes," says Miss A. E. Marsland, the president, "can only be approached in safety by the man who is master of himself, and so the stupendous task of the New Era is to transmute the scientist into the mage.

"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.

"The inner teachings to students supply a philosophy which renders life intelligible and worth living; they illuminate the scriptures and the doctrines of religions by unveiling their hidden meanings; and by realizing the nature and the indestructibility of life, as a religious as well as a scientific tenet, they place death in a new light, remove fear, and open the gateway to a fuller and more radiant existence."

And the supreme teacher of all these centers, the long awaited "Master," Boudh Sadou, is soon to come and preach his doctrine of love to his followers.

Just when or where he will arrive is not known; but he will, it is said, be heralded by a radiant cross of light in the heavens.

"Who shall say where the Master can begin his life of toil?" says the president general of the societies. "The nations mutilate and destroy themselves; frontiers and landmarks are being broken down; the people groan under the yoke of those egotists who believe themselves great, and nowhere can the rays shining from the radiant cross be clearly seen. For the smoke of the cannon, the sinister light from burning homes, and the cries of grief form an etheric atmosphere that is deep, deep blackness, and this hides from sight the luminous irradiation of the glorious sign which appears in the four cardinal points of the heavens—in the east, the west, the north and the south."

But all unseen, the radiant cross is there, according to the followers of Boudh Sadou, and when a sufficient number of people in the world have concentrated their thoughts upon it, it will become visible.

Already, however, the teachings of the Great Adept are being introduced in this country through the "centers," preparing the way for what they believe will be the uniting of the Orient and the Oc-



cident in a closer understanding; the union of philosophy, religion and science and the growth of spirituality in all men. The coming of Boudh Sadou also marks the "New Augustan Era," and will, it is said, bring about the explanation and domination of many of the laws of nature, and remarkable discoveries and inventions will be made, especially in electricity.

"True love," the Centers teach, "is the fountain of pure and crystalline water into which there falls drop by drop the sufferings and sacrifices of real altruism. Therefore the flowers of worldly wisdom soon fade and die, because they are not moistened with the dewdrops of love."

It is also the teaching of the young Boudh Sadou that whatever the degree of man's consciousness it is the just reward of his work in evolution, while the degree of his compassion is the exponent of his destiny, since it is the sign of his greatness.

In reality, the near and the far are alike wonderful, and nothing is greater than the commonplace. Back of the grain of sand and of the nebula as well lies the stupendous miracle of God. And wherever there throbs a breath of life there hast thou a brother entitled to thy protection.

Those who have followed these teachings are now eagerly awaiting the sign of the teacher's arrival, while the president general of the centers of Europe and America has sent out notices conjuring all members of the societies to concentrate and prepare for the coming of the "Master."

"Great and universal love radiates from the new Adept, Boudh Sadou," he says, "and he is soon to appear openly to those who with constancy and faith have been awaiting his coming, and who are now preparing the way because they know that the time is at hand. But the sectarian societies that make a speculation of the misery of the masses under the pretense of drying the tears of suffering or of conferring degrees and powers for a money value, will be overcome and driven from the field by the supreme forces of love and of truth. Put no faith in the announcements nor in the books of these societies, for they will deceive thee. Eliminate from thy thought all that is foreign to thy inner sentiment; look deep into thy innermost soul, and thou wilt learn there the way to the feet of the prophet of love and of truth.

"The love universal perfects its work for the peace and happiness of men; and thou who aspiest toward the Truth Eternal, seek out eternal truth! There and there alone shalt thou meet the New Grand Adept, Boudh Sadou, who will give thee peace."

—Reprinted from *The Philadelphia North American*  
for Sunday, September 24, 1916



## ORDER OF THE RADIANT CROSS

### THE TEXT OF THE NEW MASTER

Each of the great religious teachers of the world has had his own peculiar text or saying, and the coming Adept BOUDH SADOU is in this respect no exception.

The religious system founded by the Lord Buddha has its famous prayer, "I take refuge in Buddha, I take refuge in Dharma, I take refuge in Sangha."

The birth of the Lord Issa (the Esoteric name of Jesus), we are told in the Christian Scriptures, was proclaimed by the singing of angels, announcing, "On earth Peace; toward men good will."

Readers of The BULLETIN have long been accustomed to the text of the young Master BOUDH SADOU in the words "He who feels his heart beat peacefully, He shall have Peace." Or, as first spoken in Spanish by the Adept himself when a very young child, the text runs,

"Aquel que siente latir su corazon en paz, aquel tendrá la paz."

For almost twenty centuries mankind has had showered upon it the blessings of the divine gifts of peace and mercy, outpoured upon the race like rain falling alike on the just and the unjust; yet the spirit of man has been scarcely awakened to his own responsibilities. The time has now come in the growth of the race, where man has attained the moral stature that requires of him, not alone that he receive the divine peace passively as a gift from God, but that he shall actively by his own efforts, through the accomplishment of justice and the performance of esoteric duty, attain peace. There is no peace but the Peace of Justice.

In this text of the new Master lie profound truths, which, when realized in the daily life of Humanity, will bring it Peace.

"He Who Feels His Heart Beat Peacefully, He Shall Have Peace."

L. R. CLARK

---

### PUBLIC LECTURE AT THE HEADQUARTERS

The Season 1916-17 was opened on Sunday, October 8, at 8.15 P. M., when a Lecture was delivered at 1443 Q St., by Agnes E. Marsland, the President on "THE COMING OF BOUDH SADOU, THE NEW WORLD TEACHER." There was a large attendance and much activity shown in all parts of the Work; especial interest centers in the Propaganda of the Order of the Radiant Cross.

## MEDITATION

"Truth is the highest thing a man may hold," wrote Chaucer, in the West. In the East the same idea has been expressed in the motto of one of the most famous families of Maharajas in India; "There is no *dharma* [*i. e.*, duty, law, religion] higher than Truth."

The sacred writings of all peoples have laid emphasis upon the necessity for exact, undeviating truth-telling. The story in the Christian Bible of Ananias and Sapphira—the man and woman who were punished, not because they did not give more liberally to the Temple, but because they exaggerated the amount which they had given—is familiar to all Western readers. Those familiar with the Scriptures of the Orient know that equal stress is laid in these books upon Truth as being the fundamental corner-stone in the upbuilding of character.

Theoretically we all recognize the value of Truth and agree that it should be placed high among the virtues. If, however, we are honest in our desire to know ourselves without shirking or self-hypocrisy, many of us who believe ourselves to be truthful people will find that in reality we are not as truthful as we have believed ourselves to be.

Truth is a matter of mental attitude, toward oneself and others, as well as of speech. The evasion, the quibble, the half-truth, are more cowardly forms of lying than is that which is self-confessedly "all a lie."

During the week beginning October 8—the forty-first of the year—let us each, at the time of our meditation, consider earnestly the question of Truth, for it has been said, by one who knows, that for aspirants to discipleship a lie weighs down the balance more heavily than many sins which by the world are considered graver.

### 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 calumny 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.

## The Uplift

What means this stirring heard through all the nations,  
This movement world-wide in our day and hour?  
Methinks I hear the pulsing, quick and vibrant,  
That tells of life, vast life and wondrous power.

It seems to come from everywhere, I feel it,  
The heaving breath of effort, mighty, strong;  
It is the throb, the pulse-beat of the many;  
'Tis living love that stirs the mighty throng!

The brotherhood of man, the moral uplift,  
Whatever name it bears, 'tis all the same;  
The love that seeks not self in life, but service;  
This is the power that sets the world aflame!

—DELLA ADAMS LEITNER.

—*From the Adult Bible Class Monthly*

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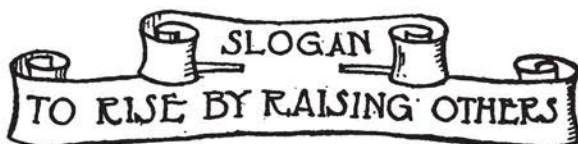
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WASHINGTON.

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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## The Esoteric Student

AND

THE NEW ERA

The function of Esoterism is to cause us to think more, feel more, do more, and above all *to be* more, than we otherwise could do or be. It induces growth from within out rather than by the addition of mere mechanical accretions to our stock of experience. Right here lies the distinction between Esoterism and Exoterism: the one acts from a center of life within; the other deals with externals.

So when the student is confronted with the stupendous announcement of the birth of a New Era, there are two fundamental attitudes in which he may view the announcement—that is, either as an observer or as a participant. He may look upon it exoterically, as the statement of an interesting piece of news; or he may view it esoterically, and by adding himself, as it were, to the New Era and recognizing himself as a part of it, he may become an individual center of energy and force through which it is operative.

At the present critical time in the progress of the world, the most zealous workers are those who realize the Great Need. They see on all sides the bases of thought and civilization brought into question on a scale more extensive than has ever before occurred; and the very destiny of the race seems trembling in the balance. To bring again to the world at this juncture the Ancient Tradition which is man's rightful heritage is a work of Hercules that may well kindle the enthusiasm of all heroic souls. It is a task that must employ not alone the vigor and strength of youth and mature manhood, but also the gentleness and the delicate sensibilities and refinement of the maid and the matron, if we are to restore to their full vigor the fundamental institutions of religion, state, home and craft. While the esoteric student, therefore, is engaged in making of himself a fitting tool, this is in order "that the scientist may be transmuted into the mage," and in order that he may suitably participate in the work that is already upon us.

To the gatherer of news, the accuracy of one's information is naturally of first importance, and he tests any particular statement in the various accepted ways known to him—except insofar as his previous training and his personal preconceptions for or against the matter may consciously or unconsciously stand to him in the place of tests. To the esoterist, though he yields to none in his devotion to the objective and empiric truth, the *ideal* truth is of first importance, for by it he is assured of his spiritual grasp of things. Though he aims at accuracy himself, he knows that the world is full of information and of misinformation. He leaves to

time the questions that time alone can settle, and he is content to learn truth by living it. He makes of himself a vessel that can hold the truth. Whereas the casual hearer ordinarily analyses, criticises and perhaps rejects a new truth without any attempt at utilizing it, the deeper student receives it tentatively, with neither doubt nor credulity, and without at once either accepting it or rejecting it proceeds to "try it out" in practice. He makes hypotheses and works them and even should they fail he is himself growing. By becoming a fitting instrument and embodiment of the truth, he finds his way at last to the fountain of all truth; but whatever may be the necessity for sifting facts, he soon learns in his practice of the esoteric art that though the waters of truth be ever so adaptable to the shape of his vessel, he nevertheless cannot hold or carry them in a sieve.

The life and conduct of the esoterist are the natural expression or spontaneous outflow of what he is, and it is to be expected that habitual readers of *The BULLETIN* will desire to take upon themselves more than an ordinary rôle in the defense and propagation of the work of the New Era, especially as they realize more fully its sublime import. Although the disciple is always *chosen*, he is also *self-chosen*, and within the Great Plan there is wide latitude for all workers.

The question, then, arises, "What is this Cause, and what should I, individually, do for it?"

The New Era, as we understand it, is the latest cyclic movement in the Eternal Cause of Human Progress, in which all are participants and which all men are bound to serve, in duty to themselves, to God and to the Universe. To be sure, they do not all know or serve it by the same name or in the same manner, but insofar as they live truly to the innermost sentiments of their being, they in fact serve the same Cause no matter where they pray, and whether their sacrifices be laid on the altar of Religion or of secular Christianity. Herein is the hope of the New Era; it develops the fundamental unities of religion, philosophy and science; its teachings lead men into the secret places of their own beliefs and show that the inward doors of sectarianism itself open into a common sanctuary of truth.

The question "How shall I serve?" is to be answered by each one for himself, as no one can answer for another. The decision of each will depend necessarily upon his viewpoint. Men rightly refrain from contributing to anything that appears to them to be divergent from the Whole of which they form a part; but they assiduously work for and contribute as much as possible to whatever subserves that Whole.

The complete and ideal service of the Holy Cause of Human Progress constitutes the performance of esoteric duty, and the esoterist is content to contribute in that service nothing less than



the full content of his life—nothing less because he would regard anything less as unworthy of the Cause and of himself, and nothing more because anything more is not within his power. This does not mean, of course, that he gives up everything that he is or has to some extraneous authority, but it does mean that he recognizes himself as in every way a steward of the Great Power and that he submerges personal considerations in his work for the Whole. In this sense, therefore, it is said of Esoterism, "All or nothing it asks; all or nothing it gives."

With a glorious field of action and effort awaiting them in the work of the New Era, the followers of the movement are looking forward eagerly to the coming of the New Teacher. In the words of the little circular, therefore, which all of you have doubtless received, "The Love Universal perfects its work for the peace and happiness of men; and thou who aspires towards the Truth Eternal, seek out eternal truth! There, and there alone, shalt thou meet the New Grand Adept, Boudh Sadou, who will give thee peace."

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### BOOK REVIEWS

"MAN, GOD'S MASTERPIECE," by <i>Frank Crowell</i> .....	\$1.00
"INTO THE LIGHT," by <i>Bruce MacLelland</i> .....	1.00
"SPIRIT POWER", by <i>May Thirza Churchill</i> .....	.50

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1 lb. for each book.

"**Man, God's Masterpiece.**" presents the development of the religious idea from the historical standpoint in a very clear and concise manner. To many, where to think is to doubt, this book will prove a valuable aid in dispelling the shadows of suspicion and unbelief, and, should they be true to their better nature, will lead them to ultimately recognize the latent Divinity in man.

The many valuable notes the author has made use of give the book a stamp of authenticity which should help in awakening our "sleeping brethren."

"**Into the Light**" could be considered as a continuation of Mr. Crowell's book, being written by one who has passed through the Valley and entered the Light. In his remarks addressed to the ministers of the churches, some people might take exception to the strength of his argument, especially when he asserts the ideas of dogma and creed: but no matter how much the reader may differ from his viewpoint, and the truth is not always palatable to our taste, he will recognize the book as the result of a beautiful thought, given by a man who is striving to bring the message of good cheer to those who are seeking the Way.

—Walter Lauder.

In her little book, "**Spirit Power**," May Thirza Churchill has struck the key note, in that she has revived the old truth and reduced it to its primal simplicity.

The involved teachings of ecclesiastic dogmatism which tend to confuse rather than to enlighten, are stripped of their mystery, and Miss Churchill makes clear and simple the real truth concerning faith and prayer.

As the muscles of the body are developed through proper nourishment and use, so are the mental faculties stimulated. Miss Churchill shows in her book that the power of the spirit is susceptible in the same degree if properly recognized, nourished and exercised.

To one who has been wandering in the mazes of uncertainty and doubt, this book will give a wonderful stimulus by eliminating to a great degree the confusion of ideals and holding before one a light on the path.

—*J. F. Drummond.*



## ORDER OF THE RADIANT CROSS

### THE INITIATES OF THIBET

Readers of *The BULLETIN* who have studied "First Principles of Esoterism" by the President of the O. E. S. will recall the following statement in the Introduction (page 16):

"In the *Agrouchada Parikai* we read that the Initiates of Thibet are presided over by the Supreme Council, but regarding this body nothing is given out save that it is the heart of the world and from it men receive their spiritual light and life, that it guards and protects, governs and feeds the human race.

"This illustration may serve to give symbolically an idea, however faint and unworthy, of the relations of the Great Masters and Initiates to our earth and its humanity. In perfect knowledge and perfect love the Initiates of the Great Brotherhood execute the commands of Infinite Wisdom and Compassion in serving the earth, and they express a ray of this light and energy through each one of our Centers in the world."

It is from this Venerable Hierarchy that our Centers are supplied with the spiritual food for which the world hungers. From the same mystic body there are sent to the world from age to age Great Teachers for the upliftment of the race, and these become the founders of the world religions. Thus has been heralded the approach of the Great Adept of the New Augustan Era, *BOUDH SADOU*, whose advent is a matter of the imminent future.

Let our readers draw close, then, in the bonds of Love, Union and Peace, to the Hearth where the glad tidings have been received.

## 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.

## The Highest Good

I do not know, I cannot say,  
What life will hold for me today;  
But this I know, whate'er befall,  
Some good lies wrapped within it all.

Though undiscerned by mortal mind,  
This treasure is for me to find;  
To rend the veil that clouds mine eyes,  
And view the blessing in disguise.

For toilsome ways will lead to rest,  
And irksome tasks are often best;  
In struggle, power and will are born—  
Who plucks the rose must grasp a thorn.

The cross I lift in morning hours  
At evening may be hid with flowers;  
The trial that before me lies  
May prove a gate to paradise.

As oaks grow sturdy in the blast,  
So courage, buffeted, holds fast;  
As blossoms, crushed, breathe perfume rare,  
Affliction drives the soul to prayer.

All things shall work for highest good  
To those who put their trust in God;  
All things in heaven and earth are mine  
If I but claim my right divine.

And so, it is my happiness  
To know in all things dwells success;  
Its mystery is mine to prove,  
Its keys are hope, and faith, and love.

—*Emma Fisk Smith.*

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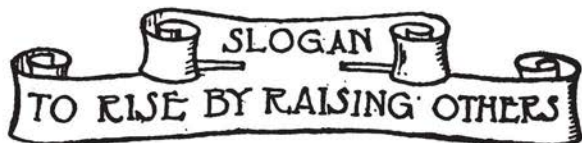
OF THE

WASHINGTON.

# Oriental Esoteric Society

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AGNES E. MARSLAND



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## A Glance Into the Future

Now that we are told the Coming of BOUDH SADOU is imminent, we naturally turn our glances from the troubles of the immediate present with hopefulness towards the future. Today all about us is chaos; but if we work under the guidance of a wise Leader, we are still confident that Order can be evolved from the tangle of conflicting interests that are born of inertia, ambition and cupidity.

Selfishness prevails, it is true; but the condition is very largely due to ignorance, and there are many of us who are striving with our whole souls to free ourselves from its coils and to make of ourselves more fitting instruments for use in the Great Cause of human progress—Soldiers of the Cross!

A Great Teacher is coming to the World—not to us alone, not to our Society only, nor even to America alone, but to all peoples and to all countries. What is to be the tenor of his message to the world?

Far be it from us to presume to say what the Master will or will not, do or say or teach when he comes; only the future can prove how great or how far-reaching his Work will be, and only the arrogant will seek to argue these points. But we can, in all humility, review what seem to us to be the most pressing needs of the world to which he is coming and we can thus prepare ourselves to enter into his Work and to bear a part in it for the human peace.

Some persons say: "When the Master comes, he will come with great simplicity, will not seek recognition, will not work miracles, etc." We cannot tell how he will judge it best to appear; this is none of our affair; we are the humble recipients of his bounty and our concern should be simply with our own attitude and our own preparedness. Are we ready?

Nor need anyone be anxious because, as in the days of the Lord Jesus, there are many who come forward as World Teachers at the same time and place. Every one of these who is sincerely giving forth a message is worthy of our respect and "He that is not against us is on our part." Posterity will see clearly that One is the Great Light, but that all have their torch to bear in the Grand Procession. By their fruits ye shall know them; listen to their Teachings, give your aid to those who teach the eternal truth of Goodness, Truth and Beauty, and avoid sectarianism.

If you are thus prepared you will surely be called!

The times are very different today from the days of the Lord Jesus. Then the world was large and the nations were little known to each other; the problem was one of *individual* holiness and belief. Today the world is so highly interactive, due to the invention of the telegraph and of hundreds of similar devices, that it is become very small and the news of one country reaches all others with incredible swiftness. Now the struggle is one of *communities*,

of social, economic, political or commercial holiness and belief; nation rises against nation and kingdom against kingdom in defense of what each understands to be his right in these Communal questions. Men have not yet learned to live the life of co-operation; they still try to segregate something for themselves without regard to the good of other men.

After the war is over, when the time of reconstruction begins, there will be the gravest need of the counsel of One who has the Wisdom to see further ahead than the wisest of us can ordinarily do, so that in the making of new laws, the future of the human race may be efficiently safeguarded.

For it is evident to our leaders today that the whole edifice of social and economic life, as it has up to the present been constructed, is about to fall in a heap like a house of cards; and it will be necessary, within the next few years, to outline new policies to accord with the new and higher ideals that are struggling for expression in the hearts of sorely stricken peoples.

There is nothing like a struggle to the death that so quickly tears aside the veil of sophistry and false thinking or that wakens the deep undercurrents of truth and nobility in the national life. When all things go well with us, we are apt to set up as gods *comfort*, *prosperity* and *material welfare* and to fall down and worship them; but when we are in the throes of a fight for *life*—as in the War of Independence—or for *principle* and *honor*—as in the more recent struggle between the North and the South—then comfort is subordinated to stern discipline, prosperity is seen to hinge on noble dealing, and material welfare is everywhere permeated and saturated with the sense of spiritual things.

Already measures are being taken, perforce, for the better co-ordinating of the public life; in the warring countries supplies of all kinds are being commandeered and forced to run into a single channel so that the whole output may be utilized to the best advantage of all. If this were neglected, that nation which should be so recklessly wasteful would be the loser in the trial of strength.

But what is rightly done as an act of emergency in war-time cannot rightly be continued in time of peace without hampering the free-will of the citizen and thereby putting a damper upon his most valuable power—that of creative and inventive genius, his Will, his Freedom of initiative.

This may be taken as an example of the thousands of problems that will have to be dealt with "after the war." The problems are subtle in their nature, the right solution being found every time on the spiritual plane and not on the material. The valuables that must be safeguarded by law are not in future to be the material, physical goods alone, but rather the more subtle ones of the higher life. Humanity and Nature are to be renovated, all wastes are to be done away with, the door of opportunity must be opened to all; a widespread knowledge must be insured; poverty, tyranny, servitude and



misery of all kinds must be abolished, not so much on account of the suffering they entail, as because they dwarf a man's possibilities of soaring into the higher realms of thought and action.

The legislation of the present day is largely along the medium line between the rival interests of those individuals or social units who believe that they will be able to make a material profit in dollars and cents from its enactment. Personal and private interest for the most part guides the politician and the legislator, and not solely the public good. And even those who are devoted to the service of the country from the highest motives are often in ignorance of the right course to pursue; both sides of the controversy appear to be right when viewed from a certain standpoint and yet both cannot be right since they are in opposition to each other. (*For the solution of this paradox see BULLETIN O. E. S., Vol. XII, No. 11, March 24, 1916. "The Three Worlds," p. 4.*)

And this is but a small view of the needs of the immediate future. If legislation must be had on economic, social, commercial as well as all higher matters, if the higher life of the people must be fostered and protected, if birth and death and the general health of the community are to be intelligently cared-for, then new steps must be taken in the field of science especially in that of psychology—a broader thought must be brought to bear on recent developments in the psychic field and some research work done by scientists on their own account in these fields.

For many years past no progress has been possible to scientists in the most interesting subjects of life, electricity, etc.; in their essential being these are still unknown. While marvelous discoveries have been made in the use of electricity, yet who can tell us what it is? And what is the cause of life? Who shall say? And because we know so little of electricity we can only use it under certain conditions; we lose its fulness of power, just as, by our ignorance of our own dynamic energies, we are unable to make full use of our own powers.

Esoteric science declares that further progress along these lines will be made in the future, but only in proportion as man learns to develop his own electricity, "Vril" or odic force, within himself by the practice of virtue and the higher life of unselfish service, for that all further demonstrations must be made by the Will acting upon this force.

For aid in this new life, so unlike the ordinary life of the world, we are looking to the New World Teacher. To whom these manifestations will be shown? how? when or where? we cannot say, nor is it of great importance; the momentous thing is that these things have been promised to the world, if the race will do its part in preparation for their revelation.

Watch, therefore, and labor while ye wait.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE

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### FOR THE MASTER'S HOME

Will our friends send in for the furnishing of the Master's home house linens of all kinds, not necessarily new: sheets, pillow cases, towels, table cloths, napkins, kitchen towels, dusters, etc. These are things that we shall need at once. Every one can help a little in this way.

## 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?"

## Knowledge

Love gave to me the gift of grief  
That I might know how near  
To happiness his sorrow bides,  
How close to smiles, his tear.

Love gave to me the gift of joy  
That I might learn erstwhile,  
How near to pain his rapture lies,  
How close to tears, his smile!

—By *Charlotte Becker*

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# GIFT

Phil 54.3



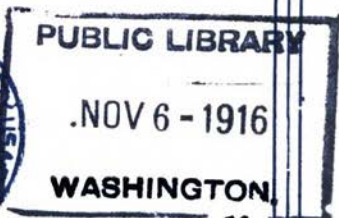
Vol. XII

Friday, November 3, 1916

No. 38

# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



SLOGAN  
TO RISE BY RAISING OTHERS

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Address Agnes E. Marsland, President, 1443 Q Street, N. W., Washington, D. C.

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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).

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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.

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## Discipline

The necessity for discipline in the ordinary life has, of late years, faded for the most part into the background, the object of each man being rather the pursuit of happiness in some form—in short, the average person today puts in the first place as objects of pursuit “comfort, prosperity and material welfare.”

All his thoughts and desires center themselves around these, and, since he always thinks of himself as possessing them, without caring over-much to ensure at the same time the happiness and welfare of other men or still less of the Whole, he grows every day more selfish and his life sinks into the commonplace, so that he often wonders whether it is indeed worth living.

It is so much easier to float with the tide than it is to breast the current; inertia is ever present with the most earnest of us, while our will is not very strong or alert to make use of inertia in its right place or to oppose it when it would usurp a higher place than is its due. Thus we give way to our desire for ease at a time like the present when the world of which we form a part is in the throes of a death-struggle with the giant materialism; we think of prosperity from the worldly standpoint and bend our best efforts towards securing the fruits of our ambitions, forgetting that unless the safety of the Whole is secured neither we nor our children can enjoy the distinction we may have gained; and we make the greatest sacrifices of ourselves and of others in order to accumulate material goods for ourselves and our own family with the short-sighted idea that wealth will bring us what we seek—happiness.

While it is true that happiness is the natural heritage of man on earth and it is right that, if he does not possess it, he should seek out the reason why, still natural happiness is the result of a certain balance of qualities and activities in man, and it can only be secured by bringing about that harmony and poise. If happiness is sought as an object of pursuit in itself, it will surely flee from the pursuer.

One of the triads that may be used as a working basis by the disciple in his quest of happiness is: Goodness, Truth and Beauty; another, Faith, Hope and Charity; still another, Will, Inertia, Action or progress.

But the one essential to all progress of any kind is Discipline.

It is useless to set up the most beautiful ideals of life unless we find some means of so disciplining ourselves that we embody those ideals; we must not only frame our motto “Punctuality is the Soul of Honor” and hang it where it strikes the eye of everyone who enters our office, but we must make punctuality, in large things as well as in small, our rule of life. If we believe that “Cleanliness

is next to Godliness," we must see to it that our heart is clean, as well as our hands, from the love of mammon.

In the present day, the words discipline, duty, obedience, etc., are out of fashion; no one wishes to hear about order even, to learn the principles of Order or how to secure order in the life. Every one wants to know how to live more easily! Whether or no this ease will bring him into harmony or inharmony with the Great Plan, the man of today cares not; he doubts, alas! for the most part whether indeed there is any Plan at all.

Yet it is a well-known fact that nothing can be accomplished in the world in any field without discipline and training; and it is acknowledged that the more important the chosen field of endeavor, the longer and more severe the discipline and training must be. Thus we send our boys to school to fit them for the career that is before them; the conscientious parent corrects his children when they err (although even here the desire of "ease" often causes the home discipline to be perfunctory). But when the man is arrived at maturity, he throws to the winds all idea of "discipline" and goes forth to look for pleasure.

Never having learned where happiness is to be found, he seeks and seeks—in vain!

When, however, the same man desires to become an athlete, he recognizes that he must deliberately "train" if he is to have success. He therefore puts himself unreservedly in the hands of a qualified person and undertakes to do exactly as he is told to do in all the departments of his life. Many of the restrictions laid upon him are irksome to the physical man, while the efforts required of him are prodigious; yet his faith in his trainer is enough to stimulate him to obedience. At times he may be severely punished and treated with the greatest harshness and apparent injustice; but this he takes all as part of the necessary discipline, understanding that if he would learn to be a man, he must accept alike praise or reproach, admiration or scornful contempt, without flinching.

If he is worth training, he will continue to the end, whatever the cost; but there are some who are of finer mettle than others, and on these the master "sparing not the rod." An anecdote in point has been already quoted in the Bulletin, Vol. X, No. 32:

#### FLOGGED ONLY GENIUSES AT ETON

Some of the hardships of life at Eton in bygone times might be regarded as complimentary to the sufferers. Only the best of the boys were called upon to bear them. The biographer of Dr. Parr records that the famous Eton "Head" believed in flogging for all offenses, and even for absence of offense, but never punished stunted capacity or tried to extort much from mediocrity. If Parr made up his mind that a boy was to be classed as "mediocre" that boy enjoyed



practical immunity from the birch ever after. But when the head assistant told the doctor, "I believe So-and-So is a lad of genius," the answer was, "Say you so? Then let the flogging begin tomorrow!"

—*London Chronicle*

In a disciplinary Order, such as our own, this is well understood, and however harshly and apparently inconsequentially we may be treated by our superiors we aim to remain in silence, grateful in our hearts for the test put upon us and determined to do honor to our Master by a creditable showing. When the worldly-minded wonder that we do not show resentment at the slights and indignities laid upon us, we say nothing; unless, indeed, it is possible to show our heart to the questioner with the chance of being understood. This is, however, rare; for it would seem that of all the paradoxes of esoterism, this one is the hardest for the world to understand: Why we should bless them that persecute us, revile us and despitely use us? And especially why the "Head" should so demean himself as to resort to "flogging" or apparently unjust discipline. In his place, "they would have treated all the boys with a strict and impartial justice"—and mediocrity would have prevailed!

So long as there is no special task to be required of one more than of another, there is equality, and justice is in order; but if it is seen that out of the apparent level, one or more show possibilities of Leadership and of a greater usefulness than the others, the good Master will test the mettle of those strong souls and if they prove their worth will give them every opportunity of advancement for the good of the world which they are born to serve in some high station.

Character must be builded at all costs; for of all man's boasted wealth, character alone attends him at the last; all else is perforce left behind when he passes on. And character is developed by wise discipline. It is builded of spiritual substance, it grows slowly, but it is eternal in its nature.

Sow a thought and reap an action;

Sow an action and reap a habit;

Sow a habit and reap a character;

Sow a character and reap a destiny.

---

## PARENTHOOD

Parenthood might be said to be God's greatest gift to the race of men, but alas it is perhaps the least appreciated. To build the fleshly tabernacle into which descends a little flickering spark from an unseen, radiant spirit; to care for this bodily tabernacle wisely and tenderly, that it be a fitting habitation; to shield the little spark, that it may shine with ever-increasing strength, from the fullness of its own flame—this is a privilege, a marvel, a responsibility

that calls for all the knowledge, all the love, and all the wisdom that men and women have, or can possess.

Love, knowledge, wisdom, constitute a trinity that cannot be separated. Love alone is not sufficient. The marvellous instinct of motherhood carries with it no real knowledge of the peculiar problems of the child-nature. Parents who pour out most unselfish yet blind devotion, are often the ones who see their children grow up selfish, aloof, and unresponsive.

The mother who would gladly give her life for the beloved son and daughter, yet has never trained those children in self-discipline, is powerless to save them from their own undoing. We are just beginning to study the psychology of childhood; the vast majority of parents know absolutely nothing of the problems of adolescence; we stand appalled at our own ignorance. Knowledge we must have.

Knowledge without Love is, however, barren pedantry, just as the Love that lacks knowledge is enfeebling and destructive. The two cannot be separated.

But even Love plus Knowledge is not sufficient. It must be guided and perfected by Wisdom, the voice of the soul—that Wisdom which will use the knowledge of the mind to feed the flame of the heart; the Wisdom toward which the child-soul grows as flowers turn toward the sun.

It is for us parents to reverence our children more; it is for us to regain the child-state we have lost; the open-mindedness, the freshness and the joy of living; "for theirs is the Kingdom of Heaven." They shall lead us, if we will but let them, into fuller knowledge, deeper wisdom, and all-embracing love.

L. C. W.

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## THE AMERICAN RED CROSS

### ARE YOU ALIVE?

Is your mind keen; your intelligence active; your imagination vivid; and your sympathies alert? Is your life spreading out with that increasing consciousness which touches many things and broadens you with its growth? Can you feel for the wants of others? Can you see a possible need ahead of an actual necessity? Can you feel the pulse throb of your community or the nation? Are you alert to the helpful activities about you?

If you are alive, what are you doing to show it? What part are you taking in the common life? There is no better part in the activities of any nation than that taken by the Red Cross. If you are alive—and we hope to receive word that you are—mail us one dollar for a membership in the Red Cross. This will also bring their magazine to you and in addition the certificate that is issued by the Red Cross organization.

Address: E. L. Coolidge, Sec. Brotherhood of Service, O. E. S., 938 Maryville Ave., St. Louis, Mo.

## 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 the 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.

## My Own Shall Come To Me

Serene I fold my hands and wait  
Nor care for wind, nor tide, nor sea.  
I fret not more 'gainst time and fate  
For lo! my own shall come to me.

I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amidst the eternal ways  
And what is mine shall know my face.

Asleep, awake, by night or day,  
The friends I seek are seeking me;  
No wind can drive my bark astray,  
Nor change the tide of destiny.

What matters if I stand alone,  
I wait with joy the coming years;  
My heart shall reap what it has sown,  
And garner up its fruit of tears.

The stars come nightly to the sky;  
The tidal wave comes to the sea;  
Nor time, nor space, nor deep, nor high  
Can keep my own away from me.

The waters know their own and draw  
The brook that springs in yonder heights;  
So flows the good with equal law,  
Unto the soul of pure delights.

—John Burroughs.

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GIFT



Phil 54.3

Vol. XII

Friday, November 10, 1916

No. 39

# Bulletin OF THE Oriental Esoteric Society

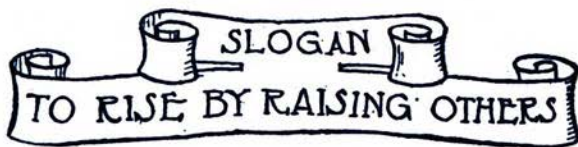
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## MEETINGS OF MEMBERS FOR STUDY

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.

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## The Inner Teachings

(Continued)

### THE ODIC FLUID AT WORK IN MAN

There is, inherent in man, a powerful and mysterious force that may be called spiritual will-power, vibratory force, active physical or physiological force, etc., the name matters little. This force *acts* on the three grand planes of creation: the spiritual, the astral and the material.

In order to study the Odic force or fluid in man (that is in the envelope that surrounds the human body like a phosphorescent aura) we must know man, not only physically but also psychically in relation with the four elements in which he lives. We must study man, not as he appears but as he really is.

We will then observe him under his two aspects, *activity* and *repose*, that is to say, waking and sleeping.

Those who have studied only the outer man as he appears in his ordinary life in the world, dominated by human passions, the slave to social habits that are far from being ideal, cannot give a fair judgment because they have seen only the illusory mask that hides the real self, the true man.

Who is there among us who has not sometime been mistaken by the specious appearances that constantly present themselves in this transitory world? Have we not many times fallen victims to these illusions and taken the false for the real expression of the heart?

So that our observation may be correct let us wait until the muscles of the body and of the face are at rest. Study then attentively the lines of the figure, the curves, the joints of the large limbs; observe the forehead, nose, ear, chin, and hand, and add the impressions received during this silent scrutiny to those which we noted in the state of activity and waking consciousness. These two should agree perfectly and the result of this examination which is made by the soul in a flash, will express itself thus: "I like him, he pleases me," or "He does not please me;" and this conclusion will almost always be found to prove true.

This observation is in truth the voice of the soul. The presence of the person observed has set up a vibration in the odic aura of the observer, and this sub-conscious touch awakens his higher reason or mentality. It is the electric spark of pure thought, acting for the moment free of any material obstacle.

This is the psychological moment of which the Occultist must take advantage. It is true however that the power of reading by the vibration of human thought is the result of long study and of great sacrifice. The observation of the silent lines gives us the

intrinsic value of the Being, his vital force and his permanent attainment; a study of the organs in motion shows us his power of acting and of working and effecting changes.

"Nothing is permanent, nothing is still, all goes forward, all is vibrant."

"Immobility is but an appearance, repose an illusion, sleep a myth."

From the infinitely tiny atom to the grandest aggregation of matter, all vibrates with the movement peculiar to itself, and in the grand harmonies of nature there are represented every possible vibration, from the most elementary oscillation to the most complicated and varied combinations of movements.

An immense number of vibrations escape the record of our senses, and cannot be confined within the narrow limits which our feeble organs are capable of perceiving.

The slow movement of the hands of a watch is not perceived by the human eye, nor can the eye follow the rapid flight of a projectile through space.

But although the present race of men is unable to observe all the phenomena about them, there is nevertheless in man *an inner sense*, a consciousness that can grasp the scheme of the great law, of which phenomena are but the feeble expression. Thus we can conceive the following: There is an equilibrium in nature between Wisdom and Force; the first arises from the head of Adda Nari, (Nature), the other is at her feet; but both Force and Wisdom are represented by Nature as a whole, because they have created her every form.

All force in nature is manifested by form, and every form is the expression of a force or a combination of forces.

The more elementary the force, the more rudimentary the form.

Force being infinite in the variety of its combinations, gives rise to forms which are also infinite in number and in kind. The objects therefore that our senses perceive are but the momentary equilibrations of these manifold combinations.

Since all vibrates in space and gravitates, every one of these equilibrations is influenced in its longer or shorter duration by all the activity which has been, which is, and which will be.

The Initiates who know the occult value of the vibration of the letter M know that this force or essence is the motor operating on all the three grand planes of creation: manifesting on the spiritual it first descends on to the astral or mental plane, and gathers the necessary elements and power adequate to its successful use upon the material plane. When its work in the physical world is accomplished, it reascends into the astral plane of form, again gathering together its soul forces until, purged from dross, it



ascends to the spiritual realm where it is perfected and acquires new power. Better qualified by its experience upon earth, it then descends again to the astral and material planes to accomplish anew its work of redemption. This process is repeated again and again until on all planes, spiritual, astral and material, there is but one vibration—perfect unity—represented in the three worlds of creation by the symbol "Le Seigneur" (the Lord).

The most important changes that take place in our being are due to the activity of the Odic Fluid. By the study of spiritual law, by the practice of Faith, Hope and Charity, by meditation upon the law of the ternary as manifested throughout Nature, invisible forces, which are still a mystery for most men, permeate his being and act upon him without his understanding either their cause or their mode of action.

Those of you, therefore, who habitually think noble and spiritual thoughts will find these higher vibrations builded into your very substance without any direct attention of your intellect to the matter. Insensibly you will desire the company of the good, the true and the beautiful, and unknown to yourself your very form will show the lines of greater dignity and proportion.

When any one joins our Order and applies himself to the Teachings in the way they are given, he will find a new flow of force. These instructions are different from others given by the various cults about us, in that they act chiefly by symbolic presentation on the higher planes rather than by intellectual statement of the subject. The intellectual training is not neglected, but it is made to assume the second place.

Thus we say that the odic force is still a mystery for most men, and that the study of the Ternary sets up invisible forces in man that are unknown to him and which nevertheless permeate his whole being although he is not aware that anything is going on at all. He does not know whence comes the activity, but it shows itself in his outer life if he allows it to do so. It will work without any direct control of the intellect and will thus demonstrate the presence of the Odic Fluid at work in man.

It is only the Adept who is able to summon the Od and to use it by a trained Will, causing it to do his pleasure. What we, as disciples, must cultivate at this juncture is a greater strength of Will if we would learn to master and control this mighty force; for, until we are more efficiently equipped, we can with difficulty control ourselves—our own passions and desires. How shall we then assume to put our hand upon the bridle rein of an infinitely fiercer steed?

HE WHO FEELS HIS HEART BEAT PEACEFULLY  
HE SHALL HAVE PEACE

## BOOK REVIEW

**A Mental Method of Beauty Culture.** By a Beauty Culturist. \$ .40 postpaid.

The book, *A Mental Method of Beauty Culture*, shows by the aid of many quotations, how beauty can be cultivated by man's inner consciousness, through the direction of the Will. The author states that "the substance of consciousness is the substance of personality;" by inspiring nature's finer forces we learn to know truth and to know the truth is to know Beauty. He might have added—and goodness. Build up a beautiful ideal, think beautiful thoughts, do everything in accordance with all that is beautiful, the result will be that the beauty specialists who appeal to our vanity will seek other fields for their endeavors.

The book well deserves reaching a second edition and should do much to stimulate the desire to seek within and learn the source of all that is Good, True and Beautiful. *Walter Lander.*

## LECTURE BY THE PRESIDENT

On Sunday evening, November 5th, Agnes E. Marsland, President of the O. E. S., delivered a lecture before an appreciative audience entitled "Boudh Sadou and the Radiant Cross."

The President announced, at the close of the meeting, that there would be a public lecture on the first Sunday of each month throughout the season.

## INSTANTANEOUS ASPECTARIAN

"*Instantaneous Aspectarian and Astrological Chart*" shows the aspects of all the Planets and orb of influence by a simple turn of the wrist. The laborious work of progressing a horoscope for a life time is reduced to less than an hour's labor. All the aspects can be tabulated without the possibility of error. The danger of overlooking intercepted signs is eliminated. The student will find it invaluable; the professional and experienced astrologer, handy and sure. A time and labor saver.

## ART MOTTOES

The text of the New Teacher, "HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE," has been arranged in the form of a beautiful **brass motto** with blue border as follows:

Size  $5\frac{3}{4} \times 8$  inches also embodies in its design the symbol of the Society and is equipped with chain for hanging. Price \$2.00 each.

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## 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."

## 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.

## This Something

There's something that maketh a palace  
Out of four little walls and a prayer,  
A something that seeth a garden  
In one little flower that is fair ;  
That turneth two hearts to one purpose,  
And maketh one heart out of two ;  
That smiles when the sky is a grey one,  
And smiles when the heaven is blue.

Without it no garden hath fragrance,  
Tho' holding the wide world's blooms ;  
Without it a mansion's a prison,  
With cells for the banqueting rooms ;  
This something 'tis halloweth sorrow  
And stealeth the sting of care ;  
This something that maketh a palace,  
Of four little walls and a prayer.

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Friday, November 17, 1916

No. 40

# GIFT Bulletin

OF THE

## Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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SLOGAN  
TO RISE BY RAISING OTHERS

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

## BOOK REVIEW

**The Philosophy of Wang Yang-Ming**, by *Dr. Henke*. Translated by Frederick Goodrich, \$2.50 net.

Note: In remitting allow for postage at parcel post rates. Weight of book, 3 lbs.

The development of the intuitive faculty is the main thesis of the Chinese philosopher who lived A. D. 1472-1529. The original nature of man is good and it is only through the exercise of virtue that he can learn the truth, or as he terms it the "investigation of Heavenly things."

Wang Yang-Ming occupied a very high position in the councils of the empire and was eminently a man of action, so when he taught his students that knowledge and practice are one, he taught from the fullness of his own experience. To him, mind covered the whole of existence, and by learning to understand one's own mind, he learns, should his "purpose be sincere," the principles of Nature itself, for mind and Nature are one.

In such manner does the great Chinese thinker establish unity on the mental plane. Knowledge of the truth, he clearly points out, does not come by sudden enlightenment, but by the steady growth of man's inner nature, which would seemingly place him in opposition to the "sudden enlightenment," of the Buddhists. Wang Yang-Ming, however, did not seek for the points of difference, but, like all great souls, sought rather to establish the points of agreement.

Dr. Henke has rendered an invaluable service to students of the Orient by presenting them with such a scholarly translation. Although the subject matter, being in the form of letters and discourses to his students, necessarily involves a considerable amount of repetition, it in no way detracts from the force of the thoughts put forward.

To the student of the Occident this work should reveal the practical mind of the Orient which is beginning to ask the whys and wherefores of the West, and to those who are investigating the metaphysical emotions of the East, the philosophy of Wang Yang-Ming will help them realize that all is not mystical and abstract.

*Walter Lauder.*

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## Good Government

Now that the election is over and the struggle between parties is for the moment in abeyance, the time is propitious for a review of the larger views of *principle* as expressed in government. What constitutes the essence of good government? Who should rule, the President or the people? Is true government from above, or from below? Or is it essential that both should co-operate?

Before suggesting the key to these difficulties (which is all that a "pointer of the way" should do) it will be interesting to look back over the path that our present "white race" has travelled and see from the beginning what instructions it has received on this point, and how they have been worked out by the race itself, generation after generation.

About six or seven thousand years before the Christian Era, there was among the Druids, the Spiritual Fathers and Initiates of the White Race, a young man of great wisdom, named Rama, who was destined to the priesthood, and whose intelligence brought him to the notice of all who were about him.

But his many virtues aroused the enmity of the majority, and to avoid being slain he gathered together his adherents and left Europe for Asia, where he penetrated into India and after a gigantic struggle entirely freed it from the domination of the Black Race.

These wars being terminated, Rama laid the foundations of a social and religious edifice which was the inspiration of his great genius and was so powerfully and substantially built, so judiciously poised according to the eternal laws which harmonize the spiritual with the material, that even today, after 90 centuries and more, we are still living, without being in the least aware of it, on the mutilated fragments of it in the laws which at present obtain in the West, in our manners, as well as in our religious and moral institutions.

His first act was in itself a stroke of genius; it was the creation of the new rôle for woman to play in the heart of the family. This one conception alone is great enough to have immortalized him.

Of woman, Rama made no longer the fascinating sybil, ardent and terrible, who had rendered herself so much feared; nor yet the slave without will of her own; but she became the Angel of the Hearth, the guardian of the sacred fire of the home.

The family, the root of all society, being thus regenerated and constituted, Rama organized therewith the first social molecule, the ALDEE—that is to say the Clan or Commune.

Here is what is said in an ancient Sacred book on this subject: "In the Aldee, the assembly of all the Fathers and Mothers of families named three special Councils, after having elected a Presi-

dent over themselves, who was called 'THASILDAR,' that is to say, 'The Father of the Ancients of the Ram'.

"The first Council, the most exalted in its functions, had the responsibility of the guardianship of all the resolutions and teachings of all the conventions which had taken place.

"The Second Council had the care of the public peace and material affairs: it rendered justice, and kept order in the Aldee.

"The Third Council administered the economic affairs of the Aldee, fixed the taxes, and overlooked the expenses.

"The Federation of several Clans formed the *Zanton* or *Canon*, the Federation of *Zantous* constituted the *Daghou* or Province, and the federation of *Daghous* formed the *Daghous Cacti* or government."

And lastly the Assembly of all the governments composed a Kingdom, which had its Metropolis, or Capital, where the Grand Authorities of State resided, as follows:

1. The Council of God whose members were all Priests and Initiates of high rank and degree.
2. The Council of the Gods composed of lay Initiates of high order.
3. The Council of the Ancients.

The first of these Councils was presided over by a Sovereign Pontiff, and it alone possessed *Authority*, since it alone was master of Science in its integrity. It therefore authorized the Council of the Gods—that is, it chose out among the Initiates those who were worthy to form part of this Council.

The *Power* was vested in this second Council. It was presided over by a King, for the administration of Justice, who had been previously instructed, initiated and consecrated by the First Council.

The king, in his own sphere, was autocratic, for all initiative of government emanated from him alone. Never did the first Council concern itself directly with any act of Government as such; it would only inform the Second Council if in its judgment an important act was not in conformity with the Social Law of Justice, and it could pass upon it a sort of *veto*.

Thus it would seem that *authority* can only be rightly exercised by those who have all *knowledge*, as the highest Initiates of all time have had. But in the present day this body is not publicly acknowledged or believed in; the Councils of the Nations are of the second order, having Power and Executive, but without Authority save such as they derive from the Sacred Scriptures and Traditional laws and observances that have been handed down as marks of civilization and moral rectitude. Here and there will arise a man greater than his fellows who will be acknowledged as an "authority" upon some particular subject; but the Initiate who is an authority upon all subjects keeps silence; or when he speaks is misconstrued and disregarded. Authority is therefore perforce silent since its approval or veto is neither sought nor heeded.



But since Power represents Authority, it must be obeyed for the sake of Order. A Leader, Ruler or Governing Body of whatever kind must normally possess a better knowledge of the ideals and plan of the particular organization to be guided by it than is possessed by the ordinary adherent; if for any reason this is not the case, the Leader in question is not truly a Leader but is of the nature of a despot, and all kinds of abnormalities will make themselves apparent.

A Leader should be obeyed, but a Tyrant should be resisted and opposed in whatever way is lawfully available. If some man has more knowledge than is possessed by those in power, it is his duty to bring that knowledge to bear for the good of the community. This will require great tact and perseverance, but the good citizen should attempt it—not however by tearing down existing institutions, but if possible by infusing them with his own spirit.

Authority is the highest principle of good government; it is based upon ideals and secretly but potently influences the decisions of all true Leaders through their spiritual natures. Power is second; its duty is to make all necessary decisions in conformity with true ideals and to see them carried out.

In the present age, the first of these essentials is wanting; the characteristics that mark "authority," that is, a greater knowledge of principle and the wisdom that goes with it, are unappreciated—almost unknown. Thus our government, however conscientious its representatives, is faulty and leaves much to be desired. Thus politics, which should be a sacred thing, have degenerated into a calling which men of the highest calibre seek to avoid.

The solution of the difficulty lies in a recognition of the difference between Authority and Power. When Power again comes to be subservient to Authority, and when the people recognize that their Leader has Knowledge and Wisdom, in addition to Power, they will render a glad and ready submission only limited by their own capacity of understanding his plans and their ability to carry them into execution.

Thus the *ideal* government is first from above by one or more Initiates or those who have a greater knowledge of principle than their fellows; and secondly from below by the people, represented by a definitely constituted form of laws, the outcome of past experience with the masses, and by elected representatives of the people deputed to speak for them and make known to the Nation their views.

Considered from below the first element of government, after the individual, is the *family*, which is in small what the nation is on a larger scale. If the family is well constituted and the laws uniting its members are intelligently understood and observed, the community will be strong and honorable; but as the lesser so the greater, and if there is a want of stability in the conditions of the

home, with ignorance on the part of the father and the mother of their respective privileges and responsibilities, there will be weakness, disrespect, disobedience and strife in this lesser unit, the family, and these negative conditions in the family will cause disintegration throughout the land.

A family, well raised, intelligently nurtured and wisely governed, is the most valuable offering that the good citizen can make to his City, to his State and to his Country.

This is a fact that is not usually recognized; but it is none the less true. For a number of families constitute a village or township, which will be governed by one or more men chosen, or pushed willingly or unwillingly to the front, because they represent the ideals and stage of advancement of that particular community. If the relations of these families or units of the township between themselves are good and friendly, their leaders will be men of peace, and the community will be happy; but if selfishness prevails, with love of money and of pleasure, every family believing itself to be separate from some other and looking down upon another, then the government of that community will become corrupt, and the ideals of its great men will be distorted and lowered. The truly great men will not, under those circumstances, be called to the front, for their qualities no longer represent the general outlook of the people.

One City differs from another by following the leading characteristics of the most prominent families in that city; and one State differs from another by taking its tone from the largest and most representative cities that it holds. So the Nation is built up, and its Government.

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## CALENDAR

Often when one wishes to send a kindly remembrance to a friend, a book seems too weighty a gift for the occasion. Then a Calendar is just what you need.

We 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.

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## 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.

## MEDITATION

In a healthy life, the two activities, involution and evolution, are well-balanced and the due proportion of each is assigned by the Will.

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.

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.

This conscious co-operation is Service.

## INVOLUTION AND EVOLUTION

1. The Universe existed in the shape of Darkness, unperceived, unattainable by reasoning, unknowable, wholly immersed in deep sleep. Then the divine, Self-existent, indiscernible, appeared with irresistible creative power, dispelling the Darkness.
2. Man, like the earth, existed potentially in the fire-mist, and he has evolved downward into matter, *pari passu*, with the earth he inhabits, and of which he is an integral part.
3. Everything that is evil has within itself the germ of its own destruction. Everything that is good has in it the seed of immortality.
4. The underlying principle of the Universe makes for Evolutionary advancement along all lines.
5. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.
6. It is the privilege of all beings to work with Those who are guiding humanity.
7. The goal of Evolution is Divinity. Man will one day be God.

## **Four Rules For The Attainment of Quietude of Mind**

*By* HENRY VAN DYKE

1. You shall learn to desire nothing in the world so much but that you can be happy without it.

2. You shall seek that which you desire only by such means as are fair and lawful, and this will leave you without bitterness before men or shame before God.

3. You shall take pleasure in the time while you are seeking, even though you obtain not immediately that which you seek; for the purpose of a journey is not only to arrive at the goal, but also to find pleasure by the way.

4. When you have attained that which you have desired you shall think more of the kindness of your fortune than of the greatness of your skill. This will make you more grateful and ready to share with others that which providence hath bestowed upon you; and truly this is both reasonable and profitable, for it is but little any of us would catch in this world were not our luck better than our deserts.

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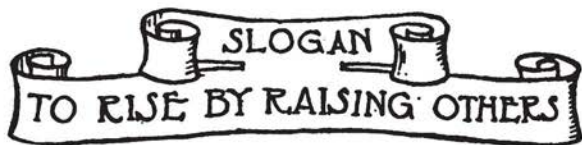
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**Bulletin**  
OF THE  
**Oriental Esoteric Society**

EDITED BY  
AGNES E. MARSLAND



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## 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.

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## 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.

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## BOOK REVIEWS

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A clever device by which the Ascendant and M. C. can be quickly ascertained without the necessity for complicated calculations, merely by turning a dial to the day and hour of birth. It is simple, practical, and *as useful as an adding machine* to student or amateur. This is a larger sized chart similar to the small one in **ASTROLOGY IN A NUTSHELL**, but containing more information. The signs and symbols being much larger, can be read more easily.



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A wonderful device which shows at a glance the particular hour ruled by any planet in any day or year, and the influence they exert. Including an explanation of what may be undertaken with more assurance of success and what should be avoided. The ancient astrologers claimed that each day and hour was ruled by some particular planet, and their records prove that they understood the laws under which these forces operated, their careful and thorough investigations into the facts observed in nature have never been successfully refuted in all the ages. THE PLANETARY HOUR DIAL is arranged in harmony with these laws discovered thousands of years ago, yet cleared of all mystery and put in shape so that all may read and understand.

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Supplement to Bulletin of the Oriental Esoteric Society, Vol. 12, Friday, Nov. 24th, 1916, No. 41





## Peace

Twenty centuries ago the IVth *Nirmanakaya* said to his disciples of the West, "Peace be with you." We find ever this same phrase, the generous outflow of altruistic love, in all the ancient books of the Orient. Krishna, the great, always proclaimed "*Peace!*" But what do we really understand by *peace*?

When we seek the concrete meanings of words we find that, though very easy to pronounce, they are very difficult to define, and that a great number of the words which form part of the ordinary dictionary will put our intelligence to a severe test if we undertake to define them without being profoundly versed in the Wisdom Divine.

Every one speaks of Truth, of Love, of Justice, of Duty, of Fraternity, of Conscience, but who can define in *their true sense* these words?

Every one speaks of *Truth*, and when some material or social convenience demands it, men tell a lie in the name of *Truth!*

Every one speaks of *Love*, and when a contrary vibration touches the personality, love is turned to hate and hatred darts out in the name of *Love!*

Every one speaks of *Justice*, and when something does not suit, when private interests are touched, then justice is transformed into accusation and condemns without pity and without appeal, but always in the name of *Justice!*

Every one speaks of *Duty*, and says that he does his duty, but when some sage makes an observation and gently points out his real duty, then he becomes angry and duty is considered as an obligation to return evil for good, and this always in the name of *Duty!*

Every one speaks of *Fraternity* and cries in every sense and in every key, "my brother," "my sister;" but when a brother ventures to show the path to another blind brother and gives him the trouble of climbing, then Fraternity disappears and the brother is struck down, but always in the name of *Fraternity!*

Every one speaks of *Conscience*, making it so elastic a thing that it serves admirably to excuse every human passion. "I did this or that because my conscience required it." And always in the name of *Conscience!*

It is just the same with *Peace!*

Every one speaks of *Peace*, using the word to introduce intense vibrations into the phantasmagoria of their oratorical phrases, where it combines easily with the highest inflexions; but it is very difficult to arrive at the true comprehension of what Peace is in itself.

For this it is indispensable to penetrate into the mysteries of Nature and to make ourselves her friends and collaborators in order

to *feel* a conception grow in us, although a very imperfect one, of harmony, of equilibrium and of peace!

The true knowledge of Peace is indeed as subjective as that of God.

Scientifically speaking, peace is perfect identification of human activity with the activity of the subjective nature.

Love and union are not human virtues but universal laws, the violation of which disturbs the harmony and equilibrium both of the physical and of the higher realms of Creation.

The study of universal peace is the absolute key which opens the *Seven Mystic Doors* through which he must pass who would attain to the spiritual perfection of the Adept; these represent so many degrees of mystic advancement.

When the soul's heart beats in unison with the heart of the soul of the world, then is vanquished and destroyed the illusion of separation, selfishness in all its forms disappears and there reigns among all beings that law of absolute compassion which causes the Nirmanakaya to descend from the heights of Nirvana.

To say "Peace be to you" means "Be ye perfect as the Father is perfect," for one cannot vibrate in unison with Highest Being if between Him and the heart there be no homogeneity.

The Master may say to the true disciple who is identified with Him, "*I give thee my peace;*" but he will never say so to the ordinary disciple nor to the profane, because neither of these is prepared to receive it.

"Peace to you" the Master will then say, and in these words is contained the vibration of the generous thought which takes form in the Astral and which in time must of necessity fall in blessing upon those to whom it was directed.

There are beings in existence who have abstracted entirely their earthly personality, and even their individuality, to transform themselves into natural forces—into creative being.

They possess the secret of micro-cosmic and macro-cosmic generation and are the true collaborators with Nature, or to speak more truly, they form part of virgin and immaculate Nature.

These know and possess Peace, realizing it as the harmonious vibration of *natural cause in activity* and of *natural effects* after complete abstraction of all which could be Maya or illusion.

The *effects*, though but a simple reflection of the *cause*, are not altogether *Maya*, for they have also a subjective *essence* which is almost always confounded with the cause, for there exists the phenomenal cause and the phenomenal effect as intermediaries, participating in both without being either cause or effect.

The fellow-laborers with true Nature have a perfect knowledge of Peace in the state of Nirvana, and thus it is that when they take upon themselves the humble rôle of Masters, they come down to us and say to us: "Peace! Peace be to you!"

CUBAM ASTU SARAVATAGAM, Peace to all beings, proclaims the voice above, whilst the men of this earth proclaim war.

War, so that the worldly personality may triumph at all costs with the ignoble arms of hatred and of calumny!

But he who feels his heart beat peacefully sees victory even in defeat; for there are defeats which are victories and very glorious ones!

In the defeat of personality, in the endurance of insulting names, of infamy, hatred and error, came the victory of Him whose head was crowned with thorns!

But the holy word "Peace" vibrates, and shall vibrate, and all beings shall receive the blessings of its vibration; and just as good and bad receive alike the beneficent effluvia of the sun's life, all share the effluvia of peace, but *he who feels his heart beat peacefully, he alone shall have peace!* And he will feel his heart beat peacefully who fulfils strictly his duty, who has effaced from his personal heart hatred, slander and pride, who keeps the law of universal love and fraternity, who has co-operated with all his strength in combating error and ignorance, and who has practised absolute compassion.

The Ego of the illumined soul perceives and understands the harmonious activity of the Center, and of his relations with other Egos, he understands and knows the positive and negative forces which would overthrow the equilibrium that he had obtained by a knowledge of both, and of their opposite modes of action.

Thus he recognizes his identity with other Egos, he vibrates in unison with the Universal Center which is absolute Peace, and therefore he is at Peace.

He feels his heart beat peacefully! He knows that his breath vibrates in unison with the note of the Breath of Brahma! He is at peace!

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## BOOK REVIEW

**HINDUISM, THE WORLD-IDEAL**, by *Harendranath Mather*, \$1.25 net. *Note. Allow for postage at parcel post rates. Weight of book 1 lb.*

**Hinduism, the World-Ideal**, is an eloquent appeal from a brother of the East to the children of the West to learn of the land where Shri Krishna delivered His Immortal Teachings. Written in a non-technical manner, interlaced with gems from the folk-lore songs of the people, this very interesting book should prove a great help to the masses who would learn of the wisdom of the East.

The chapters on Caste, and the Hindu Women in particular, should dispel many erroneous conceptions we may have of the customs and social institutions of a people rich in traditionary lore; and as the author has a beautiful, attractive style, the reader seems to hear "the bells of the Temple ringing the invitations of the Mother to the children in Her Western Home."

*Walter Louder.*

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## 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.

## Inspiration

Oh! Terriens, mes amis, cessez donc de douter!  
L'heure du vrai progrès, de la Fraternité,  
Vient à pas de géant! Une Aurore Nouvelle  
Toute Faite d'amour, resplendissante et belle,  
Point a votre horizon!

Désormais votre science,  
Élargissant le champ de ses expériences,  
Va trouver le chemin de cet immense port  
Ou vous attendent ceux que vous avez crus morts;  
Vous retirant, enfin, de l'ornière profonde  
Ou s'était follement engagé votre monde.

Désormais, plus d'erreurs! La grande Vérité,  
Comme un phare brillant, va sur vous éclater!  
Et la pure morale qu'enseignent les MAÎTRES  
Va transformer vos coeurs, de bautes des Êtres.

Oh! quand vous connaîtrez la sublime morale,  
Dont les sectaires ont fait un infernal dédale;  
Dans toute sa beauté, dans toute sa splendeur,  
Morale de Jésus qui touche tous les coeurs!

Quand vous aurez compris les beaux enseignements,  
De vos frères, plus libres au sein du firmement,  
Que vous aurez perçu, senti la GRANDE VIE  
Qui nous enchaîne tous et toujours nous ravit!

Que vous saurez enhn, que Religion et Science  
Sont des mots identiques, sans nulle différence,  
Se confondant ensemble au langage des Cieux!  
Car, plus on étudie, mieux on adore Dieu.

Quand vous aurez connu la Science du fluide,  
Vos investigations, placés sous notre égide  
Que vous connaîtrez bien la mediumnité;  
Pouvant la dominer, sachant en profiter!

Cette Concentration superbe, trait d'union  
Entre le ciel et l'homme, est le plus beau des dons,  
Qu'on puisse posséder ici-bas sur la terre.

COMBIEN VOUS SEREZ LOIN DE PENSER À LA GUERRE!

Combien tout va changer, tout va se transformer,  
Au milieu de vous tous, et se réanimer!!

(à continuer)

*Translation into English will appear in a subsequent  
issue*

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1448 Q Street, N. W., Washington, D. C., Library Dept.

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**Bulletin**

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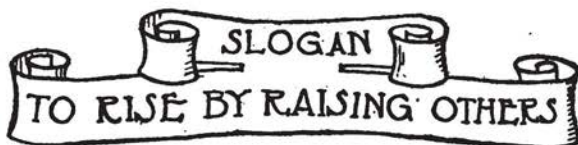
OF THE

WASHINGTON.

# Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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## The Divine Economy

War, terrible though it is, is nevertheless a great teacher. When men will not learn through the goodness and the blessings of heaven showered upon them, they are made to learn through torment and through woe.

And one of the lessons before the world of suffering humanity today is the acknowledged need of economy and of efficiency as a form of economy.

In all the works of God, nothing is wasted; only man, through his ignorance, squanders, like the prodigal, his inheritance in thriftless improvidence. In our country, especially, the very exuberance of our youth leads us into a thoughtless extravagance in the use of the good things of life so great as to be dangerous at so critical an epoch as the present one.

When the sun shines and the air is balmy and sweet, we may be permitted to live care-free and to enjoy to the full the joys of life. But when the clouds gather and the tempest howls, when our brothers are in anguish and in deadly peril, when stress and strain are everywhere extreme, the youth becomes a man and begins to ask a man's question: not "What shall I do to amuse myself?" but "What can I do to help?"

We, as a nation, have arrived at this point today. Of our wealth, we have already given lavishly to ease the affliction of those who are in need. But in spite of all that we can do, the general distress increases and it becomes evident that a supreme struggle is being waged and that the overthrow and the readjustment of the whole social and economic system are imminent in all the western countries of the world, while great and similar changes are already making unheard-of strides in the silence of the Far East.

This is no time to amuse ourselves or to live carelessly in any particular. It is a time for the earnest study and the resolute practice of the Divine Economy.

In our present use of the expression "Divine Economy" we take the word economy in its widest sense, in so far as this sense is a positive one, that is to say, in so far as the economy under consideration is consistent with efficiency. Any apparent economy that does not at the same time ensure a greater efficiency by its exercise is not true economy, but rather niggardliness.

All lovers of Nature have sung the praises of the wonderful efficiency of the operations of the tiniest insect as also of the greatness of heavenly bodies. See how the bee makes choice of the hexa-

gon on which to build her honey-comb ; the greatest mathematicians have said that they could not have made a better or a more economical selection among all the geometrical or other forms known to man. And observe how efficiently the Sun in His majestic course, brings light and life, sunshine and joy, food and raiment, to each and every one of His children the world over. No energy is wasted in complainings, in doubts of the issue, in uncertainties or hurried movements ; the Sun is to us a marvellous example, each morning as He rises above the eastern horizon, of the greatest economy combined with perfect efficiency, serving alike every living creature wherever upon the earth he may be found.

A fire-mist and a planet—  
A crystal and a cell—  
A jelly-fish and a saurian,  
And caves where the cave-men dwell ;  
Then a sense of law and beauty,  
And a face turned from the clod—  
Some call it Evolution,  
And others call it God.

Man alone of all God's creatures has been entrusted with a certain measure of free-will in order that he may grow to an ever-increasing perfection by the use of it. Amongst ourselves even, the wise father of a family gives freedom to the members of his household in proportion as they are able to rightly exercise it. Thus while he necessarily exacts obedience from the very young lest they should do themselves and others harm, yet as soon as he observes that the child can be entrusted with responsibility, the father finds a way to educate him in the use of this valuable faculty. He will give the little one something of his very own, perhaps a young plant, or a special box or cupboard for his playthings, or will use some other simple expedient, and thus teach the child to feel responsible for its welfare—to rule over it. And as we do in regard to our children, so God teaches us. We are permitted to rule over the lower kingdoms of Nature and to elevate them to ever higher planes of beauty and of usefulness. This is the function of Humanity in the Grand Plan—to spiritualize Nature.

Man, therefore, fulfils his destiny when he understands and enters into the Divine Economy, by ruling wisely over Nature and bringing it near to God, by nourishing and protecting the weak and by always seeking out and creating Goodness, Truth and Beauty in his own life and in that of others about him.

In order effectively to do this all waste must be diligently sought out and eliminated ; not only must the material things of life be made to subserve efficiently and economically their purpose, but especially the mental avenues must be guarded.

The great majority of the thought activities of the average person are negative and therefore destructive rather than efficient. As you walk along the street of your city listen to snatches of conversation that reach you from the passers-by. Two out of three are telling a friend what the doctor said, or describing some disease, or other calamity; almost every man is discussing dollars and devising means of increasing his own store; rarely indeed is there a word showing that men have in mind the real things of life—goodness, truth or beauty. This is a side of the subject upon which we cannot linger as we have often written upon it in former Bulletins.

We will suppose that our readers have already thrust out from their lives the tendency to overmuch multiplicity and negative thought and have thus clarified their mental atmosphere so that Order begins to be apparent.

The economy thus effected sets free a variety of energies that were formerly absorbed in unnecessary and counteracting activities.

A new field is sought for these energies and it must be chosen with a careful view to economy and efficiency.

When the boy has ceased to ask himself, "What shall I do to amuse myself?" and the man's true nature comes to the front, how may he determine what he can best do to help?

Let everyone at first put his hand to the nearest task that presents itself. For in a Great Plan, the true place where each can serve to the fullest advantage is not discoverable on the very instant that we awake. There is no Time in the Divine Economy, only earnestness of purpose and the power to hold on. These count, and to those who "labor while they wait" the way opens.

When a choice presents itself, let each elect to serve as high in the Great Plan as he is fitted for, and let him continually fit himself mentally as well as spiritually to serve still higher. This, any business man will tell you, is true economy; the hand of the artist would be ill-employed in sweeping out the office; nor would the statistician be an economy as a farm-hand. I have known a man to spend many years of his life in studying along scientific lines, to travel to far countries in pursuit of the same, to rise to eminence in his profession, and then, suddenly, to throw aside all the acquisitions of half a life-time to serve the lowest strata of society. This is an extreme case, but it illustrates my point.

It is not necessarily a sign of humility to serve the lowly, although we may begin at any degree of the scale. The efficient and economical thing to do is to make available for the use of the world, not alone our present energies, but also our past learning, experience and wisdom.

There is in the *human* economy a great stream of waste along the line I have noted. Yet the higher ranks of workers are ill-supplied. Let, then, everyone try to find a place in the service of those who are already banded together to serve their fellowmen intelligently, and let them seek a place where all their acquirements and past experiences will tell efficiently. This is Divine Economy.

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## WEATHER FORECAST BY ASTRO-METEOROLOGY

WINTER OF 1916-1917

During two or three weeks following the New Moon on November 25th the eastern section of this country will likely experience some of the most cold and stormy weather of the winter; while westward of the Rocky Mountains and including all the Pacific Coast states some unusually warm weather will be experienced during the same period.

The configurations of the planets at the Winter Solstice on December 21st indicate a high average of temperatures over the eastern section of the country during the winter quarter.

In the Rocky Mountain region there will be an excess of rain or snow.

Because throughout the winter months the planets Jupiter and Saturn will be in close square aspect with each other the general average of temperatures throughout the country will be rather higher than usual, and the nearness of Saturn to Neptune will cause an unusual degree of misty, hazy or foggy weather.

Following the eclipse of the Moon on January 8th some very stormy weather will result in various parts of the country with high temperatures and a cold wave originating in the Rocky Mountain region and severe storms and sudden thaws along the Pacific Coast.

The early half of January will be remarkable for the amount of mist and fog that will be in evidence in various places throughout the country, but particularly in the lake regions.

One of the coldest periods of weather will be between the 6th and 10th of February.

Another cold and blustery period is indicated between the 24th of February and the 2nd or 3rd of March.

Attending, or at least closely following, the New Moon on February 21st, there will be a period of excessively warm weather in the states included in and near to the Mississippi Valley. But in and near the Rocky Mountain region the weather conditions will be quite cold and stormy following this lunation.

FRANK THEODORE ALLEN, *Director*,  
Astrological Research Society, P. O. Box Nine, Atlantic City, N. J.

## MEDITATION

“He who would climb must fatigue himself,” says the Master, “for strait 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.

—MARSLAND.

## 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 Pilgrimage

Let me not walk without a pitfall, Lord,  
Lest, sure of foot, I rise from every morn  
To pluck the dewy rose for my reward,  
And smile away the danger of the thorn.

Let me not always float to fairy seas  
On waters calm as lily blooms aflow,  
Lest, drifting on to parts of golden ease,  
I swirl into the cataract below.

Let me not always hear the happy cries  
Of mirth and music, beauty, love and grace,  
Lest I remember not the tender eyes  
Of sorrow when I meet her face to face.

Give me not always roses for my feet,  
And lilies for my staff, lest I forget,  
Somewhere along the hedge of roses sweet,  
One waits for me that I have never met.

*Aloysius Coll.*

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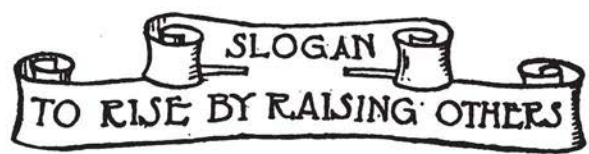
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# Bulletin OF THE Oriental Esoteric Society

EDITED BY  
AGNES E. MARSLAND



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## The Grand Initiate, Rama or Ram

### PART I

Among the Grand Initiates of the White Race, the first of whom history has retained trace after the catastrophe of the last Deluge, when Atlantis was swallowed up, was RAMA or RAM.

He was our great Celtic Ancestor, and one of the Spiritual Fathers of our race.

For many long years he lay forgotten, darkness had fallen as a veil over the majesty of this great figure; but since the discovery of some precious documents, in the eighteenth century and later, the Western world has been able to reconstruct what may be called "The RAMIC CYCLE."

First there was the RAMAYANA, a poem written in Sanscrit by the wonderful Hindu writer, Valmiki.

Then again the ZEND-AVESTA, a Hindu sacred book, and many others, which all speak of RAMA and of his great work, calling him by the name of YIMA.

Here then is what Occult Science tells us of Rama, told in a few words.

Six or seven thousand years before the Christian Era, what is now the Continent of Europe was covered with immense forests, inhabited by the Hyperboreans, or Men of the North Pole, with blue eyes and reddish hair.

They are found upon the earth at the advent of their race, immediately after the Deluge, in contact with the Black race of Africa. These were soon reduced to servitude, and, the dominion of the White race extending itself, they thrust them out altogether into the countries north of Africa, the whites thus remaining definitely masters of the Continent of Europe.

Little by little the White race came into a knowledge of itself, and cast off the shackles which bound it to its primordial wildness.

It developed a primitive Social Constitution, and in this evolution which occupied many centuries, woman played a great part.

By nature eminently intuitive, having the psychic gift of clairvoyance, she was able to receive impressions from the invisible with a clearness and vividness peculiar to herself.

Her whole being vibrated with prophetic Inspiration.

We have but to read the ancient history of India and other Oriental countries to see the truth of that which we have just said concerning these women of the white race who were pre-eminently clairvoyant and inspired.

Among the Scandinavians also, the Germans, the Greeks, the Scythians, we find pythonesses, sybils, female diviners and magicians, sometimes engaged in predicting the future, sometimes in

fanning the courage of their soldiers at the moment of the combat; at other times we find them in the depths of the forests beneath the shade of the gigantic oak, listening to the voice of the Gods, who there made known to them Their commands and declared Their will.

Being women, they were also essentially angels of pity, of devotion, of love, and of compassion, knowing also the virtues of plants, and their uses in medicine.

These primitive prophetesses of the white race grew day by day in power, and at last organized themselves in Druidical Colleges, sharing with the ancient Druids the religious and legislative power.

For a long time their influence was beneficial and very good; for they infused their ardor and their enthusiasm into the White race and so aided them in throwing off the yoke of the Blacks.

But at length there came to be dangerous abuses in these institutions, and the Druids saw their power diminishing before the rising ambition of the Druidesses who, intoxicated with their power over the destinies of the people, and feeling themselves masters of the situation, succumbed to the most dangerous of all temptations, that of domination—the desire to rule.

All the original virtues of woman transformed themselves into vices, and when the priestesses encountered opposition in their path, they retaliated with threats to inspire terror, with oppression, with Death.

For whenever a man, young or old, came prominently into favor with the people they ordered him to appear before their assembly, and they gave forth a decree by means of which the poor man was sent "TO CARRY A MESSAGE TO THE ANCESTORS," which, in plain language, meant that he was condemned to death.

This reign of terror had already lasted a long time, when—since every thing has a limit, and since every debt is sooner or later paid—there arose among the Druids a young man of great wisdom, named RAM, who was destined to the priesthood and whose intelligence, mildness, whose force of Will, whose courage, and, above all, whose overpowering love for the Holy Cause brought him to the notice of all who were about him.

He soon came to have great authority, at first among his fellow-disciples then with the ancient Druids, sages, and afterwards with the entire people of his tribe.

He was surnamed by them: HE WHO KNOWS! HE WHO KNOWS HOW TO ACT AND TO KEEP SILENCE.

Ram, being desirous of perfecting himself in the Sacred Sciences, had visited the principal Sanctuaries of Europe, and had even passed into Africa, where, when the priests of the Black race saw his intelligence, and the superiority of his mind, they initiated him into their secret doctrines.

ing and organizing the superior instincts of his race. In order also to make life joyous, he ordered four fêtes in the year. The first was that of SPRING, dedicated to Generation, being consecrated to the love of husband and wife.

The second was the fête of SUMMER; it was dedicated to the sons and daughters who at this feast made offerings to their parents, sheaves of the fruit of their labor.

The third was the fête of AUTUMN; it was celebrated by the fathers and mothers who gave fruits to their children in token of rejoicing.

The fourth, which was at the same time the most Sacred and the most religious, was that of WINTER, consecrated to BIRTH, called also NOËL. RAMA consecrated it to the new-born children, the fruit of love, conceived in the Spring, and at the same time to the souls of the Ancestors.

We see here the point of union between the Visible and the Invisible; between the soul incarnating, and the soul leaving the body after having fulfilled its mission of work and of moral and psychic advancement.

In the night of this Holy Feast, dedicated to birth, the Ancient Aryas assembled in the Sanctuaries of AFRIANA-VACIA, as they had formerly met in the forests.

They made fires and sang joyously the universal kiss of heaven to earth, and the birth of the new Sun.

Thus did RAMA bind together in the lives of his people human life and the life of Nature, by means of the cycles of the seasons and astronomical revolutions.

Although the White Race was now established in IRAN at the doors of the Himalaya, still it was not yet master of the world; to accomplish this it was necessary that the Great RAMA should penetrate into the heart of India, which remained in the hands of the conquerors of the Red and Yellow Races.

The Zend-Avesta tells of the expedition of RAMA into India, where he succeeded in conquering HIMAVAT, the Sacred Land of Elephants and Gazelles.

He crowned his grand and arduous work by the conquest of Ceylon, the last refuge of the black Magicians; and the grand Initiate reduced to impotence the Sorcerer RAVANA and his followers.

\* \* \* \* \*

Having accomplished boldly and valiantly his mission, RAMA commanded those around him to keep secret the time of his death and to continue his work in perpetuating their fraternity.

And so during centuries and centuries, the people thought that RAMA still lived in a body special to himself ( a fact which is known to be true esoterically) and that he still remained in his retreat and continued to direct the psychic progress of humanity.

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## 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 so 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 the 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 morrow.
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.

## A Christmas Blessing

If thou art blest,  
Then let the gladness of thy  
sunshine rest  
On the dark edges of each  
cloud that lies  
Black in thy brother's skies.

If thou art sad,  
Still be thou in thy brother's  
gladness glad.

*Annie E. Hamilton.*



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