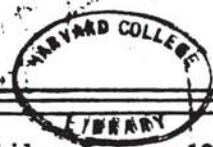


Phil 54.3



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Friday, January 12, 1917

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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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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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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, 3 E. 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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Prayer

HOW TO OBTAIN ANSWERS TO OUR PRAYERS

We read in the Scriptures: "The effectual fervent prayer of a righteous man availeth much." Yet many people faint and become weary because they, apparently, receive no answer to their prayers, pray they never so earnestly. What can be the reason why the All-Merciful, the Omniscient, the Omnipotent, nevertheless vouchsafes them no sign, no token, no word!

It cannot be that the *Omnipresent* One does not hear when His children call; for that would be a contradiction in terms and would dispute all that we know of the goodness of God; it cannot be that He is unwilling to grant all good gifts; for even the fond father among us is attentive and ready to grant the requests of his children. The impediment must be something that the children themselves put in the way, however unconsciously; for otherwise God would not be God.

We see examples of this in the relations of the heads of any well-ordered family in our midst to the children and other members of the household; and by continually referring our thought to this illustration we shall be able to understand many of the disappointments and trials we may have had in the past. The father, in his love, has made full provision for granting every desire that his child can rightly make; yet, in love, he will sometimes withhold the gift for any one of a number of good reasons: he may not, in his wisdom, find the time fitting; the child may not be strong enough to use the instrument requested; some lessons in patience may yet be needed—any one of thousands of more favorable occasions may be seen ahead when the granting of the prayer would carry with it a greater blessing—all this the father sees.

And if this is evident in the human relations between father and children, much more luminous will it appear in the dealings of God with Man.

Every prayer that has ever welled-up from the bitter waters of affliction, from the tempest of desire or of anger, from the clear shining depths of joy, trust and thanksgiving—every prayer whether good or evil has vibrated in the ether of the planet and has its place in the life of the Cosmos. Nothing can be lost.

But it is the "effectual, fervent prayer of the righteous man" that "availeth."

* * * * *

There is much that must be done by man in the way of preparation before he can expect an answer to any prayer that he may make even to his fellowman—much more then to God. The spend-

thrift cannot make an effective appeal to one who knows his weakness until he has first corrected his fault and given signs of repentance. We must, therefore, commence by eliminating whatever moral defects we may know ourselves to have and seek them out diligently to that end. This is the first and most obvious step to be taken by the one who would approach God in prayer.

Something more, however, than a mere negative preparation of eliminating failings is required. He who would present himself at the threshold of the Divine Presence must show positive virtues and powers to aid in the world's progress. If indeed he has not yet acquired such credentials, he must at least, if he would gain admission, show that he is prepared to consecrate himself to the Service of God by the concentration of his Will and by a careful attention to the Divine Plan and instructions. How few are there among those who look for an answer to their prayers who realize the necessity for this preparation.

Yet if they were undertaking an embassy of an important nature to a Foreign Court, they would make all of these preparations with diligence. They would:

1. Remove all obstacles to their reception and freedom of action while there and provide for the favorable hearing of their suit.

2. Concentrate their Will on the matter in hand and give the whole attention to whatever service may be rightly required of them in return for the favor prayed for.

3. Be alert and attentive to every hint and suggestion given by the President or Ruler of the Foreign Court or his representatives, striving to follow where they led and to see as they saw.

These precautions would be right and proper between equals, in a case such as cited; much more imperative, then, is this three-fold preparation when approaching God in prayer.

For the permission to converse with God and with the God-united by prayer is the privilege of the spiritual life; it is the free gift of God, and there is nothing that we can give in return for it. As the Scriptures say: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

There are, however, few of whom it can be said that they have "done all those things which are commanded," and it becomes more and more necessary that we exert our every power to make due preparation for effectual prayer.

* * * * *

The man who prays effectually is the "righteous" man—the man who lives in accordance with the laws of God and of Nature,

who recognizes his duty to God, to his fellowman and to himself and performs it, repenting and making amends when he falls short. No one of us is always righteous, but we may habitually avoid what we know to be unworthy of us and we must steadfastly repudiate and repent of all past offences.

This is a necessary preparation for prayer; otherwise our words, besides being profane in the presence of God, are "the idlest and most empty of all idle and empty words." Nor can we expect that they will bring us a living response.

* * * * *

Since the true spiritual life is the free gift of God to Man, the attitude of prayer should be that of humble (though not servile) petition. It is the function of the Man who shall have received the Divine Gift to co-operate with God in the Cosmos and in the Divine operation in the human spirit. Man becomes the son of God, able to learn of the things of God and to bring them into manifestation.

The *Gift of God* is not to be had by "Affirmations," for these do rather create a false confidence in self and lead to pseudo-spiritual life. Those who make use of "affirmations," as a form of whom the mystic fire is burning, makes no claims, but is humble and unobtrusive. The mystical life is the free-gift of God; but he who claims it as a right is in the attitude of the rebellious child.

Nor is it the purpose of prayer to give information, to move God to pity or to persuade Him to act in our favor by doing something that He is not already inclined to do. The purpose of prayer is to put man in communication with God and to provide a medium of communication with God-united personalities in higher spheres. This union is already prepared and it can become the privilege of all by prayer.

The great value of prayer is to increase and maintain the spiritual life. Those who make use of "affirmations," as a form of prayer, to secure material goods, may receive answers and obtain their ends; they lose, however, the greater blessing.

Habitual prayer, ascending as the incense from the censer, is the overflow of the heart's affection, the love of man to God, man's offering of himself and consecration of his every thought, word and action.

When man's heart is right with God and when he is truly striving towards all that is good, true and beautiful, he may, after due preparation, receive true mystical guidance in all his doings. We read that King Hezekiah when sorely pressed by the King of Assyria, "went up into the house of the Lord, and prayed before the Lord" words of adoration, of worship and of entreaty, and the Lord sent him an answer by the mouth of Isaiah the prophet, giving him a sign and a promise to defend Jerusalem. So it is with the "effectual, fervent prayer of a righteous man."

It is true that we may not receive a miraculous vision or hear words from superterrestrial realms; but if we lay our problem before the Lord with docility of mind, fully resolved to do the Divine Will whatever it may cost, we shall assuredly receive guidance in dealing with our problem and shall be enabled to come to a right decision.

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MEDITATION

Reincarnation teaches that, though the body perishes, yet the soul always is; that long aeons ago it came forth from the Great Source, a vital undulation, issuing from Nirvana.

It takes on many forms, every separate form constituting a body; it is, in turn, mineral, vegetable, and animal, and all this is preparatory to the final inflow of intellectual and spiritual man; this final step is but the beginning of a new series of incarnations, experiences, and rebirths, for man has to pass through all worlds, and to live in each world as long as is necessary for him to learn and to understand all about that world.

And this series of differing experiences continues throughout many lives, the soul gaining continually in clearness of vision and in understanding of the physical and lower realms, and coming into a greater power of expression in them; till from being a helpless infant, as it was when it first began to incarnate, it passes through childhood, youth, and manhood, and becomes the perfected soul, the Master, the Adept.

—“*What Esoterism Is,*” 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.

Prayer

O prayer, immerse me in the universal soul—
The over-soul which lies so close above my head—
Until I feel myself an atom in the whole,
A spark divine to burn when all the worlds are dead.

O lift me in thy wings, imagination pure,
Till pure in heart I pass within the sphere of God ;
Unveil my spirit there ; its latent germ, mature,
That I may issue forth with peace and mercy shod.

Thou momentary prayer, extend thy realm until
Through thee I rest in Him, with every breath I draw ;
Transmute each fond desire to one—to do His will,
And show the world the mighty workings of His law.

Then let the veil be drawn upon the transient earth,
The semblance and the show of passing things which seem
Reality—the rainbow bubbles, or the mirth
Which vanishes in tears, less real than a dream.

And keep unveiled, O prayer, the inner vision clear,
Relating me to all that wondrous host above
Who touch our tiny world, and change its atmosphere
Into a symphony of peace on earth, and love.

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OF THE

WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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ERRATUM

A printer's error occurs in our last number, Vol. XIII, No. 5. On page 5, the fourth paragraph should read:

The *Gift of God* is not to be had by "Affirmations," for these do rather create a false confidence in self and lead to pseudo-spiritual experiences. He who is truly in Union with the Divine, in whom the mystic fire is burning, makes no claims, but is humble and unobtrusive. The mystical life is the free-gift of God; but he who claims it as a right is in the attitude of the rebellious child.

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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Probationary Steps

PART I. WHEN THE DISCIPLE IS READY

The qualifications for discipleship are all moral ones, although these must, of necessity, be founded upon an intellectual grasp of the problems of life, and these again, in turn, must be upheld by the vigor, strength and endurance of the physical man.

There are therefore many sides to the development of the spiritual nature of man, for this nature, though One, is threefold, and each of these three embraces immense fields of knowledge which no one of us (following our present methods of acquiring information) could cover in the space of one life-time.

In those countries and communities where the spiritual Teacher is truly ONE WHO KNOWS, the aspirant hears with due reverence the words spoken, striving to understand such presentations of the subject as are not familiar to him, and realizing with humility his own imperfect information and the lack of development of his own powers of intuition and of reason. When, therefore, facts are set forth of whose truth he is unaware, or even such as his previous training leads him to believe untrue, he does not, at once, begin to doubt the words, the motives or the intelligence of his Teacher, but he advances with courage and alertness into this new field of research, confident that what now appears to him inexplicable will yield up to him its treasures if he, on his part, is able to dig deep enough to unearth them.

The aspirant, under these conditions, is desirous of learning something which he does not already know; he is humble enough to believe that he does not know everything; and he believes that the Teacher to whom he has addressed himself can point out to him the way. The conditions are thus ideal, and, when the Truth is presented, it is at once recognized by its goodness and its beauty, and thus becomes part of the one who receives it and who is in harmony with it.

This, the dogmatic method of teaching, is the best suited to the transmission of high spiritual truths; and the more advanced the teaching, the more indispensable it is, and the more exclusively it is used between the Master and his disciple.

Unfortunately, however, the attitude of the little child, humble and trusting, of which the Lord Jesus speaks, is replaced in our modern world by that of doubt and scepticism. Reverence is cast to the winds, the disciple sets himself up as being upon a par with the one whom he has chosen for guide, and men begin to criticize and question the most sacred things, thus closing to themselves many doors upwards.

"An evil and adulterous generation seeketh after a sign," we read, and so it is with suspicion and unbelief in our own days as well as formerly. The seeker demands of his teacher "a sign."

some miraculous proof of the truth of his teachings; he even proceeds to dictate terms upon which he would be willing to give heed to the spiritual instruction which he has solicited.

All of this is less reasonable than it would be for a small boy of three or four years, upon entering the Kindergarten department of a large graded school, to refuse to obey unless he was placed under the immediate and personal care of the Head Master himself.

Our Society has warned students of this pitfall of pride in the first lesson of the Correspondence Course, "The Mystery of Being," page 2, in the following words:

"In the Orient, the Master never deems it necessary to prove to his disciple the statements, one by one, as they are made,—by argument, discussion or by demonstration. He delivers his message without a care or anxiety as to whether the disciple believes, criticizes or rejects it; knowing that whatever the disciple is ready for he will recognize and appropriate, and that no amount of argument, explanation or demonstration will enable him to recognize that which he is unable to receive."

And again in a later lesson, "At the present time the Initiates, who know things which neither you nor I can even suspect, have judged the moment ripe for the communication of a little of their knowledge to men of unprejudiced mind in the West. Whether these accept it, or whether they reject it, is indifferent to them. We cannot, therefore, expect that they will pass their time in discussing with us that which They communicate."

The ideal condition for the communication and the reception of spiritual instruction is the one where perfect confidence reigns between the Master and the disciple. Owing, however, to the conditions existing in the intellectual world, it is necessary in many cases for this spiritual instruction to be preceded by a period of critical investigation before the Truth can be made manifest to certain minds.

The Truth has nothing to fear from right criticism and from unprejudiced investigation but will come forth from the ordeal brighter and clearer than ever. There is, however, danger of the entrance of doubt, suspicion and other negative forms of distrust into what should be a scientific research after truth. If an investigator is determined not to believe a certain fact, the most elaborate and convincing proof will fail to satisfy him. And this is the situation of many of those who believe themselves to be unprejudiced investigators.

True criticism should be a determination to *discover the Truth*. Too often it consists in negative doubt as to there being any truth to find; from this it passes to discussion, suspicion, accusation and confirmed scepticism. This negative doubt spells death to all progress in the field it covers.

Doubt is a different state from the suspension of judgment. When the mind comes in touch with a new activity, it naturally

questions and proves all things. The wise man suspends judgment, but he does not doubt. He *searches for the truth* contained in the matter in question, and until he has found it he remains neutral. In no case does he emphasize or point out any error he may discover save to eliminate it. Error carries within itself the germ of its own destruction. There is an element of truth in all human ideas, sometimes more, sometimes less; the disciple searches out this *Truth* as found in all schools and all teachings; he appropriates it and sifts out the dross of negation into the abyss of nothingness from whence it came.

JACOB'S LADDER

When we meditate upon the principle of Order we see it prevailing in all life from the Divine through the Angelic, the Human and even in Nature. "As above, so below;" but the below or lower forms are encased in forgetfulness or inertia, and it is only when we begin the Sublime Ascent that the Light from the Logos awakens us from our slumbers, lifting veil after veil until we emerge into the One at Oneness with the All.

In trying to form a mental vision of such a conception I recalled the picture of "Jacob's Ladder," which puzzled me greatly when I went to Sunday school many years ago, but which has now more than a literal meaning. It is the steps or the reasons whereby we reach unto God. It is visible to most of us where it touches the earth, but only those whose eyes are fixed on the celestial heights can see its topmost rungs.

The ladder (I shall keep to my symbol) would also indicate the materialization of the Word, the Idea of reaching to the One; and the method whereby It can be reached.

One step leads to another. The meaning of the Real is becoming more apparent. As has been so beautifully stated, "things exist because God knows them; man knows them because they exist." And as man ascends the ladder to reach his higher self, God descends to give it expression in the diversified forms of matter: The soul of man in the ascending scale becomes spirit, the All pervading Reality, The Ideal expression of God in Man.

How great is compassion, Brother,—the sweet Sister of Love; of God descending to earth in the service of the many. It suggests itself to me that this is the Great Law, the Law of laws, the Spirit in action in Universality.

* * * * *

When at last we arrive at the principle of Unity and the idea that all forms of knowledge contain the Divine Essence, the world of human thought and action at once opens up before us, where Divine Principle, inherent in all bodies, strives for Beingness or self-consciousness according to the rate of the vibrations which govern that particular activity.

As it is scarcely possible for man at his present stage of de-

velopment to grasp all knowledge we have to confine our sphere of investigation to the limits which are imposed upon us; and as we solve the problems of that particular activity, we are brought face to face with the greater problems, of which that particular activity was a part. This may help to explain why the problems, pressing for solution, become more complex the better we understand them.

Should we, however, consider the solution of that particular activity as the final solution itself, we immediately call into being the idea of Separateness, self becomes glorified.

We have but to turn to any field of thought or action to find many such examples. In the individual, it may take the form of pride; in the community, the idea of class may predominate, or if we take the larger field of our national life, party politics is the natural place for the idea of separateness. We even find it exemplified in the idea of supremacy of the white race where they are forgetful of the fact, that "The Universe is One, therefore All are of Universal Brotherhood."

It seems evident, therefore, that as no individual or corporate body can explain itself in terms of itself, we must seek for some outside influence, where there is a point of contact, or common ground where they can be explained. We can find a simple illustration in the field of economics.

When we say a sack of wheat is worth a dollar, we express the value of the wheat in an equivalent. What is it that enables us to do so? Both are expressions of abstract capital and labor-power, therefore both have value. To say a dollar is worth a sack of wheat would be the reverse of the equation, the mode of expression still holds good.

It should be easily grasped, then, in the higher realms of thought, that no individual or organized body can be explained in terms peculiar to itself. We must seek for an equivalent or medium of expression, to discover the influence or power which called both into being.

In the physical sciences it is comparatively simple to find such mediums, but when we come to the world of metaphysics or religion, the difficulty of further progress becomes very real for the materialist.

The only possible solution for him would seem to be an unqualified denial of the existence of outside influences, thereby placing himself within an iron-clad proposition from which there is small chance of escape.

But when *Divine Essence* is recognized as being an inherent quality in All, the co-relative Power or influence can be readily grasped; and in no matter how small a measure the idea may come to us, we have established the link which leads man from the lowest form of matter to heights which are beyond comprehension.

Walter Lauder.

MEDITATION

God is Justice. That God is also Mercy is shown in the numberless opportunities that are given to every soul for its perfection. Not one life, but many lives; not one trial and test, but an infinite number of such delicately graded problems and difficulties are brought to him, that it is rendered an impossibility for any soul to refuse at last so gentle a suasion. Day after day, year after year, life after life, the same lessons are presented; and each time the conditions are varied somewhat, so that every part of the nature of the disciple is tempered and strengthened. Each decision that he makes sinks into the sub-conscious man and becomes gain or loss, according as he has decided for or against morality, truth, and justice; and, though his life as a personality changes constantly, though he is sometimes man, sometimes woman, now rich, now poor, yet those qualities that he has stored up as character are never lost, and each life shows a steady advance.

The world might judge that he had retrograded, but the world should remember that it is said of the Lord Issa, "He had not where to lay his head."

—"*What Esoterism Is*," 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.

Jacob's Ladder

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

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

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

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

—Ariel.

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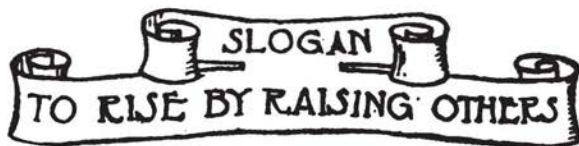
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Bulletin FEB 26 1917

OF THE WASHINGTON.

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 Soul's Awakening

One day when the weather was bleak and drear and the winter was approaching, the sower cast a seed into the ground. "Lie there and rest," he said "and when the spring time comes around, you will shoot up and grow, so as to gladden the earth and me."

The seed however was deaf and heard no word, only it felt the cold soil closing upon it and seeming to press out its very life.

At first it had little consciousness, it just suffered mutely, asking no reason, seeking no relief, and for long months it lay still, and each day found it apparently more dead than the day before.

But as the sun began to rise higher in the heavens and the earth grew moist and warm, the seed began to feel within itself strange thrills and yearnings, it longed restlessly for change, its old home became more and more irksome, new possibilities were awakening, its shell grew all too small, it needed a larger sphere.

"I cannot be doomed to lie here and die" it said and swelling itself out to the utmost, it burst its shell and entered upon a new life.

And the sower smiled, but the plant groaned in its agony of seeking out the right path upward to the light; nor did its first efforts appear to be encouraging, for they were all downwards and tended to root it yet more firmly in the soil from which it was seeking an escape. And the genii of the earth laid hold of these tender shoots and nursed and fed them, entreating the plant to dwell with them nor seek the higher life. The plant listened, and for a time thought that this was perhaps the only outlet for its energies.

But the sun grew stronger; though still unseen, his presence was felt.

With one supreme effort the plant raised its head above the earth and beheld the glory of the light. Of what account then were the anguish and the suffering through which she had passed? These are forgotten, swallowed up in the joy of realization.

And with love in her heart, for her lord and for all that lived, the plant grew daily in stature and in favor with God and man, and the sower rejoiced and the earth gave thanks for a new soul which had won through to the light.

The Migratory Worker . . . Why?

One of the problems that confront the sociologist is the migratory worker. Why do certain individuals feel that they must have a change of surroundings and conditions?

The spirit of unrest is in the air. On the surface of things today commercialism most often and most loudly claims attention. Within the body politic, organization and co-operation are being tried on a scale never before recorded in the history of man. What the final outcome may be, even the wisest can not say, and perhaps only the foolish would dare attempt to predict.

Potent as is all this commercial unrest and economic strife, other problems are up for solution. Only the imbecile or the degenerate can really ignore the psychic element in his own nature. Just as inevitably as water seeks its level and ultimately finds its way to the sea, so does man feel after that power whose divine ray makes him man, and whose indwelling presence lifts him, at rare moments, beyond sordid self and beckons his soul toward the higher, the larger, the brighter, the better. This is a universal experience, equally known to all men, and entirely independent of theologies or ecclesiasticisms. It is, broadly speaking, the psychic problem constituting the religious life of man.

It was never more manifest than it is today; it is everywhere in evidence. Every problem in the life of man and every movement that affects society is, in the last analysis, a psychic problem. One and all, they concern the body and its environments incidentally and the soul essentially.

What is true of the individual is true of the race. The progress made in psychic science in the last half century is so remarkable that it is almost impossible to find a word to express it. However, the working hypothesis in psychology has seldom been suggested, and is found by few, so there is hardly a precedent to follow, and the masses are in confusion. But man is awakening and will soon grasp the situation.

The great majority of people, even among the intelligent and educated, will deny that the psychic theme has ever been known to man and will argue that it would never have been lost if it was so beneficial. Numerous conditions have existed, and persons who have enjoyed power and were jealous of that power, knowing the advantages to themselves to be gained by the suppression of all knowledge, have destroyed books, records, monuments and all clues. Constantine was indefatigable in this work and did more to bring about the condition known as the Dark Ages than, perhaps, any one man.

This awakening, this unrest that is upon us, is significant. Man, realizing through his subconscious mind that there is more in life than food and raiment, wishes to possess that which he feels is his.

Investigators have demonstrated that the subconscious mind registers and retains impressions generally beyond the ken of persons acting under the direction of the conscious mind. This was first demonstrated by the use of hypnotism, and now a system has been worked out by which facts may be drawn from the subconscious mind.

Man, then, knows subconsciously that he is entitled to more than he is receiving, and awakens to the possibilities within himself; but never having given the matter any thought, or tried to analyze this feeling, he becomes dissatisfied with his surroundings and, anxious to improve himself, he migrates to a foreign locality. Here under new surroundings and influences he expects to become a man among men.

Ages ago man was forced to migrate to find food and mates, for both of which he frequently fought. This life of hardship tended to improve the race physically for, at that time, man was not sufficiently developed mentally to register spiritual impressions. The subconscious part of man remembered and has handed this knowledge down through the generations, producing the feeling of unrest that we are dealing with today. In order to quiet this feeling, we, like the man of long ago, look for a change of surroundings—not being sufficiently developed to understand that its meaning refers to the real man, the mature individual, the one that dares and does.

There is, again, another class in whom the ego has been aroused but not yet fully awakened. For some reason unknown to themselves, these feel it necessary for them to migrate. Not having the impulsive force to push onward, the awakening not being complete, they simply wander "to see the world."

This is the individual that becomes the tramp, the vagrant, the drifter; he belongs to the class that fills our prisons, hospitals and asylums and is a care and menace to society. He is of the Infant class, the class in which the ego is not sufficiently developed to provide even for the physical needs.

The feeling of unrest takes many forms. The woman of wealth seeks a relief by doing charitable deeds. In this the migratory instinct is shown; for, while she may not leave the community in which she finds herself, she leaves the home, and this small step shows a desire to broaden out.

For generations the feeling that all we did was for self has been instilled into the mind, the old "Robber Baron" idea has prevailed though spoken of as the "survival of the fittest." In other words, "He may seize who hath the power and he may hold who can." But human nature is essentially a staple product and can be relied on in any event; deep in the heart of man lies the principle of justice and equity and no abuse that selfishness and greed devise can long prevail. We may be far from the universal reign of

Brotherhood, but there is something deep down in the heart of man that continually strives toward it, and the migratory worker, whether with heart, head or hand, is a giant of unknown strength helping this movement onward—unconsciously, perhaps, but helping nevertheless.

(By a student.—In answer to a previous article appearing in *The Bulletin on the same subject.*)

BOOKS BY YOGI RAMACHARAKA

For sale by our Library or loaned on the usual terms.

- Science of Breath..... paper, \$.53; cloth, \$.75
 A complete Manual of the Oriental Philosophy of Physical, Mental, Psychic, and Spiritual Development by the intelligent control of the breath.
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A booklet describing more fully the contents of the above named books and other works of interest to the student of higher thought will be sent free upon request.

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MEDITATION

The law of Karma is often held up as a hard and cruel taskmaster, and is blamed for all of the suffering that men endure; so that men fear and dread Karma, instead of courageously meeting the results of their own past actions.

The prevailing teaching of dogma declares that it is possible to do an evil action, and yet, through the intervention of some Superior Being, to escape the consequence of that action.

This teaching is entirely contrary to Esoterism. "Whatsoever a man soweth, that shall he also reap" certainly seems much more logical and just; nor can we find anywhere in Nature any parallel to the generally accepted plan of salvation.

It is contrary to principle and to every known law that a cause should not produce its due effect; and the greater the soul, the less able is he to disobey law! It has been said that there is one thing even God Himself could not do in His Universe, and that would be to break the law.

—"*What Esoterism Is*," 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.

“And I saw heaven opened, and behold a white horse, and HE that sat upon him was called Faithful and True, and in righteousness HE doth judge and make war.”—(Revelations XX and XIX.)

“And when these things begin to come to pass, then look up and lift up your heads: for your redemption draweth nigh.”—(Luke XXI:28.)

“And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.”—(Luke XXI, 28 to 36.)

Yes all this has been written, we may now proclaim it boldly: prophecy has been fulfilled, and the time is at hand.

And not only do the prophecies of the Jewish Christians and of other peoples and other religions announce these terrible events as imminent, in our very age; but the modern Clairvoyants see the same.

The famous denunciation for instance, “Le Secret” which excited so much notoriety in France and aroused the anger of so many bishops, curés, and priests—rebukes, says “l’Étincelle:” “Their bad lives, their irreverence, their impiety, their love of gold, of pleasure, of honors, which renders them sewers of filth. Their conduct calls for vengeance, and vengeance is suspended over their heads. Woe to those who are consecrated to God, for vengeance is at their doors,” says this startling article, “there is no longer any one worthy to implore mercy and pardon for the people before God, no longer are their souls truly pure and simple-hearted, no longer generous and able to offer to the Eternal the victim spotless and without blemish.”

The Genius of Evil has obscured the Intelligence of the Rulers and the leaders of the people: they are become wandering stars, tools in the hands of Kaly in the accomplishment of the work.

We will continue to quote from “The Secret.”

“Woe to the princes of the Church, whose occupation it has been to heap up riches and material wealth, and to dominate all in their pride and hypocrisy; who, ignoring Holy Faith in the Eternal, would mark out their own path, and each one rule over his fellows.

“For civil and ecclesiastical power shall be done away, order and justice will come to be defied; on all sides will be seen nothing but homicide, hatred, jealousy and discord; all will be vice and lies: love of the family will wane on the plea of Liberty, and numberless suicides will result.”

To this sad picture drawn by a contemporary, we may add, that France, Italy, Spain and England will be at war; and in these

nations there will even be civil war. Then there will be a general war. Before the great events there will be in the world A FALSE PEACE during which mankind will think of nothing but pleasure, and how to drown care in the deepest debauchery.

We will say moreover that the whole of Nature trembles for fear of that which shall come upon the earth, drunken with crimes. She shudders in terror, for her Holy Places are polluted; convents are become, secretly, centers of prostitution and of vice. Rome will lose faith, and a sudden and violent state measure will overthrow the columns of the Vatican.

And more we will say: Then will be seen irregularities in the seasons, in life itself even; sicknesses in terrestrial plants, which will produce bad fruits; earthquakes and convulsions, caused by water and by fire, so that whole towns and mountains will be swallowed up.

Open your eyes and see if these things are not even now commencing to show themselves. Two whole cities consumed by fire, in Norway and in America: fruit fallen from the trees in summer, the branch dry, the stem dead.

Have you forgotten Martinique, the signs of Vesuvius, at Venice and so many others?

And in conclusion we will brighten these dark pages with some prophecies of a higher Esoteric Character:

GOD IS GREAT the Die is cast!

The Saints shall suffer, in order that the radiant Star of the TAU may shine the brighter. The Man of Evil comes of two bloods, and grows apace. Numerous towns shall perish by fire. *False* theosophists will poison the Life of the Soul. *False* Spiritists will make a trade in sacred names and holy things.

The yellow standard with the blue border will be furled, but it will shine out more brightly than ever. . . .

GOD IS GREAT

In Alsace-Lorraine that will come to pass which will cause all men to shudder. In Paris also. . . . one portion will be destroyed by fire and sword. Never shall a more powerful army come forth from the Ancient Orient. . . . Three times shall the sun rise over the heads of combatants, without its piercing through the clouds of their smoke.

In the End, the Prince upon the White Horse shall gain the victory. . . Two of HIS enemies will be destroyed, rendered utterly powerless. What remains of the third will flee towards the extreme Orient, and will be conquered also.

A William will be the last King of Prussia; he will have no other successor than a King of Poland, a King of Hanover, and a King of Saxony, who will re-establish their Nations.

Great things will happen in the United States of America. . . revolutions, and war, terrible fraud in commerce—misery; but a

woman will arise. . . . she will bear the colors, Yellow and Blue. . . . The Obelisk at Washington will give the signal.

A great wind and storm will pass over France and over Italy.

But now we must cease, for we have already said enough; but before ending we must add that the Imperial and Royal Crown will be surmounted by the White turban. . . .

And with this we will end; Kaly Youga will speak in its turn.

And this is why all the true Initiates who are in the world are awaiting in Silence, and in the desert, for the Beast to have commenced his work of Destruction and when from time to time THEY manifest Truth and Light, (because it must be so manifested, were it only on account of those Immortal ones who suffer among the dead, waiting that the reign of the dead with its horrid gloom be past) they do but perform the work of Irradiation, which must prepare later the welfare of this poor Humanity.

Kaly is at work. . . . but it knows also that GOD IS GREAT.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE.

August 7th, 1905.

RAMA, *the Disciple.*

BOOK REVIEW

THE LAW OF HUMAN LIFE, by *Elijah V. Brookshire*, \$2.75 postpaid.

The most beautiful conception that may come to the mind of man is the idea of the development of the human soul. It is given to few of us to grasp the conception in its entirety, so far as it extends from infinity to infinity, but reduced in terms of time and space it is possible to all of us to grasp ideas that dazzle us with their magnificent splendor.

There is no book which has been the subject of so much controversy as the Bible. Even today some of the most acute intellects are much exercised over the problems its study presents. Perhaps the explanation lies in their interpretation being but a reflection of their particular stage of development for, as Mr. Brookshire well explains, the Bible, through symbol and hyperbole, records the various stages in the development of the human soul—the flaming sword of the Spirit indicating the Path to the lost Paradise.

He shows us how Adam and Eve, personifications of goodness, descended into the world of matter to learn of Life. Among others, he pictures Noah, the builder of "the Ark," the refuge from destruction; Moses, the leader and lawgiver; Elijah, the seer and prophet, until the grand procession culminates in the sublime figure of the Christ reaching into conscious immortality, thereby completing the grand cycle, fulfilling the "Law of Human Life."

The book should illuminate many of the obscure sayings of the prophets of old, and make them living forces in this age of materialism.

WALTER LAUDER.

MEDITATION

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.

"They also serve who only stand and wait," we are told; and the truest and most beautiful service that a man can render to the race is that of a dignified, useful and well-ordered life. It is what we *are* that counts rather than what we *do*, however great our actions; for what we *are* constitutes a part of the BEING of the WHOLE.

The spiritual life of the individual flows in a circular current of which the circulation of the blood may be taken as a symbol. In the unawakened soul the movement is slow and tortuous; but when man has realized his oneness with God and with his brother, he becomes more active, his pulses throb with eagerness to aid in quickening the current of evolution of the race; he serves in whatever way presents itself; he aims to prepare himself for higher and more definite work; he disciplines himself and brings his life into order, outwardly as well as inwardly, and every one of these activities is a step upwards.

—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*.

Forget Thyself

Forget thyself, if thou wouldst love
And know the joy of life above.
Forget thyself, if thou wouldst know
The voice divine that whispers low.
Forget thyself, when worn with strife
For it will give thee newer life.
Forget thyself, for it is good
To lose thyself in Brotherhood.
Forget thyself, and what thou art
And wisdom, joy, and truth impart.

—F. W.

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SLOGAN
TO RISE BY RAISING OTHERS

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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.

O. E. S. PINS AND PENDANTS



The pin of the O. E. S. is slightly smaller than the given cut. It shows in the Center the Sacred name (of deep Esoteric meaning) in white lettering, and from this point there pour forth rays of Wisdom, Love and Power upon all beings throughout the whole Universe. The Kaf, which is shown in gold, symbolizes our Society receiving these rays, collecting them and giving them forth in spiritual truths to the whole world. The background is the dark blue of Space, and the curved surface represents our world or sphere.

The Kaf is the third letter of the alphabet of the Magi; it is the ineffable symbol of the Sacred Science and represents the power of the Initiates and also the realization of that power. Our Society has chosen this symbol to represent its characteristics of strength and activity in serving the world, and also to signify the place it is designed to occupy and the part it has to play in the New Era.

The object of possessing a Society pin is two-fold: first, it attracts to the one who wears it the vibrations of all the brothers and kindred souls working for the same objects, thus bringing an added strength of unity; and secondly, it is useful as a means of recognizing a brother in a strange city. Moreover, embodying as it does the Symbol of the Society, it has helpful vibrations of its own. It is besides "a thing of beauty" in itself.

These pins may be had from The Secretary, O. E. S., at the following cost:

Solid Gold pin or pendant, with safety catch.....	\$3.50
Gold filled pin or pendant, with safety catch.....	1.00
Gold plated pin, no safety catch.....	.75

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Astrological Number

MARS—the Warrior

SATURN—the Peace-maker

To call Saturn a peace-maker—Saturn, whom the old mundane astrologers regarded as the great malefic star of time—seems a perfectly absurd misnomer. But let us see what this cold, distant, melancholy, planet can accomplish even when conjoined with the hot, fiery Mars, that other but lesser so-called evil orb, when each is given its proper function in the scheme of terrestrial regeneration.

From whatever view-point we wish to consider the influence that the whole solar system has upon our own planet, the earth, together with all the individuals thereon, whether that influence comes by way of vibrations through ether, or, as believed esoterically, through planetary spirits intelligently guiding unseen forces, we know and *feel* that there are such influences. It makes no difference how the Great Power has arranged our manner of contact with them.

That each star has its good and bad qualities, its positive and negative vibrations, and that man may choose that which he needs or desires, we learned long since in our short studies of the signs of the Zodiac with their planetary rulers. Why then do we not take from Saturn only its finer forces or virtues—patience, endurance, calmness, sobriety, and honesty, with the desire to climb, to reach that goal which each soul, more or less consciously, is ever striving to find? Then by stripping from Mars his quarrelsome armor and exorcising his spirit of warfare and strife, we leave only his wonderful human energy, mental activity and a chastened WILL to aid in the consummation of the Great Plan.

To a few exalted mortals grace and light have been given to understand the influences of the much-maligned Saturn. These few, whose life experiences make their deductions worthy of credit, tell us that instead of the universal Evil, once believed, Saturn is in reality the "Star of Karma, or man's self-created Fate." Man himself has chosen from the beginning of time the baser vibrations of this planet; its restricting qualities, with coldness, bitterness, intolerance, cowardice, and selfishness. Its victims are dull, slow, incompetent, still staggering under the burden of past and present Karma, stumbling blindly and rebelliously along their course of destiny.

Realizing this the conscientious astrologer concentrates his attention especially on the position of Saturn in the natal chart, for it is known that according to the place and strength of this planet will the working out of salvation be achieved. "From that spot where Saturn is found will come the soul's chastening."

It is by no means unusual to find in many horoscopes that Mars and Saturn are in close conjunction; two temperamentally opposed elements meeting and warring for supremacy—heat and cold—fire and ice. Ice melted by fire—fire held in check and restricted by earth and the ashes of its own combustion. Noting this combination the mundane astrologer exclaims in consternation, for he sees a serious, baneful aspect, or a great soul tragedy.

During many years the unsuspecting victim is swayed first by one influence then the other. Mars, the man of impulse, awakens the passions and dominates the sober brain of Saturn, thus bringing mind and senses into bitter conflict. Foolhardiness, quarrels, scandals, the world's criticism and thoughtless dashing into defeat ensue. Then Saturn, the great tempter, holds sway showing dishonesty, avarice, malice, envy, and endless restrictions to worldly ambition.

Again it often happens that Saturn, contacting its vibrations with other planets, or through Zodiacal signs, by the square of matter, must teach its lessons of experience in other material ways, as, for example, by loss of worldly goods, love, or many other of life's so-called blessings. Through the triad of the circle the chastening would seem less severe, showing that the soul may have already partially accomplished its long earthly task.

By Saturn's house and sign the clear-seeing, spiritual searcher can find the mistakes, the sins, intentional or otherwise, of past lives, and to the awakened soul he is able to point to that "Bridge" which Saturn has been guarding, and which is the critical point between the higher and lower expressions of consciousness. We are told that Saturn stands at the gate of that bridge taking toll and holding in his hand the scales that make the perfect balance of God's ultimate justice.

"Until all the debts of Karma have been paid none can pass the influence of this planet!"

As with individuals so with nations, for the one is merely a unit of the greater body of the other. During countless ages man has recognized only the negative vibrations of these powerful planets. The two have been constantly meeting and shedding just those influences which man in his blindness and selfishness has stupidly absorbed, but when each has so much that is good to bestow it seems incredible that mortals could have been so long satisfied with the lower manifestation. When given a choice between one good and one inferior article, who but a fool would accept the baser thing? Especially when, for it, a higher price must be paid. Yet this is exactly what has been happening on the earth plane until, in self-love, lust and greed, a climax has been reached in the great world struggle.

Before long Mars and Saturn will again meet in their starry course, and what will be the result? Will the children of earth

still choose the meaner when the better things are to be had for the taking? Will Mars in his finer attributes of courage and energy be restricted into inertia by the lower, self-absorbed Saturn? It is to be hoped not, for Saturn has much good work to do in the rebuilding of all the things that the children of earth have permitted him to destroy. And this building up again is his real mission, both spiritually and materially, in the individual and in the nation.

Then from the ashes of destruction will leap to life the mystic flame, which will be Mars regenerate, the guiding star of human intelligence. By its light will be dissipated the mists of illusion, uncovering all the hideous trail of desolation that follows the self-interest of a perverted Saturn.

To combine with these, another influence is coming into effect, which will be favorable only if rightly understood. It is that of the uncertain, illusive "Awakener," Uranus. Only by shock and above the din of disorder and confusion can now be heard the trumpet blast of this great Reformer. He represents Truth born in suffering and Illumination shining by the light of martial fires while penetrating the cold shadows of earthly experience.

At last Saturn is given Libra as its place of exaltation, the sign of the love-star Venus, who represents the human soul. For this reason Saturn is shown as holding the *scales*. By Love and Justice the soul is balanced in perfect equilibrium, which is peace. Thus through the perseverance of Saturn, in maintaining this final adjustment, must come peace to the world and peace to each heart that beats in harmony with the Great Heart of the Universe.

ESTELLE M. MOSES.

PRESS NOTICES

It has been brought to our attention that press notices relative to the New Teacher, Boudh Sadou, are appearing in the various papers throughout the country. Many of these are unauthorized and as it is very important that we should be informed of any statements circulated we would thank our friends to send us clippings from newspapers, periodicals, etc., pertaining to this subject.

The clippings should be plainly marked with the name of the periodical and the date of publication.

COURSES OF INSTRUCTION

Courses of instruction along advanced scientific lines preparatory to the work of the New Teacher, Boudh Sadou, are in progress and notices relative to them will appear shortly.

Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive, and the true success is to labor.
—Robert Louis Stevenson.

HOROSCOPY

“Why are lives so strangely different? Are some *fated* to be born rich and happy, others poor and miserable, some possessing sound wit and clear intellect, while others are fools or idiots? Or is life merely a matter of chance, a kind of ‘fortuitous concourse of influences’?”

Astrology gives a clear and definite answer to these questions, as well as to many more, for though *the stars condition, they do not compel.*

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“*The Horoscope Delineator*” is a simple device by which the Ascendant and M. C. can be quickly and accurately ascertained without complicated calculations.

Every Astrologer, and especially the student, has felt the need for a quick method by which to cast a figure and get the general outline. An Ephemeris for the year of birth is not always handy and this is practically a perpetual Table of Houses.

“*The Horoscope Delineator*” gives the Ascendant and Mid-heaven with sufficient accuracy to make a quick judgment when the minute details of the life are not required. It is based on the sidereal time for every day in the year, and while this time varies slightly, until readjusted by leap year, this difference is immaterial and can easily be corrected by following a simple rule. Price 50 cents, postpaid.

“*The Instantaneous Aspectarian and Astrological Chart*” shows the aspects of all the planets and orb of influence by a simple turn of the wrist. The student will find it invaluable; the professional and experienced astrologer handy and sure. A time and labor saver.

The Astrological Encyclopedia on the back of each Aspectarian is invaluable to the student. Printed on heavy cardboard; price, 50 cents, postpaid.

MEDITATION

To be self-reliant means to "thine own self"—to the ray of the Divine hidden within the heart of each—to be true; it means never to flatter, to fawn, to cringe, to imitate, but to "grow as the flower grows, unconsciously," both spiritually and intellectually.

Nor does this attitude of Self-Reliance negative the reception of teachings from sources other than from within. On the contrary, the man who rightly understands Self-Reliance is the one who holds himself most open to teaching from all sources, holding with the axiom that, "the secret of the true scholar is this, every man I meet is on some point my master, and in that I learn of him."

No teaching does the self-reliant man accept on merely externally imposed authority; none does he reject simply because it has not the weight of some cherished authority. Lectures and sermons he listens to, reverently, attentively; books he reads with appreciative discrimination; but all that comes to him, from whatever source, he weighs in the balance of his own intellectual and intentional scales, knowing that thus only will both judgment and intention be cultivated, and through these, for him, will the wheat be eventually winnowed from the chaff.

Listening ever for the admonition of the Voice of the Silence, and heeding it when it comes, that Inner Voice will manifest itself with increasing frequency; the consciousness will be lifted up from the plane of the petty and the material; life will be appreciated at a truer valuation, and the aspirant will, in truth, at the very base of his nature, have found faith, hope and love.

—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

Solitude

There is a pleasure in the pathless woods,
There is a rapture on the lonely shore,
There is society where none intrudes
By the deep sea, and music in its roar.
I love not man the less, but nature more,
From these our interviews in which I steal
From all I may be, or have been before,
To mingle with the universe, and feel
What I can ne'er express, yet cannot all conceal.

Byron

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

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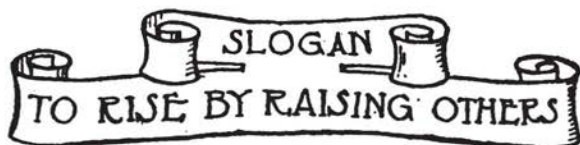
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY AGNES E. MARSLAND

APR 11 1917



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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.

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, 3 E. 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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WHY You Were Born—WHERE You Go After Death—WHAT You Do There

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☆
Joy

During the present transitional stage of civilization, with its turmoil and stress and nervous tension, it is little wonder that the face of the man or woman of the world should reflect something of this want of order. But for the earnest student who would in truth aspire to be one of the helpers of humanity, there seems little reason that he should not have attuned his being to at least some measure of that "joyous serenity," which we are told should be the "hall mark" of every true disciple.

One of the first discoveries of the man who begins to build his life consciously in line with Eternal Purpose, is *how little he knows*. What is the Eternal Purpose, and how may it best be served? What is he, himself, and where does he belong in the Great Plan? Is it possible to *know* beyond a doubt the answer to these and similar vital questions? Is there a true system of the Universe, and where can it be studied? Who are the custodians of its mysteries?

Thus he awakes and begins his search. Feverishly and without order or method he reads books, until he is familiar with much literature and well-provided with other men's thoughts. This, however, eventually palls upon him, and he finds that although he has learned much, yet he feels as if he knew even less than before.

Then he visits the various teachers, from each of whom he receives something of value, which can be fitted into his building if only he has the wisdom to find its true place. But many of these leaders of men enjoin him to build with their marble only, and to refuse all other substances; whereas the Temple that he is erecting requires the use of strong contrast as well as of pure Unity.

It is natural to wish to be happy and it is normal to be so; all misery and distress of any kind whatever are abnormal and unnatural. Suffering is not to be encouraged but transcended; the lesson that it came to teach should be sought and cheerfully applied, however hard. Then the condition will pass away from us, never to return. So we shall have strengthened that one weak place in our character.

There is no calamity that cannot be over-ruled for good by the man who has a strong, positive view of life, because he knows that all is well, however ill it may look; knowing this he disregards the negative thoughts that try to force themselves upon him, refuses to contemplate his broken heart, his ruined hopes, but sets actively to work to *create* other conditions in place of the old ones.

And any one who acts thus is happy inwardly, whatever the conditions may temporarily appear; for the very fact of actively striving after an ideal, or even of working without any such ideal, brings its pleasurable sensation. Active work is to be strongly recommended to all those upon whom the burden of life lies heavy—for their own sake, as well as for the good that they may do in so acting.

The life of the true Esoterist is more than a mere negative thing of self-denial, as regards the desires of the flesh; more, even, than refraining merely from doing positive evil, in return, to those from whom we have suffered—as far as this incarnation is concerned—evil or injustice. Negation in evil is the first step, but that alone will accomplish nothing. On this point let us make no mistake. The life of the true Esoterist is a life of positive, spiritual power; a life so radiant, and at the same time so filled with compassion, understanding and tender sympathy for those who are in genuine distress of body, mind or spirit, that the mere living it is worth more to those who come within its influence than is the reading of a library of books or the hearing of any number of lectures. Only as our lives become living sermons will our words take effect on the hearts of men. Ever is it true, as Emerson declared, "That which we are we shall teach, not voluntarily, but involuntarily."

Active work to an end, is the first element in successful living; and this end or aim should be chosen by each man for himself in as lofty a realm as he can enter in his thought. Activity is a source of joy and pleasure in itself, especially when the higher man is engaged in expressing his own inner and exalted ideas.

Our Temple of Joy must be builded on a rock, it must be upon a site well-chosen, must be beautiful within and without, in design, plan, material and structure, and it must be created for a specific object. The higher and more spiritual the aim in view, and the more care the builder takes in selecting the necessary conditions, the more joy he will realize, and the more intense and sublime will be his future life.

The more noble the object in view, the more of the inner man will be brought into play, and the more joy will be his; for the building that is to serve a grand and solemn purpose will require magnificent outline and dignified proportion. These must be sought for in the realm of exalted, pure and refined ideas, which will associate themselves with the thought of him who seeks them and become a part of himself—a new expression of the Real Man, and therefore a source of joy that will last forever.

The glory of the Temple of Joy is that every stone of the structure and every remotest recess has an intrinsic beauty of its own, and all united enrich the beholder, by their very variety and the magnificence of their diversity, while at the same time the Unity of the Whole is none the less compelling, so that he loses the Many in the One.

Joy must be created by each one for himself; for what we create is ours, whereas that which we receive from without, or what we inherit, is transient and fleeting—here today, gone tomorrow.

And this creation will be great and successful in proportion as we direct our activities towards the highest possible ideals. It is comparatively useless for men to seek happiness in the creation of

wealth or any grossly physical condition; for these are not their highest possibilities.

Those who would build a Temple of Joy upon the ruins of a broken heart, or raise its columns out of the dust of sinking fortunes and uncongenial surroundings, may, by obeying a few simple laws, accomplish all and more than they could have desired or thought possible. For there is solid bed-rock underneath, in which the foundations may be hewed, so as to last for all time.

There is no single circumstance of life, however untoward, which cannot be made to yield its quota of joy to the one who insistently looks for it and at the same time steadfastly refuses to entertain negative and morbid thoughts to the contrary.

"The fruits of the spirit are love, joy, long suffering," etc., says the great Christian Initiate, St. Paul; and let us not forget that among the first of the fruits he put "joy," or that in the sequence, as given by the Apostle to the Gentiles, "joy" immediately follows "love." Those who understand something of the inner life know that this sequence is not accidental. A life of genuine love, in the deepest and truest sense of that word, means also a life of joy. This is a fact which has been recognized by Initiates of all ages and of all races. It is a fact which may, by putting the theory to the test, be proved to the inner conviction of each.

Joy comes to those who reach upwards and kindle their torch at the Light of Truth.

The presence of Joy in the home transforms its atmosphere; it brightens the faces of the children and quickens their pattering footsteps; it comforts and refreshes the tired mother; it shines in the eyes of the father, weighed down by the cares and anxieties of the business world.

Joy redeems everything, for it springs from Faith and Love; where these are present no worldly circumstance can appal, however grievous.

So great is the power engendered by the radiations of joy, that only the joyous soul is strong enough to do his full share of the world's work. When the heart sings, then our powers are at their highest, our view of the Light is clearest, and our knowledge of God most full of illumination.

ORDER OF THE RADIANT CROSS

We know the anticipation with which our readers look to this page for news relative to the New Teacher, who is now in our midst. It has been a great joy to us to note the warm response of our people and their eagerness in identifying themselves in such numbers with this world movement.

At a reception given in honor of Boudh Sadou, Saturday evening, March 24th, the young Master expressed in words of deep

feeling his gratitude to all for the offerings and gifts which were then officially tendered him by the President of the Center, Miss Marsland, and for the warm welcome shown him by the Brothers whom he has so far personally met. For the present he is in retirement with his Guru.

Courses of instruction preparatory to his work are being arranged, announcements relative to which will appear in the Bulletin at an early date.

BOOK REVIEWS

THE PERFECT LANGUAGE, by *William Bower* \$.60 postpaid
ORMSBY'S FORECAST FOR 1917..... 1.00 postpaid

The author of "The Perfect Language" claims to have made a great discovery founded on a simple, true principle, the operation and accruing benefits of which are as certain as the laws of the universe.

"The Perfect Language" is not a treatise on correct diction, although this is recommended. It is especially devoted to showing that by scientifically directing one's daily conversation and meditation, one can further one's interest better than in any other way.

It is said that one new conception has often created a fortune. "The Perfect Language" claims one or more new, true conceptions on each page, and that by following the practical formula which is set forth success, joy, and happiness are sure to result.

"Ormsby's Forecast for 1917" deals with what the stars say for you and what they say for the nation—about business, finance and the ups and downs in the marts of trade.

AN APPEAL FOR THE RED CROSS

We stand today in the face of a destiny that we know not. Tomorrow the call to arms may thrill our own land and sorrow and suffering follow us in our duty to our country. Tomorrow your father, brother, husband, may need quick and tender service to lessen his suffering or to save his life.

Where war makes its home women work and suffer. Theirs to bid father, husband, son, farewell and, waiting for their return, receive a message which bows their head in grief and brings the tears and sobs which scarce express the sorrow that they feel.

The time to prepare is today and never tomorrow. I appeal to you now, in the name of the brotherhood of man, and for the sake of your home and country, to give an expression of your devotion to the ideal of service by immediately becoming a member of the American Red Cross.

One dollar makes you a member and two dollars makes you a member and gives you a year's subscription to the Red Cross Magazine. Address E. L. Coolidge, 938 Maryville Ave., St. Louis, Mo.

MEDITATION

The central thought of the world to-day is service, whether of God, man or mammon.

We must work incessantly. It is the only way we can express ourselves. The ignorant man toils because he knows no better way. His eyes are fixed upon the ground. He does not know that above him, if he would only raise his eyes, the angel holds the crown of stars.

We can work like a master or like a slave. All the gigantic souls the world has ever produced have been tremendous workers. They have been the pioneers, the pathfinders, the saviors, who gave their all that the world might be benefited by their having lived.

It has been said that when a man is born his work is born with him, but to find that work and to do it in the best way—that is the test. All our acts are mixed with good and evil. If we would be free, we must not be attached to either. We must give up all idea of possession, the thought of Mine and Thine. The universe and everything in it belongs to God. We are His children. Let this then be our playground. Let us play.

The genius has learned this secret—that work is higher than toil, that play is higher than work. Toil rests upon submission, work upon freedom, play upon spontaneity and unconsciousness of self. When toil becomes free it is transformed into work, and when work becomes spontaneous it is transformed into play. The toiler is a slave, the worker a free-man, and the man who plays, a genius. To turn work into play is therefore the highest achievement of active life.

WORK

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

The Call

All wantonly in hours of joy,
I made a song of pain
Soon Grief drew near, and paused to hear,
And sang the sad refrain,
Again and yet again.

Then recklessly in my despair
I sang of hope one day.
And Joy turned back upon life's track,
And smiled, and came my way,
And sat her down to stay.

—*Ella Wheeler Wilcox.*

*From "World Voices"—reprinted by permission of
the Author.*

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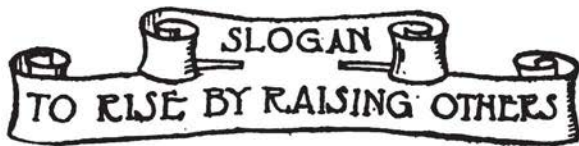
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Bulletin
WASHINGTON.
OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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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

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 sub-conscious 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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The Radiant Cross

TO WOMAN

A voice from the heights of the Heavens sounds forth, calling woman to the Holy Work, and saying :

Thy hour has struck, the moment when thou shalt prove that thy soul is worthy and capable of action ; the time is at hand for thee to become the saviour of humanity !

Thy rights are equal and similar to those of man ; thy duties are even greater, and thou wilt accomplish them with determination and with serenity.

Thy cycle has dawned and with it the **NEW ERA** of True Redemption.

In the calm and serene silence of thy soul, so full of tenderness, meditate upon this important revelation.

Humanity is on an evil path ; attracted and misled by the Pharos of illusion and of ambition and prompted by false aims, it is winging its way like the fickle moth, seeking happiness and life as vainly as the butterfly seeks the incandescent light where it will burn its wings and perish. And meanwhile evil is accumulating and the internal fire of hatred and discord flares up ever fiercer, stirred by ambition whose currents constantly fan its flame.

Humanity is seeking for happiness as thou seekest a paradise and wouldst realize it in thy home ; as thou desirest the affection of him to whom thou hast given thy virgin heart, thy all. In the illusion of worldly things, thou wilt at last discover that there is no happiness, that there is no true love ; and thou wilt be cast into despondency. Then, disheartened, thou wilt ask aid from God, remembering the yearnings and the aspirations of thy childhood, the sweet prayer thou didst learn at thy mother's knee and, in tears, wilt ask the Great Author of the Universe to give thee peace ! But thy prayer will not be heard. And when thy sighs remain un-

answered, then thou wilt question and wilt wonder whether indeed that Supreme Being whom thou hast invoked does *live* and *feel*. . . . whether He listens to thee in very truth. And doubt will enter thy soul; and from doubt to scepticism, to unbelief and to desertion it is but a step . . . a single bad thought, encouraged for a few moments, then would precipitate thee into the abyss.

Thus the humanity of today is treading a path without faith, without religion, and thus it deals its own death-blow in wanton self-destruction, and without knowing why.

It is time that thou, O Woman, shouldst arise, grand, sublime and strong to accomplish the Work of the Great Redemption.

And while the cupolas of art fall and Earth is inundated with human blood, while hatred rules and cries of discouragement and of destruction vibrate in the haunts of desolation, while innocent victims die and orphans are cast from misery to terror, Arise, O Woman, and in thy valiant hand raise resolutely the divine symbol of martyrdom, lay upon it the branch of olive, singing to the four winds and loudly proclaiming that what thou holdest is not the cross of torture but the one that radiates light, peace and truth.

And thus protected by the Escutcheon of the New Era announce in the midst of the battle that thou art the herald of true freedom.

Then shalt thou see the Cause of the New Adept, Boudh Sadou, prosper and thrive by virtue of His protection and of your devotion to the Holy Cause. Every day new elements will respond to thy appeals and valiant souls will join themselves to thee who will be worthy of forming the noble and venerable Legion of the Radiant Cross, the Escort of Honor of the Grand Adept.

To work, then! with energy and valor, remembering that thou workest, not for a cause that is ephemery and transitory but for the greatest Cause of humanity.

Thus, O Woman, be thou the man of genius and share with him the work necessary to the construction of the Grand Edifice of Peace and Truth that no man and nothing can destroy.

Once again I repeat, "Thou art man's equal, thou hast his rights and his duties; and since thou possessest in even greater measure that boundless love which, in a triple flow, irradiates thy heart as daughter, wife and mother, thou shalt by virtue of it come to possess that which thou dost so ardently desire, for thou art the one best qualified to reach the goal.

Be thou daughter, wife or mother, O Woman of Will, go valiantly forward, for thy hour is come!

BOOK REVIEW

THE MATCHLESS ALTAR OF THE SOUL, by *Edgar Lucien Larkins*

\$1.50

This book is intended to help man in his attempts towards salvation. The author states forcefully that this research is absolutely scientific, as much so as is the process of weighing suns or electrons. The freeing of the soul from matter, by which is meant Salvation, is a feat to be accomplished by the human individuality "while traversing the Blessed Way to the very doors of the White Palace in Mind Realms Supernal."

Since the outbreak of the war hundreds of questions have poured in upon the author concerning the soul, its nature, purpose, intent, etc. The purpose of this book is to answer, as far as is possible, these queries. In the course of elucidating the problems involved the most abstruse and opposing subjects are discussed such as Soul, mind, life, and numbers (from unity up to immensity), electrons, Arcane Mysteries, Reincarnation, the Sargossa Sea, the pyramids and other ancient architecture, especially temples, the splendor of the impersonal, the duality of being, wasted souls, modern research in psychological laboratories, demonstrated science, no lack of food for mind consumption and digestion. With marked ability the author brings all this profundity of thought to the great process of erecting the "Matchless Altar of the Soul."

A. M. Spence.

EXTRACT FROM CORRESPONDENCE

I am impelled to write and thank you for the article and Allegory in the Bulletin for March 2nd, and to tell you of a strange co-incidence.

Shortly before that Bulletin came, I had written almost the same Allegory myself—but as mine implied that the guide should have rendered more assistance to the struggling disciple because HE knew the way, and the disciple did not, I destroyed it utterly.

In it, I, also, pointed out that the disciple knew the way back, but when the whirlwind came, it never occurred to me that the disciple would go back. Instead, I left him clinging to a rock, holding to all that had been gained, calling for help, listening for the encouragement of the guide, and waiting for the calm to follow the tempest.

I did not know the sequel—save that the disciple would not return to the valley, or even loose his hold upon the rock—so there my Allegory ended.

I know the sequel now. A still, small voice whispered:

"You have more than one guide—Seek the top of the mountain—It lies UPWARD—MOUNT!"

The disciple resumed the upward climb, and won through the gale without assistance save from within and from above.

And lo! Beside the path, as the sun emerged from the clouds, lay a jewel of great price, one that the revered guide had himself long sought for in vain.

With great joy and intense appreciation of the privilege, this jewel was bestowed upon the guide, who, though unseen, had never left the side of his disciple, and the disciple was enabled to render a Great Service—one that was both a delight and a duty. For in the hands of the guide the jewel would become a Beacon illuminating the mountain-side for other climbers.

And then, for the first time, the disciple saw his guide as he truly was—a Being greater than Man—his features glowing with that light which shines not on land or sea—wearing that beneficent smile of Kindness and pure disinterested Love which is invisible to the physical eyes of man, and impossible for the physical countenance to portray.

And this Vision was a Reward beyond price.

And so another small section of the arduous climb was accomplished. I say "small" because I do not know the distance gained. The eyes of the disciple are fixed on the goal ahead, and little attention is given to the scenery or the obstacles in the road. A hasty glance about discloses a change in the scene, but does not reveal the distance covered. One cannot look both forward and backward, and gauge distance without some loss.

When the sun shines and the birds sing and the way is easy, then the true disciple lingers not to enjoy the day, but makes haste, gathering strength and refreshment as a store against the obstacles to be surmounted around the bend of the road.

When it is difficult to proceed and the barriers seem insurmountable, he puts forth greater effort, realizing that what is hardest to secure is best worth having, and that the only goal that can be reached without effort lies at the very foot of the downward grade.

Moreover, he aspires to victory—not that he may himself behold the glories from the heights of the mountain, but that he may learn the way, and become in turn, a guide to others.

L. L. L.

ESOTERIC LESSONS IN ORIENTAL PSYCHOLOGICAL SCIENCE

The first of a course of seven lectures was delivered by Guru Rama, Thursday evening, at 9 o'clock, April 5th, at his home, 1431 Rhode Island Avenue, N. W.

The first lecture was attended by an appreciative audience among whom were a number of persons of prominence. Stereoptican slides were used to illustrate the lecture.

The remaining lectures will be given on the successive Thursday evenings at the same hour and place until the course is completed. Our friends are most cordially invited.

MEDITATION

The watchword of Esoterism is "Service" rather than God-Consciousness, Knowledge or Hero-Worship. Indolent sensuality and visionary schemes are strictly avoided. The method is "Work for others" rather than work for spiritual attainment or study and self-culture; sloth, inertia and self-complacency are always to be avoided by the disciple.

The ideal is "Freedom" rather than liberty avoiding all extremes.

When in sleep, Esoterism teaches to rise at once to the spiritual plane, rather than seek attainment of some special object, and to avoid all psychic experiences or trying to go out on the Astral Plane.

This is the day when, if ever, plain speaking is needed for the salvation of the race. A New Era is with us and those who fall in line with the Grand Army will be led onwards and upwards, while those who fall out of the ranks must wait long for another opportunity.

The "one thing needful" is now, as it always has been, the devotion of the heart to high ideals, strength to live these in spite of every obstacle, and loving service.

—*"What Esoterism Is,"* 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 eyes 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.

Forbearance

Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine!

—Emerson.



Address all communications for Books to Agnes E. Marsland,
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Friday, April 20, 1917

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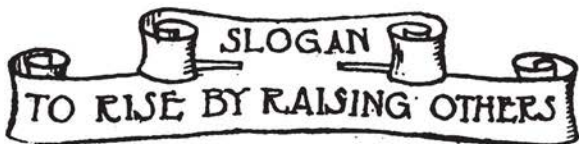
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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

HOROSCOPY

"Why are lives so strangely different? Are some *fated* to be born rich and happy, others poor and miserable, some possessing sound wit and clear intellect, while others are fools or idiots? Or is life merely a matter of chance, a kind of 'fortuitous concourse of influences'?"

Astrology gives a clear and definite answer to these questions, as well as to many more, for though *the stars condition, they do not compel*.

To meet the growing interest among our students in the science of Astrology **A COURSE OF FIVE LESSONS** giving complete instructions for casting a Horoscope has been arranged. This course is set forth in the simplest possible terms and includes:

How to cast the HOROSCOPE,

Its Judgment,

The Progressed Horoscope, with current Lunar Directions,
HORARY and MUNDANE Astrology.

THE ENTIRE COURSE COMPLETE WITH TEXT BOOK

(*A to Z Horoscope, by Llewelyn George*), also all tables necessary to the instruction, including examples worked out. **\$10.00**

THE ENTIRE COURSE WITHOUT TEXT BOOK, **\$8.00**

AS AIDS TO THIS COURSE WE RECOMMEND:

"*The Horoscope Delineator*," a simple device by which the Ascendant and M. C. can be quickly and accurately ascertained without complicated calculations.

Every Astrologer, and especially the student, has felt the need for a quick method by which to cast a figure and get the general outline. An Ephemeris for the year of birth is not always handy and this is practically a perpetual Table of Houses.

"*The Horoscope Delineator*" gives the Ascendant and Mid-heaven with sufficient accuracy to make a quick judgment when the minute details of the life are not required. It is based on the sidereal time for every day in the year, and while this time varies slightly, until readjusted by leap year, this difference can easily be corrected by following a simple rule. Price 50 cents, postpaid.

"*The Instantaneous Aspectarian and Astrological Chart*" shows the aspects of all the planets and orb of influence by a simple turn of the wrist. The student will find it invaluable; the professional and experienced astrologer handy and sure. A time and labor saver. Price 50 cents, postpaid.

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The Order of Oriental Initiation

SECOND CIRCULAR

TO THOSE WHO THINK

TO THOSE WHO DESIRE

TO THOSE WHO ARE DETERMINED TO ARRIVE

Under the auspices and by direction of a Council of Initiation there was founded in the United States of America, first in 1900 in New York and afterwards in 1902 in Washington, D. C., a Head Center of Oriental Esoteric Studies of a superior order. This Center has been working silently for the past seventeen years, and today it comes forward as the Herald of the New Augustan Era, irradiating with its light not alone the Centers and Delegations that it possesses throughout the world, but also the public—that public which, setting aside the interests of worldly things, is the lover of the true progress of our innermost BEING.

As we have said at the head of this Circular, we address ourselves only to those who know how to think, to those who desire to put their whole will in action, to those in short who are determined to arrive at the goal and to attain happiness for themselves and for Humanity.

An indefatigable worker, a Disciple of this Holy Cause, many times the victim of the jealousy and hatred of the enemies of the Light who always assail the valiant propagandist, has brought us from the Orient the Immortal Escutcheon of our Venerable Order, upon which there shine the words of the grandest device that humanity has yet known: HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.

In Washington, the center of action for the whole United States, are the Headquarters of the Directing Council of the Center and also at present of the General Inspection of the Order,

Councils of valiant souls, of profound knowledge, not alone in the work of Initiation but also in the accompanying studies, in meditation and in concentration. Here, too, is the residence of the one who, more than thirty years ago, brought us the Standard of the Order which will later be the flag of Salvation. This man, fragile in appearance, but valiant and strong by the powers he possesses, has travelled over the entire world, awakening sleeping consciences and gathering together by the power of his words, his faith and his demonstrations those who were already commencing to think, to desire and to will. He has been the forerunner of the Grand Adept, Boudh Sadou, who will appear in his time bearing the olive branch and raising to the four quarters of the heavens the immortal standard on which will be seen the Radiant Cross and the immortal device "HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE."

The Head Center of Washington has ramifications throughout the world, by means of its Centers and the Delegations that are under its obedience, which are directed by three Presidents, by three General Delegates and by a President General.

Over these Officers there is the General Inspection of the Order, through which are transmitted the Superior Orders of the Supreme Oriental Council.

In our Order sectarianism is unknown; our doors are open to all those who in good faith and with the best of good will come to us with the disposition to cooperate with us in the Great Work; and the most fraternal welcome is accorded to all without distinction of sex, caste, of social position or of color. All bear the same title of Brothers, and all receive verbally or in writing the light of the Great Esoteric School of the Orient.

Let him come whence he may, the disciple who is willing to study, who is sincere and altruistic, who would learn to think profoundly, will receive the required aid to enter the little path that leads to the Way upon which there shines the dazzling star of salvation and of truth.

We are not theosophists but HIEROSOPHISTS; though we worship God, we do not profess to be in direct personal communication with Him. To us this would seem to be little short of blasphemy. We are seeking for peace by means of the Divine Wisdom, by our aspirations which are sincere and elevated, and through direct communication with the VENERABLE MASTERS OF THE SACRED HIER-

ARCHY who give themselves to the instruction of our humanity in religion and true holiness. They lead us into knowledge, truth, happiness and the elevation of our souls.

In our Center and in the Centers under our dependence the studies are not alone theoretical but they are supported by practical demonstrations made by Our Superior Masters in different states of profound meditation and of concentration. These demonstrations are not simple experiments calculated to satisfy the curiosity of the public, to triumph over the unbelief of the incredulous, nor are they the result of inferior forces put in action by mediums who may be more or less sincere. They have a higher aim than this; they come to us, when we deserve this aid, as the manifestation of the superior powers and they form a corollary to our theories and our affirmations.

It is not necessary to live in Washington in order to become a Member of the Order, for we can offer to the one who truly wishes to study enough written instruction to attain to a certain degree of advancement even working alone. The aspirant should write in to the Secretary, asking for admission, or to the Representative of the Order in the person's home-town, giving age, state of life, name in full, place of birth and photograph. After taking account of this the Delegate of the Order forwards to the candidate an examination paper to be answered, and according to his answers and to other considerations the Directing Council accepts or rejects him. As soon as he is accepted the Candidate enters at once into the enjoyment of his rights and privileges as well as upon his duties, and every opportunity is afforded him of coming in touch with the work which the Order is doing. He will receive in writing the necessary instructions for his development and study. This work, systematically pursued, changes the life of man in many of its aspects, and amongst other important effects upon his life in the world, it guides him toward a Supreme Ideal, which is the ideal of ALL. In the present state of the world, men form opinions upon very superficial bases and allow themselves to be influenced, without knowing it, by the views of other persons, and the greater the ignorance the greater is the incredulity in regard to all which they are not accustomed to see or to know. But at last light is breaking through the black clouds of obscurantism and of sectarianism and is lighting the path of the disciple so that he may accomplish the painful but glorious ascent. By this light the disciple

perceives that ours is not an ordinary society, having neither psychic, mental nor spiritual powers, but a Venerable and Venerated Order, altruistic and puissant, which will help him much if he is strong enough to remain firm in the presence of all the obstacles which will certainly appear in his path.

Such is our Mission; such is our desire for the Good of All.
May Peace be with you.

The President General

OF THE

CENTERS OF EUROPE AND THE AMERICAS.

APPROVED BY THE

GENERAL INSPECTION OF THE ORDER.

BOOK REVIEW

HOW I KNOW THAT THE DEAD ARE ALIVE, by *Fannie R.*

Paget..... \$1.50 net

The strange and luminous sights that are to be seen in the Astral Light may seem to many as a Dawn, while the spirit in descending into matter may be so clouded with passion that it may appear like a twilight. Truly appearances are deceptive and it is only the trained occultist who can discriminate.

The above book is certainly interesting reading to the student, as the writer's sincerity seems beyond question, but to the so-called investigator or to the simply curious, it could not be considered as healthy.

It cannot be too strongly emphasized that the psychic world is distinct from the spiritual world and should only be approached from the higher realms when one has obtained mastery over their thoughts and emotions. Much pain and suffering, not to mention confusion of thought, would thus be avoided, thereby freeing the psychic world from many of its dangers and pitfalls.

Walter Lauder.

ESOTERIC LESSONS IN ORIENTAL PSYCHOLOGICAL SCIENCE

This course will treat of the creative forces of human thought, the magnetic and the Odic fluids as vehicles of the transmission of thought from the material to the etheric planes; the benefits to be gained from the study of psychology—in the invisible world—in the social life, for oneself, one's family, and for society.

For the benefit of those who are prevented from attending these invaluable lectures owing to distance the Oriental Esoteric Society has arranged to have them available in the form of written lessons at the nominal cost of \$5.00 for the series of seven lessons. Address the Secretary, O. E. S., 1443 Q St., N. W.

MEDITATION

Man's duty to himself is to seek the Light. If he is, as has been said, the son of the Great All-Father, it would seem as if the whole energies of his being should be bent upon keeping clear and open the channel of communication between himself and his Father.

The man who is true to himself exercises a rigorous control over his whole nature; he restrains the lower desires and frees himself gradually from their demands, remembering always that his highest ideal should be to reflect the Divine Will and to become a fit instrument for the Master's use. He does not seek after worldly renown, wealth or position; adulation or blame are unheeded by him, for he is always in equilibrium.

With a mind one-pointed, he has a single aim—to know God, and to become one with Him. And to this end, he "deals justly," he "loves mercy" and he "walks humbly."

As one of our Masters has taught us:

"He who would be just must be in equilibrium,

To be in equilibrium we must know how to think,

To think rightly we must meditate well;

Be then in equilibrium, and you will be at peace."

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.

Give

See the rivers flowing
Downwards to the sea,
Pouring all their treasures
Bountiful and free—
Yet to help their giving
Hidden springs arise ;
Or, if need be, showers
Feed them from the skies!

Watch the princely flowers
Their rich fragrance spread,
Load the air with perfumes,
From their beauty shed—
Yet their lavish spending
Leaves them not in dearth.
With fresh life replenished
By their mother earth!

Give thy heart's best treasures—
From fair Nature learn ;
Give thy love—and ask not,
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more.

Adelaide Anne Procter.

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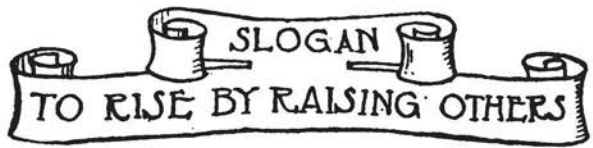
APR 28 1917

Bulletin WASHINGTON.

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, 3 E. 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

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.

BOUND COPIES OF THE BULLETIN

We can supply a few bound volumes of THE BULLETIN, complete for the years 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915 and 1916. 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.

Any seven volumes, \$10.00.

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Spring

The sun is bright,—the air is clear,
The darting swallows soar and sing,
And from the stately elms I hear
The bluebird prophesying Spring.

All things are new;—the buds, the leaves,
That gild the elm-tree's nodding crest,
And even the nest beneath the eaves;—
There are no birds in last year's nest!

When winter puts off his icy train of sleet and snow and wind and rain, we rejoice; we love winter with his storms and buffetings, but nevertheless, when spring-time comes, we heave a sigh of relief and, like Nature, prepare to expand our being, to make changes, to give, to grow.

For of all the four Seasons, Spring is the most startling in its developments; in Nature, what was apparently dead springs up into life; the cold, unresponsive earth gives birth to flowers of every hue; the dark tree-trunks are hidden by a lacy film of the tenderest green; rivers surge and foam; even the rocks are no longer grim and forbidding but are rounded and garnished with mosses and trailing vines. Everywhere is change—from apparent death to life!

Now the wisdom of the farmer, born of long experience, leads him to work the soil; he breaks up the large clods—those heavy, solid lumps of earth that have withstood the natural forces of rain, of ice and of wind—he strews abroad their fertile mould where it can be of the greatest use in covering the tender seed, in nourishing the sprouting rootlets.

We can fancy that the clods, if they had voice, would resent this treatment. Throughout the entire winter they had prided themselves upon their power to resist the disintegrating processes of Mother Nature; thinking no farther than themselves alone, they gave themselves credit for possessing in a greater degree than their neighbors the qualities of strength and power to hold their own. Selfishly they would prefer to be "clods" and their own masters, rather than be broken up so as to become the servants of all.

Yet this breaking up of the old is a necessary part of the coming of Spring, whether it be Spring within our own hearts or even in a still greater sense Spring-time for the whole world.

Before we can realize the flowers and fruits of earth, of our souls or of the whole world-process, we have to go through the painful and discouraging operations to which the Great Gardener subjects us; the self-confidence of the clod is shattered to a thous-

and pieces, lest it should harbor self-importance and pride; the over-rich soil is reduced and caused to give up of its exuberance in favor of some humbler loam; the soil of moderate fertility, where it shows the possibility of some particular usefulness to the Great Plan, is tilled and forced to assimilate new elements, akin to itself yet strange and difficult to thoroughly absorb into the system or to make part and parcel of its being.

From this fertilizing process the mediocre revolts; contented in the harmony of its narrow routine, mediocrity falls readily into the rut of habit; it is happy as it is; why should it aspire to change, however alluring?

But the Great Farmer cultivates and enriches His lands with a sublime disregard apparently of the present suffering of His children; His gaze is fixed on a wider and more glorious horizon—the world as it shall be when the Great Plan shall be fully realized!

In Nature, the land has no redress; it cannot throw out the fertilizer that quickens its life and causes it to ferment in agony. But man is relatively a free agent; he can embrace the new conditions and positively use them, he can refuse them and fight against them, or he can separate himself from the situation and turn his attention to other things. Oftentimes these three states of mind will succeed each other in a man's (or a nation's) consciousness.

Thus in the case of the present World-war. A problem, or set of problems, that had been dormant for years became suddenly active. Some nations began to deal positively with the new situation, as they saw it; some fought for the establishment of a new condition, others for the retention of the old; still other nations separated themselves from the situation as far as possible and became neutrals. Thus we have the three states well-defined.

The tendency, however, in this world-war, as in the lesser problems of our garden or of our own soul-perplexities, is always towards the final adjustment and equilibrium of forces. In spite of ourselves apparently we are drawn into active participation in the struggle if we have an ounce of strength to give and if our co-operation is needed in the Great Plan. It is not a question of this party, or of that party, of this nation or of that, but of the further world-view that is seen by the Great Gardener, Who alone plans for the Flowers of the Summer and the Fruits for the final garnering.

The Springtime is with us; what are we doing with it? Are we shirking its decisions? Are we "clods" seeking for comfort, prosperity and material welfare? Are we resisting with animosity the inevitable coming of the New Life of a new Spring? Or are we bravely standing up to the changes that are forced upon us; with serene self-sacrifice trying to look a little ahead of our own desires, offering ready help for the good of the whole wherever and whenever that opportunity comes

to us? Do we realize that the old is past and is slowly vanishing as a wound-up scroll is put away out of sight? Are we part of the New Era, of the New Spring that is slowly but surely coming to our earth as the price of the present turmoil and apparent confusion?

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

SCIENCE, PHILOSOPHY, RELIGION

Exoteric Science resolves itself into five departments or orders of knowledge: Astronomy, Physics, Chemistry, Biology and Sociology. Whilst none can be separated from the others any more than a piece of mechanism can be separated from the machine, each has its specialists perfecting the part in which they have a direct interest, contributing to the increasing perfection of the whole, irrespective of whether they be conscious or unconscious of their actions.

In such a maze of human activities it is not surprising that so many imagine they possess the truth and that their fellow workers are in error. It is only when we meet the broader intellects, those who have arrived at a more comprehensive view of the complexities of nature's workshop, that we find the calm tolerance of opinion and ideas even though they seem so widely divergent.

Science however in the popular sense of the term deals almost exclusively with analytical facts and when it raises itself into synthetic knowledge, or investigation of the laws which govern those facts, it becomes philosophy. Thus science and philosophy merge, become one in fact, if we understand philosophy to mean the science of science.

While philosophy may be termed science, it does not necessarily follow that science can be classed as philosophy, any more than a child can be called a man. Philosophy is the fuller development of science just as the man is the fuller development of the child.

As the student, by virtue of his mentality and enthusiasm, reaches those higher realms of thought, he finds he must perforce, if he would continue to advance, use other instruments much more subtle and infinitely more effective, namely the imagination propelled by the Will.

It is true he has been using them in a more or less subconscious manner, but it is only when external forms have reached their limitations that the latent powers assert themselves and open up new fields of investigation. He is forced in spite of himself to seek within, to know the meaning of human nature or character, and to recognize that he, as a character, is a very small atom in the Universe. He is like the boy who as he leaves his school days be-

hind, stands with awe on the threshold of life and action. He sees golden visions stretching out before him by "unparted waters to undreamed shores"—Whence—Whither.

He begins to learn of the Science of the Soul—Religion. As before he recognized that no department of science could be separated from cosmic change, so he now sees that no character can be separated from the Universal All. They are all like drops of water in the ocean, all possessing an infinitesimal part of the Universal consciousness, yet each possessing a characteristic of its own.

He works then in the world of Ideals and finds them good because they are True and therefore must be Beautiful. He knows them to be reflections of the Grand Principles of Bliss, Knowledge, Being, because they emanate from One. He gives to the All from his vast storehouse of Experience for he has attained Wisdom. Love is his nature, than which nothing is more Powerful.

He has become one of Them, a co-worker in the Holy Cause, sending Their beneficent rays to the dwellers in the Valley.

Walter Lauder.

LECTURES BY GURU RAMA

"The Latent Powers in Man" was the title chosen for the second of the series of lectures on Psychological Science, which was attended by a most appreciative audience. The power of thought put in action by the will, was the keynote of this very instructive lecture. The important points brought out in the talk were thrown on the screen from stereopticon slides by way of illustration.

Until further notice the lectures will continue to be held weekly, Thursdays at 9 P. M., 1431 Rhode Island Ave., N. W. A most cordial invitation is extended to all our friends.

For the benefit of those who are prevented from attending these invaluable lectures owing to distance the Oriental Esoteric Society has arranged to have them available in the form of written lessons at the nominal cost of \$5.00 for the series of seven lessons. Address the Secretary, O. E. S., 1443 Q St., N. W.

SPECIAL NOTICE

From now on until the first of October the Bulletin will be issued bi-weekly. All present subscriptions will have their time extended to meet this change.

Seek the solitude of thy spirit: This is the law of the indwelling Reason—to be self-content and to abide in peace when what is right and just hath been done.—*Marcus Aurelius.*

MEDITATION

"There shall never be one lost good," the poet tells us, and the depths of our being confirm this truth. We *know* that there is in reality no evil, that even the gross injustice, inequality and oppression which we see around us, all serve some good purpose, if we will have it so. What is that purpose?

A pure and tender soul comes, for Karmic reasons, into a family, or under the domination of those who seemingly are adverse to its true interests. All its high and noble ideas are scoffed at, it is opposed at every turn, it is even, as was St. Paul, supposed to be unbalanced or too impressionable.

Can we see any plan in this? Not at first sight, but that may perhaps be because our eyes are wrongly focussed. Let us take a wider view. We notice, as time passes, that the persecuted one gains, from the very obstacles which he has daily to surmount, strength, self-control, a large compassion and tolerance. And then, when these lessons have been learned, the scene shifts and the willing learner is transferred to a higher grade where he is surrounded by congenial workers. Is not his present joy the outcome of his past? Made possible by it?

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.

Freedom

Ye are not bound! the Soul of things is sweet,
The Heart of Being is celestial rest;
Stronger than woe is will: that which was Good
Doth pass to Better—Best.

Ho! ye who suffer! know

Ye suffer from yourselves. None else compels,
None other holds you that ye live and die,
And whirl upon the wheel, and hug and kiss
Its spokes of agony,
Its tire of tears, its nave of nothingness.

—Arnold; "*Light of Asia.*"

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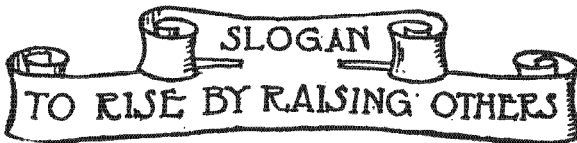
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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

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 Next Step

When we look at humanity as a whole, when we view the seething of unrest not alone in our own country and in others which are at war, but also in the remote nations of the Orient, where the fire is smouldering and is only awaiting a favorable opportunity to break out into open flame, when, rising in our thought, above the turmoil, we strive to find a reason for these turbulent conditions and a solution to the problems that they bring, we cannot fail to recognize in the midst of the physical horror that war carries in its train the inauguration of a new order of things.

In the case of the present war, there is imminent a new grouping of the nations upon earth—a grouping which is but just beginning.

We are not about to speak of the lines of division among men and peoples, but of the presence of a tendency towards working together, towards division of labor, towards social co-operation, not alone in respect of the men of the same nation, but in respect of groups of nations working for a common aim.

When nations have fought side by side in the past, there has been mutual aid, it is true, but not in any wide or far-reaching sense; whereas now it is recognized by all who have a profound knowledge of the situation that co-operation, association and joint action are not only desirable but necessary.

The group of nations which can develop out of its diversity the most effective unity of ideals, in purpose, in leadership, in strategy, in stolid bravery, and especially in the commissariat or the furnishing and transport of the necessary impedimenta of war, will stand the best chance of winning out.

Long years ago the English people had a glimpse of the ideal of "Free Trade," and true to their vision they strove to enlist other nations to adopt what seemed to them so altogether reasonable a plan. Until the present, however, there has been no concerted action towards distributing the trade of the world by equitable agreement among those who are best equipped by nature to perform each operation.

It would seem that what argument and example were unable to accomplish war will forcibly bring about; for unless there is a pooling of all the supplies and of all the energies of the nations engaged in the struggle, there can be no decisive victory. From this it is but a step to the apportionment of the resources and productions of the whole world for the general good of all; and though

this will take time to realize yet the thought of the Seer forecasts the possibility and even the probability of such an outcome.

The first step in the evolution of a man, a city, or a nation has been for it to grow, develop and purify *itself*—in short to become as good, as true and as beautiful as it can. This lesson we have learned during the Christian Era though imperfectly; we at least acknowledge that a man should be good, a city should be beautiful and well-administered, a Nation should be strong and virile, even though we do not afford many examples of such goodness, truth or beauty. The gradual perfection of the unit is the first step.

Now there is presented to us a further step—that of fraternal co-operation for the perfection of the WHOLE—and since we would not learn by pleasure, when the beauty of the ideal was presented to us, we are forced to learn by bitter experience and by pain.

Without organization there is great waste of resources; these must be utilized at all costs; account must be taken and kept of where they are and when and how available; their amount must be estimated and transport provided to the place where they are needed. Accounts must be kept of outlay and receipts. All this demands organization.

Let him who has any doubt of the value and necessity of organization to the accomplishment of work, try to push through a heavy business-meeting without chairman or a recording secretary. No work of any magnitude or importance can be carried through without a division of labor, distribution of posts, Unity going out into diversity so that it may return, enriched, to a greater Unity at the next meeting.

There are, it is true, two dangers which have manifested themselves as the result of past experiments in organization, but these are well understood and little need be apprehended from them more than is already present with us at the actual stage of man's advancement: the history of Joseph in Egypt, after his release by Pharaoh from prison, supplies the first example, how by his occult prescience he was enabled to buy up all the supplies in the kingdom and, when the famine came, to sell these at so high a price that the whole nation was reduced to slavery; and secondly the danger of over-organization and settling into a rut, as is seen in the case of bees in the bee-hive. Naturally bees are in the realm of Nature and are not required to progress as man is; and man has yet to learn from them the lessons they have to teach—economy, mutual aid, the finest and most subtle adaptation of requirement to necessity, industry, rigid frugality, yet enough food and attention for all, and especially their care for those workers returning late and heavily laden, who are fed and cleaned and lulled to sleep with the tenderest devotion. Truly we have much to learn from the bee-hive while, on the other hand, since we are human beings and are therefore entrusted with a higher function in the Great Plan than the bee or any of the

denizens of the Kingdoms of Nature, we *must progress* and avoid falling into the rut of routine and of habit.

The first step has been the perfection of the Unit; the second must be the organization of groups of units, each group constituting in large what a single unit can represent in a smaller way. This work has already been commenced: for we have our family, our race, our nation, we have trade-unions and societies of all kinds, philanthropic and otherwise, we have a network of religions and of cults, we have our political parties and our military and naval organizations; still this work although commenced is yet in its incipency and is useless for the practical aid of our country in an emergency, without further development.

This is the point at which we are arrived: we can make a respectable showing in facts in certain fields, none at all in others. We need a master-hand to show us and to force upon us, if need be, further measures of precaution and of scientific progress in multiplying our production, in husbanding our resources and in developing both to a still higher point of greatness than we have yet attained.

In the Teachings of our Society, our Members will recognize the application of the Law of the Ternary to this process in several ways; Number One being the First Step, the Unity to be perfected; Number Two going out into diversity for further light, further material to assimilate, more workers in the Great Plan; while Number Three will be the completed organization of the Whole, the cataloguing of the new members into groups and their introduction into the Family as a Whole. We can even dimly discern the Quarternary or Number Four—the New Humanity, the New Era, the New Future that shall grow out of the present struggle and, constituting Itself a New Unity, shall begin a New Life for Humanity on a higher plane, under wiser guidance and under conditions of more radiant spiritual and intellectual freedom than are at present possible.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

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MEDITATION

Our debts are of three kinds, we are taught: to God, to our neighbor, to ourselves. And again we read: "Owe no man anything." And at first sight this seems easy, so that the average man among us is apt to answer with the young ruler, "All these things have I kept from my youth up, what lack I yet?"

Look deeper and consider. What have you that you did not receive? Your possessions, money, your clothing, your food, all are yours, in part at least, owing to the suffering and toil of others.

Are we paying our debts?

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye." Do we never cause pain to those about us? Is there anyone among us who is living up to his own ideal in this respect? People are so sensitive, we say impatiently, they are hurt at nothing. Then must we become more tender and compassionate so that we may pass through the world and hurt no living soul.

We are struggling today under the burden of our past. How can we the most quickly and effectively pay that off and avoid making new debts? This is our problem.

There is a way, if we are able to take it—the way of service willingly rendered to any of God's creatures; sacrifice offered unostentatiously, day by day, a giving-up of our own advantage, our own wishes to further those of the whole; more than this: the giving gladly to all men of that which costs us much, but which our love of the Great All pours forth.

Thus do we lighten the heavy Karma of the world, and in liberating our own soul, we also help to loose the bonds of others.

"A thief verily is he who enjoyeth what is given by Them, without returning the gift."

—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.

Heroism

The hero is not fed on sweets,
Daily his own heart he eats ;
Chambers of the great are jails,
And head-winds right for royal sails.

—Emerson—*Heroism.*

A hero is only known in time of misfortune.

—Hebrew.

To believe in the heroic makes heroes.

—Beo.

The disciple runs his race as one who has no other aim. Not one day in the week, but every minute of every seven days finds him training; his worldly business provides him with opportunities for trying his speed, his power of endurance, his purity.

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.

—Marsland.

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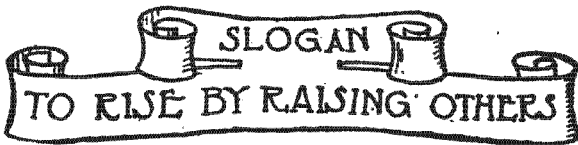
OF THE

WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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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.

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, 3 E 35th Street. A cordial welcome awaits visitors and an evening of benefit is assured to all earnest seekers for light.

Do You Know

WHY You Were Born—WHERE You Go After Death—WHAT You Do There

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GIVE YOU a broader knowledge, a deeper appreciation and a greater
interest in life.

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to understand your own powers, develop your forces and make more out
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C.: A.: S.:

Decree Of The General Inspection

OF THE ORDER OF THE INITIATES OF THIBET,
RECEIVED BY AGNES E. MARSLAND, PRESIDENT
OF THE O. E. SOCIETY MAY 13, 1917

Official No. 936

Respected Sister :

This General Inspection of the Order, the Representative in the Occident of the Supreme Council of the Initiates of Thibet, has delayed long before giving you this public testimony of Its great consideration for all that you have done without interruption for the good of the Order from the 15th of May, 1902, when Dr. Albert de Sarâk founded the Oriental Esoteric Center of Washington, until now.

The object of this delay has been to give to this General Inspection due time and opportunity to come to a clear knowledge of all the facts and to meditate upon all the points that We have to consider before sending you this Decree ;

WHEREAS you satisfactorily passed the hard tests presented to you before you attained to the degree of Esoteric Member of the Order, which title was justly conferred upon you ;

WHEREAS in moments of great difficulty through which the Center of Washington was obliged to pass you continued with serene spirit your devotion to the Order, giving proof of sacrifice, of altruism and of work ;

WHEREAS in order to facilitate the harmonious working of the Center and without any idea of commercialism, you founded the Oriental Esoteric Society to prepare persons for admission to the Center, and you have devoted yourself to it for years with all the energies of your soul ;

WHEREAS you have given proof of obedience to all the Orders that you have received from this General Inspection in accordance with the General Regulations of the Order ;

WHEREAS you have put upon the first page of the Bulletin of the Society over which you preside the official and legal escutcheon of the Order ; and if, formerly, you used another symbol with a profoundly esoteric signification, you did this out of respect for the Supreme Council, not wishing to appropriate what did not belong to you ;

WHEREAS you have nobly pardoned the offences you have received, offering them in homage to the Holy Cause ;

WHEREAS you have made a formal promise to obey and cause to be obeyed by the Members of Our Center the General Regulations of the Order, and to recognize the Supreme Hierarchies which compose It;

NOW, THEREFORE, WE HAVE DECREED AND WE DECREE:

1. That all the Members of the Order shall recognize the nobility of your conduct and take it as an example of devotion, of abnegation, of faith and of obedience, aiding you and respecting you in all that you do for the good of the Holy Cause;

2. That since, for the past fifteen years, without the interruption of a single day, you have worked for the good of the Center of Washington and of the Order, first as Secretary only; then as Secretary General, as Delegate, and now as President, it is just that there should be conferred upon you, and We, in the Name of the VENERABLE MASTERS, do now hereby confer upon you the Title of HONORARY PRESIDENT FOR LIFE (Président Honoraire ad Vitam.)

3. That in virtue of this, and putting aside your modesty which does not desire publicity, we order our First Officer, the General Delegate of the Order, to have this Decree published in the next number of the OFFICIAL JOURNAL OF THE ORDER with permission to reproduce the same in the Bulletin of Your Society; and all Presidents and Delegates of Centers abroad must also make the same publication and have the Decree read in a General Assembly convoked for the purpose.

We have judged it necessary to give you, Respected Sister, this Decree not alone in token of our high esteem but also for the purpose of demonstrating to the world and to those who are in sympathy with Our Cause that those publications and reports of our enemies which declare that discord and schism are found in our Center—reports which they have profited by Our absence to propagate—are without foundation; to the end also that the public may know that the spirit of the greatest fraternity and of true altruism reigns among us today more than ever before at this sacred moment of the ADVENT OF THE NEW AUGUSTAN ERA.

We will add that all former Members who wish to return to us in harmony and in peace, in order to collaborate with us in the Great Work, may do so; we open to them our doors in conformity with Orders received.

Accept, My Respected Sister, in the Name of the VENERABLE MASTERS Who compose the High Council of our Order, our congratulations and assurances of our esteem and consideration.

Cuba'm astu Saravathagam.

THE GENERAL INSPECTION OF THE ORDER

Guru Rama

Dr. A. de Sarah

REPRESENTATIVE IN THE OCCIDENT OF THE SUPREME COUNCIL

Published by order of the General Inspection O. I. T.

ORIENTAL ESOTERIC JOURNAL

In the near future will be issued the *Official Journal* of the Oriental Esoteric Order and of the New Era. This paper will be the official organ of the Centers and Delegations of the Order, as well as a medium of communication between all Lodges under the dependance of the Supreme Council.

It is also the official organ of the General Inspection of the Order and of the Legion of the Radiant Cross.

ANSWERS TO QUESTION SHEET NO. 1

Q. What do you know of the New Era? Its characteristics, mission, scope?

Chief of the characteristics is the growing feeling of the brotherhood of man, the feeling that we are all indissolubly associated, all traveling the same way, each reacting upon all, and directed by the same influences. We are awakening to a realization of the Inner Man, the man that is all in one and one in all. There is a response to a greater gamut of vibration, a growing appreciation of the superiority of the intuitive faculties over the intellectual, a desire to break through the illusions and to see more clearly, to live more truly, a desire to acquire and disperse the knowledge that will bring up the slower ones. Those of the New Era lift their eyes and hands to the stars.

It is a period, a phase, in evolution. Mankind has passed through the depths of materialism; henceforth his path is to trend upward toward the Light. He is to effect a closer, more intimate union between the lower and the higher self, to relegate the present ideals of pure intellect to a lower level in order to give place to an appreciation of the next higher faculties. For the exponents of the New Era the duty, the mission, is to fit themselves for giving greater and ever greater impetus to the forces at work, to dispel the murkiness of materialism, to prepare the world for the coming of the avatar who will solidify our vague aspirations and breathe life and joyousness into our upward climbing.

The scope is large; different types and classes have awakened and pursued different paths. The women, the feminists, are crying for a truer place in the Scheme, following the more apparent courses of suffrage, greater freedom, better love (Ellen Key), economic and social equality. The new religions are seeking for light and guidance; Christian Science, New Thought, Vedantism, Theosophy, O. E. S., smaller cults, many of the Christian churches (Willis Moore, Detroit). In philosophy, the tendency is to admit the spiritual principle, from Bergson to Wm. James, Fechner, even Neitzche. Writers are coming forward, many in Russia, some in other parts

of Europe, a few in America, who are imbued with the new fervor. The pacifists have an ideal that would have had few adherents half a century ago. The arts are feeling the effects; the academical has been thrown aside to give more freedom to expression. Socialism, though it has not the up-looking ideal, is an expression of the new era in a great social, economic way, for it has awakened a class-feeling of brotherhood, looks to the good of the whole rather than the good of the individual as such, has an ideal of regeneration, is more concerned with the less-evolved than with the advanced man. Science is beginning to look beyond the test-tube. The above are movements that one can put a finger on. The subtler, more indefinite expressions that seem to breathe over the whole world, are nevertheless to be felt in changing viewpoints, new acceptances, discarded customs.

AN IDEAL

We sometimes ask ourselves, "Do we, who live in these days of enlightenment, in a Christian country, do we really live up to the spirit of the commands of our Great Teacher?"

"Judge not" says the Master and we are satisfied that we *obey* if we check all severe and harsh criticism of others.

We judge charitably, we allow our friend the benefit of the doubt, and we think that we have performed almost a work of supererogation in arriving so far.

Naturally, we say, we can not help seeing if a man is dishonest, or lying, and we must treat him accordingly; nay, we must even warn our friends against him, lest they also should be defrauded.

If indeed, we would ask, one of our brethren is dishonest, a thief, a liar . . . is he not therefore the more entitled to the sympathy, the aid and the brotherly kindness of each one of those who would tread the "*Path*."

"Who are thou O man who judgest another, to his own Master he standeth or falleth."

The MASTER alone can justly judge, for God alone knows the path which that soul has trodden, the difficulties with which he is grappling, and the possibilities before him.

We know, neither the Past, nor the Future; to judge from the immediate Present is insufficient, we do but uselessly tangle our Karma with that of another soul.

Not to *see* . . . the faults of another.

Not to *hear* . . . the peevish, critical, angry word.

Not to *feel* . . . the venomous darts of jealousy, spite, malice, here is the key which will unlock for us the Hidden Treasure of the Soul.

So shall we *give peace and be at peace*.

(Reprint from O. E. S. Bulletin, Feb. 4, 1906.)

MEDITATION

The thought-forms that we create are long-lived or ephemeral according as they are in accordance with the action of Nature. If they are good and conducive to the harmony of natural law they will be perpetuated and last as long as the idea continues to inform them with its life. If however they are wicked and malicious, this opposition to the universal good, although allowed to manifest itself temporarily, will not last but will destroy itself sooner or later.

There are three kinds of thoughts:

1. Those that are sent forth in conscious co-operation with Universal Law. These endure eternally.

2. Thoughts that transcend the present manifestation of the Cosmos, by being greater in intensity. These are seemingly in opposition to nature, and this class includes all effects brought about by the action of the Will of man without full knowledge. These thought-forms will endure for a time but afterwards fade away.

3. When thoughts are both opposed to good and inferior in intensity of desire, they are without effect upon the whole; they are null and void.

Very few of the thoughts of even the most advanced of the race are sent forth with full knowledge of all the laws governing them; for much of the realm of thought is still unexplored. The great majority of thought-forms may be classed in one of the two lower divisions.

—MARS LAND.

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.

Serenity Of Spirit

As a Roman and as a Man, strive steadfastly every moment to do thy duty, with dignity, sincerity, and loving kindness, freely and justly, and freed from all disquieting thought concerning any other thing.

And from such thought thou wilt be free if every act be done as though it were thy last, putting away from thee slothfulness, all loathing to do what Reason bids thee, all dissimulation, selfishness, and discontent with thine appointed lot.

Behold, then, how few are the things needful for a life which will flow onward like a quiet stream, blessed even as the life of the gods.

—*Marcus Aurelius.*

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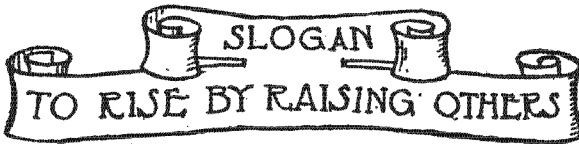
Vol. XIII

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Bulletin JUN - 9 1914
OF THE WASHINGTON.

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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George Washington's Vision

Originally published by Wesley Bradshaw. Copied from a reprint in the National Tribune. Vol. 4, No. 12, Dec., 1880.

"I do not know whether it is owing to the anxiety of my mind, or what, but this afternoon as I was sitting at this very table engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld standing opposite to me a singularly beautiful female. So astonished was I, for I had given strict orders not to be disturbed, that it was some moments before I found language to inquire the cause of her presence. A second, a third, and even a fourth time, did I repeat my question, but received no answer from my mysterious visitor except a slight raising of the eyes. By this time I felt strange sensations spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become powerless. Even thought itself suddenly became paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me seemed to rarefy, the mysterious visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly at my companion.

"Presently I heard a voice saying, 'Son of the Republic, look and learn.' While at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world, Europe, Asia, Africa and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn.' At that moment I beheld a dark shadowy being like an angel standing, or rather floating in midair, between Europe and America.

Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a dark cloud raised from these countries, and joined in midocean. For awhile it remained stationary and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning gleamed through it at intervals, and I heard smothered groans and cries of the American people. A second time the angel dipped water from the ocean, and sprinkled it as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view. A third time I heard the mysterious voice saying, 'Son of the Republic, look and learn.' I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the mysterious voice say, 'Son of the Republic, the end of the century cometh, look and learn.'

"At this the dark, shadowy angel turned his face southward. and from Africa I saw an ill-omened spectre approach our land. It flitted slowly and heavily over every town and city of the latter. The inhabitants presently set themselves in battle array against each other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word 'union,' bearing the American flag, which he placed between the divided nation and said, 'Remember ye are brethren.' Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the National standard. And again I heard the mysterious voice say, 'Son of the Republic, look and learn.' At this the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean, he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful scene: From each of these countries arose thick, black clouds that were soon joined into one. And throughout this mass there gleamed a dark red light by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country and burn the villages, towns and cities that I beheld springing up. As my ears listened to the thundering of the cannon, clashing of swords and shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.' When the voice had ceased the dark, shadowy angel placed his trumpet once more to his mouth and blew a long and fearful blast.

"Instantly a light as of a thousand suns shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment the angel upon whose head still shone the word 'Union,' and who bore our national flag in one hand and a sword in the other, descended from heaven

attended by legions of bright spirits. These immediately joined the inhabitants of America, who I perceived were well nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, 'Son of the Republic, look and learn.' As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious.

"Then once more I beheld villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried with a loud voice: 'WHILE THE STARS REMAIN AND THE HEAVENS SEND DOWN DEW UPON THE EARTH, SO LONG SHALL THE REPUBLIC LAST.' And taking from his brow the crown on which was blazoned the word 'Union,' he placed it upon the standard while the people, kneeling down, said 'Amen.'

"The scene instantly began to fade and dissolve and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen is thus interpreted: Three great perils will come upon the Republic. The most fearful is the second, passing which THE WHOLE WORLD UNITED SHALL NOT PREVAIL AGAINST HER. Let every child of the Republic learn to live for HIS GOD, HIS LAND AND UNION.' With these words the figure vanished, and I started from my seat and felt that I had seen a vision wherein had been shown me the birth, progress and destiny of the United States."

EXTRACT FROM TOLSTOI'S PROPHECY IN 1910

This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes.

I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name: "Commercialism." As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metallic character like gold, and her look of greed are so much poison to the nations who fall victims to her charms.

And behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the

flame of War, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is the roar of guns and musketry.

The second torch bears the flame of bigotry and hypocrisy. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in cradles and follows them to their graves.

The third torch is that of the law, that dangerous foundation of all unauthentic traditions, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle-fields. But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain till 1925. The end of the great calamity will mark a new political era for the Old World. There will be left no empires and kingdoms, but the world will form a federation of the United States of Nations.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion. There will be a time when the world will have no use for armies, hypocritical religions and degenerate art. Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body. I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of Commercialism and a new history begins.

EXTRACT FROM CORRESPONDENCE

“Never before was the pull of world-work stronger. I roamed about through all the big cities on the way out to the coast and became absolutely obsessed with a fear for the inconsequence of the many—an appalling thing. They turn over and put their heads under the covers at the slightest glimpse of truth. *They want to sleep!*”

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.—*Ralph Waldo Emerson.*

MEDITATION

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

The point where we are able to act is the present moment. Fate will bring us all the circumstances of our lives, will bring us all the conditions, not only to-day, but to-morrow and all the days to follow. The Great Power has apportioned to us through His Servants certain things that we must do in this present life. There is a certain task set for us to do. It is probably much more than we will finish; there is always a large margin. But it is for us day by day to follow the leading. We do not need to search after our destiny. It will be brought to us every day, and day by day, as much as we are ready for. We make our own destiny.

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

—*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.

“O God, Our Help In Ages Past”

I pray you hold me to my course, O Pilot of my soul;
Already in the offing the sullen breakers roll.
The lights that ought to guide me I know not how to read,
Nor which are set as beacons, which lit by pirates' greed.
I know that some have altered that once were burning true:
It rests with you, my Pilot, to bring me safely through.

I took her clearance papers, I cast her moorings free,
And turned my ship's head boldly into the open sea.
But now the tides have shifted, I know not how she stands,
I know the sea boils hotly o'er treacherous, grasping sands.
I see white teeth are gleaming beneath her very keel:
Hold steady, O my Pilot, by compass and by wheel.

Her freight is very precious; in it are women's prayers,
And in one piece of cargo the children have some shares.
'Tween decks are stowed the yearnings of all the coming
race

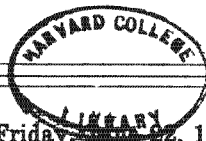
That lift each generation to higher, freer place.
While for this priceless treasure the harpies lie in wait,
On you is laid, my Pilot, the reckoning of her fate.

Long since a man was bidden to lift his eyes and see
An army on the hilltops, in glorious panoply.
Perchance my ship is shielded and speeded on her way
By high, angelic convoy in beautiful array,
Her harbor waiting safely beyond the vision's ken,
Yet well known to my Pilot, who guides the souls of men.

—By *Eleanor Mellen*.

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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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to understand your own powers, develop your forces and make more out of your OPPORTUNITIES

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The Battle of Life

"Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more subtle instinct that aspires."

—*"Haunted Houses,"* LONGFELLOW.

To the average man among us life is one long battle; those who are at ease financially are still restless and dissatisfied, suffering through their own desires as much as do their less fortunate brethren who have to struggle with the most adverse circumstances. Some are unhappy in love, while yet others are eaten up by ambition and desire of political power. As in history, so with the individual, there are battles and battles; in every phase of our outer life there is struggle and strife, envy and discontent.

Now 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.

We recognize that life is lived by balancing opposing forces and we learn about both good and evil so that we may know how to keep our poise between them. We do not ignore either but *use both*—our object being to bring about better conditions more in accord with those ideals which we cherish. We suffer in the pro-

cess, often acutely, but who would think of his own pain when an ideal is at stake!

Sometimes, in spite of all our 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 been overthrown.

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

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

Nor would man be human were it not so; for man is that being in whom Spirit and matter meet and come to poise. This 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 alone; if he 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 alone; if he 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 soul the lust of battle—which causes us to love that which we must perforce do if we would “play the man!”

In some lives there is no battle—only strife. For some souls are not strong enough to fight to an end; perhaps their desires for the particular “good” that is in question are not intense enough, or 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 will be postponed, delayed and avoided.

Battle means facing the foe—the lower nature—and, if it can be made to obey in no other way, then killing it out.

All nature is an illustration of the great principle which makes 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 dual forces are made to balance each other harmoniously. They are never in equilibrium but are always opposing each other, producing by this very opposition all the various delights of the senses—the glories of the sunset, the rustling of the breeze in the tree-tops, the scent of the hawthorne and the rose bush, the taste of the salt brine on the lips; have we ever thought what a desolation would fall upon our souls if these ever-varying equilibrations in the forces of Nature were absent?

We have seen in a picture the Day represented as an angel opposing the Night which appears as a monster; at daybreak the angel triumphs, at nightfall, the monster!

This picture is true, yet it is also a misrepresentation; for both are equally necessary, the angel and the monster, the positive and the negative, so-called good and so-called evil.

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 and subdue it.

In battle each side tries its strength upon the other, and the stronger, that is, the most 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 a repetition of Unity, but by chords and discords and especially by the *resolution of discords*.

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AMERICAN RED CROSS

The President has designated the week ending June 25th as Red Cross week and issued a proclamation to that effect. During this week he calls upon the people of the United States to give generously for the support and maintenance of this work of national need. The demand upon the Red Cross is enormous. Only the other day in order to ascertain the immediate needs which our Red Cross should undertake to supply in France Henry P. Davison, chairman of the War Council of the American organization, cabled to Paris. The reply was a list so long as to almost stagger one not accustomed to dealing in superlatives. Among the immediate necessities listed were: Fifty new motor ambulance sections, each consisting of 23 Ford cars and two White trucks; equipment for five sanitary railroad trains, with doctors and nurses, the equipment to cost approximately 500,000 francs; 2,000 tents capable of sheltering 20 to 30 wounded each, and 1,000 tents capable of holding 120 beds; 100,000 cases of condensed milk; enough drugs and clothing to supply all the hospitals in the United States for a year, it would seem; 100 typewriters, 5,000 nurses, either male or female, but not less than 1,000 males and 5,000 men to act as stretcher bearers and rough workers.

From the above it will be easily seen that the Red Cross will need all the funds which it can collect. Donations can be sent to the address below and will be acknowledged and forwarded. Address E. L. Coolidge, 938 Maryville Ave., St. Louis, Mo.

MEDITATION

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

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

Though this question is frequently asked in all sincerity by the seeker, it is difficult to imagine a supposition more opposite to the truth; for, in the light of what has been said above, it is plain that desire is an obstacle to attainment, and when that obstacle is removed or transmuted, the attainment will be in sight. Not asceticism, but brotherly love, and not indifference but divine compassion are the marks of the unselfish life of the one who has realized his Oneness with God and with his brother, and these are crowned with the attainment of all spiritual gifts.

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

—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.

"Take No Thought"

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

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

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

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

—*Ariel*.

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OF THE

Oriental Esoteric Society

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AGNES E. MARSLAND

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WASHINGTON.



SLOGAN
TO RISE BY RAISING OTHERS

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BY AGNES E. MARSLAND

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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.

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BLIND OBEDIENCE

Obedience is apt to be looked upon by the present generation as weak and childish. Many men, who do not know its intimate relation with Order and Authority, believe that they are imperiling their personal liberty when they unite themselves with other workers in order to accomplish some aim that one could not fulfil alone. "I must be free," says one. "I cannot be bound to obey anyone or anything," says another. "I cannot promise to submit to any restrictions," "I should feel myself bound hand and foot," etc. Obedience represents to such men a form of bondage, and they refuse to work with any person or to further any teaching, however good or exalted it may be, fearing lest they lose their liberty of action. They even boast of their disapproval of organization and of co-operation; they must be free and always decide every matter for themselves.

Thus they separate from all other workers, however lofty the aims of these may be, and however true and sincere their lives. And they believe that by thus separating themselves they will be free.

This is not so, however, for there are two kinds of freedom—freedom from bonds, ties and links with the Above, and freedom from bonds binding us from below.

Obedience to that which is more orderly, "good, true and beautiful" than ourselves leads to true liberty; this is the path to freedom from the thralldom of our own lower nature. Aided by reason and by intuition we select our object and strive towards it; but sooner or later we need instruction or co-operation in our endeavor. Then we unite our energies with those of other men of similar aim and purpose; to some of these we yield obedience and from others we receive it, in proportion as they or we are more fully masters of the subject.

This orderly division of labor is seen to great advantage in the army, and here also the strictest obedience is exacted.

Yet this strict obedience is not "blind" obedience although at first sight it resembles it.

What, then, is the quality that distinguishes the higher obedience of the hero from the lower obedience of weakness and blindness?

It is *responsibility, conscience.*

He who obeys from habit or because it is easier to do so, without exerting either reason or intuition; he who obeys without having a common purpose with his chief; and above all, he who obeys orders that his conscience disapproves, is weakening his hold upon his most precious possession and falling to the level of the animal.

No one in the world has a moral right to require "blind obedience," in the strictest sense of that expression, from any other; or to yield such obedience to any other; for a blind obedience is without any reservation for conscience and therefore puts one in a morally irresponsible condition.

The same is true of oaths or promises of obedience. Even every oath or promise of secrecy, to be morally unexceptionable, must be subject to due reservations for conscience at least implied or understood if not formally expressed.

Blind obedience, or a blind oath, is substantially the same sin as that of drunkenness; the moral obliquity of which consists only in the surrender of one's moral responsibility that it constitutes.

It has been well said that only he who has first learned to obey is fitted to command. The obedience here required is not the weak yielding to imperative, irresponsible demands, but the obedience that flows from community of purpose and a full understanding of the object to be attained.

In the narrative of the life of the Lord Jesus we find constant allusion to the fact that even He lived to do the will of Another. "Wist ye not that I must be about my Father's business?" were the first words of His that tradition has handed down to us. "I came not to do my own will but the will of Him that sent me" was His own account of His mission on earth. Nor was it to God alone that His obedience was rendered, but to his parents, for He went down to Nazareth and "was subject unto them;" and to Caesar, as representing government and power. "Render unto Caesar the things that are Caesar's" immediately followed by "and unto God the things that are God's," thus pointing at once from power to authority, from earthly authority to the Source of Law and Order itself.

And 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.

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. And all other things being duly considered, they are right to do so, if their judgment upholds such action. Freedom is our birthright, and we must be free in order to obey, paradoxical as it may sound to say so. He who is obedient is free; while he who is wilful and rebellious is bound in the true sense of the words.

The more links, ties and bonds that we can establish between ourselves and all that is good, true and beautiful, the stronger will be our spiritual life. When we bind about ourselves the cords of love and sympathy, we bind ourselves, it is true, but not in the sense of servitude. On the contrary, a life of self and separateness is the worst form of bondage.

There is, then, a freedom which releases one from all bonds of a low order, from the enslaving rule of inertia, of passion, of mental vices, "envy, hatred, malice and all uncharitableness" and leaves us *free* and united with all that is strong, true and noble.

And there is a freedom, so-called, which causes its victims to separate themselves from all good things, for fear they should be bound. This freedom disconnects from all that is orderly and obedient; it will not work or lend aid unless it is allowed to be the Leader and to dictate what shall be done and how. It will not join in any constructive work that is being done by others for fear it should be asked to obey orders, or to carry out the plans of another. It must be free! And in its selfish separation it falls a prey to every kind of destructive force.

Nature furnishes us with examples of each of these two classes of freedom. The atom is free, but its life is ordered and obedient. It is in vital union with the life of the cell of which it is a constituent and in which it is found, and it is free to act in and for the human being in whose body it is, according to its power and function. It has found its place of usefulness in the great Scheme of Things. And being united with the life current and working in it, the atom is protected, by such union, from becoming a prey to destructive forces which would rend it in pieces and toss it to the four winds.

But the fleck of dust or the grain of sand have no such definite links with the life of the Universe at large; their freedom is entirely apparent and illusory, for in proportion as it is present there is a corresponding degree of subjection to the play of blind external forces.

The nearest approach to perfect liberty, or absolute self-determination, is found in beings, like man, who are endowed with a spiritual nature and therefore with reason and free-will, that is to say, an absolutely limitless freedom of interior choice.

This living freedom fears nothing, it is at liberty to form the maximum of possible ties with other men and with ideas, and thus with the Universe at large, and in seeking the true ideal of the fulness of organic relationship with the rest of the human race, and

with all beings, it thereby gains a corresponding measure of dignity, of power and of enlightenment.

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.

ANSWERS TO QUESTION SHEET NO. 1

Q. 2. Which is your ideal—Know in order to live,—or live in order to know?

Either phrase alone would be false. To know in order to live—that would be prostituting the higher faculties to the body. But to seek knowledge in order to live rightly, in order to advance, in order to help others advance—that is true living. To live in order to know—that might be the phrase of a pure logician, a Kant or a Hegel. But to live rightly in order to understand truly, to place one's self correctly in the great scheme—that would be good. Sinnett said that the test of spirituality in man is the strength of his desire for knowledge concerning himself and the scheme. That man would live in order to know but also he would wish to know that he might live better. "Live and know in order to grow."

Q. 3. Can any teacher teach you anything?

A teacher may deliver his message, and point the way, but nothing more. Two winters ago I attended a class. Weekly the teacher expressed the same lesson under varied guises. At the last meeting he repeated the phrase he had used first. I told him I had learned everything he had said that winter but the meaning of that one phrase. He smiled and said I had learned nothing. "But from unconscious spirit in the beginning to conscious at the completion of the evolution,"—I asked him once more what that meant. "I can't tell you," he was saying, when sudden comprehension made the words live. With that understanding I found all else that he had said assumed new values. It is always the flash of intuition in the pupil that vivifies the words of the teacher.

I had thought that mathematics, at least, did not require that, until I had occasion to instruct a youngster in the mysteries of geometry. It was exciting to find that even between the stages in the logic of a theorem, that unifying current of intuition is essential to co-ordinate the facts into the idea.

But the teacher can lay before one the lessons, can emphasize the dominant, can clarify, can lend the desire to progress, and strengthen the faith of the pupil. For it is by inspiring faith that a teacher can quickest educate a student; and the more personal the relations, it seems, the readier the proffered faith.

W. C. S.

MEDITATION

Esoterism is like a path mounting straight up the side of a mountain, and Exoterism is like a path which winds slowly towards the same goal. At the top of the mountain lie Joy and Peace, the two things after which all humanity is striving—yet, in its very striving, loses. The drunkard looks for them in liquor; the thief in money; yet when they have that which they thought would bring them joy, both Joy and Peace are further away than before.

If we consider the people around us, it is evident that they who have these most-desired possessions are they who give them up freely, and with their whole will. This is true in all things; self-sacrifice is attainment. It is also true vision; for until we sacrifice our vision of ourselves as separate from others, we cannot possibly clearly see our Universal Self.

Since, then, *self-sacrifice* is both vision and attainment, it is the first and most essential quality for climbing the Path of Esoterism.

But the Path is steep and long; "Heaven is not reached in a single bound," but by constant struggle. After we have sacrificed the vision of our personal self, and beheld for a moment the divine goal, there still remains the Path between it and us.

With the glorious vision as a guide and source of strength, we must turn to our work. With constancy we climb—constancy in all things, and above all, constancy in self-sacrifice; for never, not even at the brink of attainment, can we disregard a brother.

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.

Listening for God

I hear it often in the dark, I hear it in the light :—
Where is the voice that calls to me with such a quiet might ?
It seems but echo to my thought, and yet beyond the stars ;
It seems a heart-beat in a hush ; and yet the planet jars.

Oh, may it be that far within my inmost soul there lies
A spirit-sky that opens with those voices of surprise ?
And can it be, by night and day, that firmament serene
Is just the heaven where God himself, the Father, dwells unseen ?

O God within, so close to me that every thought is plain,
Be Judge, be Friend, be Father still, and in thy heaven reign !
Thy heaven is mine—my very soul ! Thy words are sweet
and strong ;
They fill my inward silences with music and with song.

They send me challenges to right, and loud rebuke my ill ;
They ring my bells of victory ; they breathe my "Peace, be still !"
They even seem to say, "My child, why seek Me so all day ?
Now journey inward to thyself, and listen by the way."

—*William Channing Gannett.*

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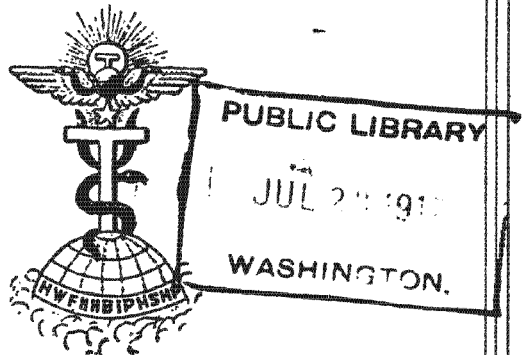
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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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The President's Appeal to the Nation

My Fellow Countrymen:

The entrance of our own beloved country into the grim and terrible war for democracy and human rights which has shaken the world, creates so many problems of national life and action which call for immediate consideration and settlement that I hope you will permit me to address to you a few words of earnest counsel and appeal with regard to them.

We are rapidly putting our navy upon an effective war footing and are about to create and equip a great army, but these are the simplest parts of the great task to which we have addressed ourselves. There is not a single selfish element, so far as I can see, in the cause we are fighting for. We are fighting for what we believe and wish to be the rights of mankind and for the future peace and security of the world. To do this great thing worthily and successfully, we must devote ourselves to the service without regard to profit or material advantage and with an energy and intelligence that will rise to the level of the enterprise itself. We must realize to the full how great the task is and how many things, how many kinds and elements of capacity and service and self-sacrifice, it involves.

These, then, are the things we must do, and do well, besides fighting—the things without which mere fighting would be fruitless:

We must supply abundant food not only for ourselves and for our armies and our seamen, but also for a large part of the nations with whom we have now made common cause, in whose support and by whose sides we shall be fighting.

We must supply ships by the hundreds out of our shipyards to carry to the other side of the sea, submarines or no submarines, what will every day be needed there, and abundant materials out of our fields and our mines and our factories with which not only to clothe and equip our own forces on land and sea, but also to clothe and support our people for whom the gallant fellows under arms can no longer work, to help clothe and equip the armies with which we are co-operating in Europe and to keep the looms and manufactories there in raw material; coal to keep the fires going in ships at sea, in the furnaces

of hundreds of factories across the sea; steel out of which to make arms and ammunition both here and there; rails for wornout railways back of the fighting fronts; locomotives and rolling stock to take the place of those every day going to pieces; mules, horses, cattle for labor and for military service; everything with which the people of England and France and Italy and Russia have usually supplied themselves, but cannot now afford the men, the materials or the machinery to make.

It is evident to every thinking man that our industries, on the farms, in the shipyards, in the mines, in the factories, must be made more prolific and more efficient than ever and that they must be more economically managed and better adapted to the particular requirements of our task than they have been; and what I want to say is that the men and the women who devote their thought and their energy to these things will be serving the country and conducting the fighting for peace and freedom just as truly and just as effectively as the men on the battlefield or in the trenches. The industrial forces of the country, men and women alike, will be a great national, a great international service army—a notable and honored host, engaged in the service of the nation and the world, the efficient friends and saviors of free men everywhere. Thousands—nay, hundreds of thousands—of men otherwise liable to military service will of right and of necessity be excused from that service and assigned to the fundamental, sustaining work of the fields and factories and mines, and they will be as much part of the great patriotic forces of the nation as the men under fire.

I take the liberty, therefore, of addressing this word to the farmers of the country and to all who work on the farms. The supreme need of our own nation and of the nations with which we are co-operating is an abundance of supplies and especially of foodstuffs. The importance of an adequate food supply, especially for the present year, is superlative. Without abundant food, alike for the armies and the peoples now at war, the whole great enterprise upon which we have embarked will break down and fall. The world's food reserves are low. Not only during the present emergency, but for some time after peace shall have come, both our own people and a large proportion of the people of Europe must rely upon the harvests in America. Upon the farmers of this country, therefore, in large measure, rests the fate of the war and the fate of the nations. May the nation not count upon them to omit no step that will increase the production of their land or that will bring about the most effectual co-operation in the sale and distribution of their products? The time is short. It is of the most imperative importance that everything possible be done, and done immediately, to make sure of large harvests. I call upon young men and old alike and upon the able-bodied boys of the land to

accept and act upon this duty—to turn in hosts to the farms and make certain that no pains and no labor is lacking in this great matter.

I particularly appeal to the farmers of the South to plant abundant foodstuffs as well as cotton. They can show their patriotism in no better or more convincing way than by resisting the great temptation of the present price of cotton and helping, helping upon a great scale, to feed the nation and the peoples everywhere who are fighting for their liberties and for our own. The variety of their crops will be the visible measure of their comprehension of their national duty.

The government of the United States and the governments of the several states stand ready to co-operate. They will do everything possible to assist farmers in securing an adequate supply of seed, an adequate force of laborers when they are most needed at harvest time and the means of expediting shipments of fertilizers and farm machinery, as well as of the crops themselves when harvested. The course of trade shall be as unhampered as it is possible to make it and there shall be no unwarranted manipulation of the nation's food supply by those who handle it on its way to the consumer. This is our opportunity to demonstrate the efficiency of a great democracy, and we shall not fall short of it.

This let me say to the middlemen of every sort, whether they are handling our foodstuffs or our raw materials of manufacture or the products of our mines and factories: The eyes of the country will be upon you. This is your opportunity for signal service, efficient and disinterested. The country expects you, as it expects all others, to forego unusual profits, to organize and expedite shipments of supplies of every kind but especially of food, with an eye to the service you are rendering and in the spirit of those who enlist in the ranks for their people, not for themselves. I shall confidently expect you to deserve and win the confidence of people of every sort and station.

To the men who run the railways of the country, whether they be managers or operative employees, let me say that the railways are the arteries of the nation's life and that upon them rests the immense responsibility of seeing to it that those arteries suffer no obstruction of any kind, no inefficiency or slackened power. To the merchant let me suggest the motto, "Small profits and quick service," and to the shipbuilder the thought that the life of the war depends upon him. The food and the war supplies must be carried across the seas, no matter how many ships are sent to the bottom. The places of those that go down must be supplied, and supplied at once. To the miner let me say that he stands where the farmer does—the work of the world waits on him. If he slackens or fails, armies and statesmen are helpless. He also is enlisted in the great service army. The manufacturer does not need

to be told, I hope, that the nation looks to him to speed and perfect every process; and I want only to remind his employees that their service is absolutely indispensable and is counted on by every man who loves the country and its liberties.

Let me suggest also that everyone who creates or cultivates a garden helps, and helps greatly, to solve the problem of the feeding of the nations; and that every housewife who practices strict economy puts herself in the ranks of those who serve the nation. This is the time for America to correct her unpardonable fault of wastefulness and extravagance. Let every man and every woman assume the duty of careful, provident use and expenditure as a public duty, as a dictate of patriotism which no one can now expect ever to be excused or forgiven for ignoring.

In the hope that this statement of the needs of the nation and of the world in this hour of supreme crisis may stimulate those to whom it comes and remind all who need reminder of the solemn duties of a time such as the world has never seen before, I beg that all editors and publishers everywhere will give as prominent publication and as wide circulation as possible to this appeal. I venture to suggest, also, to all advertising agencies that they would perhaps render a very substantial and timely service to the country if they would give it widespread repetition. And I hope that clergymen will not think the theme of it an unworthy or inappropriate subject of comment and homily from their pulpits.

The supreme test of the nation has come.

We must all speak, act and serve together.

(Signed)

WOODROW WILSON.

A PERFECT DESCRIPTION OF WOMANLY BEAUTY

“A countenance in which did meet
Sweet records, promises as sweet.”

The perfect loveliness of a woman's countenance can only consist in that majestic peace, which is founded in the memory of happy and useful years—full of sweet records; and from the joining of this with that yet more majestic childishness, which is still full of change and promise—opening always—modest at once, and bright, with hope of better things to be won, and to be bestowed. There is no old age where there is still that promise—it is eternal youth.

—*Sesame and Lilies.*

The character of everything is best manifested by Contrast. Rest can only be enjoyed after labour; sound, to be heard clearly, must rise out of silence; light is exhibited by darkness, darkness by light; and so on in all things.

—*The Elements of Drawing,* RUSKIN

MEDITATION

Man is Spiritual Being—a living soul. The duty of one to another therefore is first spiritual, and afterwards material or outer.

“Sow a thought and you will reap an action;” if he thinks aright, his actions will take care of themselves.

Love is the first and most evident of duties; it might be said, indeed, to cover the whole field; for if any man could govern his every act and thought by love, there would be no need of further discourse.

Add to love freedom and a large tolerance. The disciple allows other men (even those of his own family) to have their own thoughts and to act in their own way. He does not seek to know what they are thinking or doing, for this would impede their freedom of action, and therefore limit their soul activities.

His love and service do not wax and wane according to the appreciation received; he looks for no gratitude or return of any kind, but, uninfluenced by the hostility or indifference of others, he continues his path, never forcing his love or knowledge upon any, but always ready to give to those who ask.

—“*What Esoterism Is,*” MARSLAND.

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.

If—From A Woman's Point of View

If you can let your foot-free friends surprise you
When all your household wheels are out of gear,
If you can get a meal when all about you
Are piled the things there wasn't time to clear,
If you can serve the simple things serenely,
Without a word about the plight you're in,
The while you say unto your soul "Be seemly,"
And, in the bosom fight that follows, win,—

If you can love your child with all that's in you,
Yet firmly say the word that must be said,
Face tearful eyes and never let them daunt you,
And in the din that follows keep your head;
If you know life, yet trust your children in it
Because you see that God, who made the gale,
To vanquish sin gave unto man the Spirit,
Just as to fight head winds He gave the sail,—

If you can win respect from those who serve you,
And run your home, and not let it run you;
If you can face details nor let them dwarf you,
And keep your outlook broad, your vision true;
If you can let your sands of time run daily
Into a headlong stream of endless tasks,
And do the things you hate and do them gladly,
Because to serve is all the joy Love asks,—

If you can do, without the dust of doing,
And, toiling, keep your soul and body fine,
If you can right the words and deeds you're ruing,
And lean on Love yet not become a vine;
If you can be a worthy wife and mother
And wisely meet all this shall bring to you,—
Fear not to share the burden of your brother:
What Time shall ask, that, Woman, you can do!

—*Jane Dowling Foote.*

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GIFT



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EDITED BY
AGNES E. MARSLAND



SEP 10 1917
WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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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.

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.

Do You Know

WHY You Were Born—WHERE You Go After Death—WHAT You Do There

A Z O T H

Will Solve All These OCCULT Mysteries For You
GIVE YOU a broader knowledge, a deeper appreciation and a greater interest in life.

IT WILL HELP YOU

to understand your own powers, develop your forces and make more out of your OPPORTUNITIES

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Order of the Radiant Cross

The Oriental Esoteric Center and Society join in thanking all their good friends and brothers for their hearty cöoperation in the reception tendered to BOUDH SADOU and his party. The young Master has been an inspiration to us all, and the serenity and beauty of his presence have shed new light upon the esoteric truths and the life of the disciple. We understand that his visit is drawing to a close and it is said that he is to spend some time in the Orient before taking up his public mission.

Most grand movements are, by their very nature, recognized in their incipency only by the few. The members of our organization are therefore truly blessed in the early opportunity which has come to them thus to contribute their mite to the Holy Cause. When the young Master is ready to give his message to the world we trust he will find in our Centers some of his most loyal, zealous and devoted adherents.

HE WHO FEELS HIS HEART BEAT IN PEACE,
HE SHALL HAVE PEACE.



Organic Unity

The beauty, strength and power of any organization depend upon their organic unity. However varied may be the methods to be adopted, these must tend towards one, or towards kindred, aims; and these again must have a common purpose.

Diversity there must be, but, however rich the variety, all must return to Unity.

Still more important is the higher spiritual Unity of Knowledge, Love and Wisdom.

Just as the law of gravitation governs the ascent and descent of a body, so in the case of an organization such as our own Oriental Esoteric Society, its ascent and descent, its rise and fall, its increase in usefulness or vice-versa, depend upon its internal life, that is to say upon its weight and elasticity—upon the unity of its Members, their loyalty to its ideals and their power of adjustment.

The same law governs the rise and fall of nations. A Nation such as our own starts from the impetus of the IDEALS of the Great Men who founded it, and it continues to prosper so long as these high ideals and purposes are understood and adhered to.

All rise and fall in just proportion to their weight, density and interior power of overcoming inertia.

In the early days of a Society, some persons will be attracted

to its Membership who are not truly of the same calibre; though their thought is similar yet their inner motive is a selfish one and this leads them to struggle for personal recognition for themselves, or for the more vulgar recompense of material possession.

An Organization whatever its nature, whether religious, arcane, political or social, is not gathered together by "chance." The universal law of Karma brings to us those who belong to our work or to us personally, or to some one associated with us. These lives flow into the central stream because of the general trend of individual ideas and the particular Karmic ties and debts which each has made in some former life.

The Great Power makes no mistake in placing the Central Cell of any of those organic bodies through which the light is being poured. The body itself is formed of those to whom an opportunity is rightly due to participate in the Great Movement; and every failure of such persons to fulfill their Divine mission is caused by their yielding to lower desires.

So long as each and every individual cell—or member—is functioning freely, loyally and without a shadow of self-seeking, the Central Cell will also be free and productive and the whole organism will be strong and healthy.

But when, as so often occurs in the history of man, the spirit of self-seeking enters in, when desire for phenomena, for glory, for outer recognition and show or even the desire for ease and comfort overpower Reason and Intuition, the result for the individual seeking these lower aims can but be disastrous.

If the Central Cell itself should be the one so diseased there is no necessity for a summary rejection; for the law will take its course and will eliminate that rebellious central cell in due time by the right means.

There is but one danger to be guarded against—the possibility of the struggle killing out, or incapacitating, the Central Cell while it is functioning loyally, in which event the organization must go to pieces.

It has been said that a chain is as strong as its weakest link, and in an occult way this is especially true of our Centers. For no sooner is a nucleus formed for the dissemination of the Light than a corresponding force is aroused in the realm of darkness, and, issuing forth, this force lays hold of any weak or lukewarm member; by means of promises *which are never fulfilled* of personal aggrandizement, of spiritual power and insight, of popular acclaim, of psychic powers, etc., it separates the deluded member from the Truth he formerly held and having no further use for him, turns him adrift in an empty boat on the waters of doubt and despair.

No man ever arose above his fellows as a Central Cell without arousing the opposition of the forces of evil; and the more valuable the truth he has to impart, the stronger will be the hostility evoked. This is due to the inevitable effect of the action of the

Law of Compensation which works for the proving of the tool it has created and which it has raised to the proving point. Having won his place, man must prove his right to hold it against all comers who would rob him of it; and the costs are always heavy.

It is thus that the Great Masters Who guide and guard our Centers prove out the strength and elasticity of the disciple.

Sometimes the struggle will not be with individual members or single persons only; but another body of persons will attempt to invade the sphere and assume the prerogatives of the original Organization; then if the invading body is weighty and elastic enough to crush the CENTRAL CELL of the other, both bodies will crash into and mutually destroy each other.

If, however, the Central cell is weighty and elastic enough to REMAIN AT PEACE in spite of the apparent conflict about it, there will issue from it a dynamic and protective force that will defend it from the evil results of all hostile attempts.

This law is automatic though little known. In proportion as the party under assault can remain in the UNITY of Knowledge, Love and Wisdom there issues from it a repelling force that will keep the invaders at a sufficient distance from its vital centers to prevent all extraneous bodies from penetrating them.

The Lord Jesus formulated this Law when He commanded His disciples to love their enemies; but to the present day, in a Christian country the average man still believes it his duty (or at least his right) to insult those who revile him, and he glories in what he calls "righteous indignation."

It is quite unnecessary, did we but know it, to return injury by injury, although we may sometimes be obliged to fight in defense of an ideal, to protect an organization, or in order that the right may triumph over evil and wrong. Personal retaliation is unworthy and will fail of its purpose.

On the contrary the breaking of the law of discipleship, of brotherhood or of love by any one of our number should be a danger signal to each one individually, calling for right and immediate action on his own part. He should not only refrain from negative complaints, anger or regret, etc., but he should do some *positive* action for the preservation of the whole, and so strengthen *himself* that a body may be built strong enough and true enough to stand the strain of the coming pull of forces, without being torn apart.

Yet let us not fall into the opposite fault of *pride* for no one of us is *essential* to the carrying out of the work in which we are now engaged. The possibility of preparing for the coming central figure of a new humanity does not depend upon the action of any personality; each one of us is offered the privilege of aiding in the work; but the Work is Theirs, not ours, and Theirs the glory of the coming Triumph!

Thought Effort for War Service



LITANY



May we devote ourselves to the service of the spirit of love; may we not offend against the law of love.

May we who are thinking in unison cause a shape of love to be formed strong enough to obliterate all thought forms of hatred which it encounters.

May all disciples unwaveringly gaze on the Supreme, through all pain and hardship.

May all men attain consciousness of the great wheel of evolution turning in our midst, and may each of us rise with the upward turn, by means of sacrifice and suffering for that which is right and true.

From MABEL COLLINS
Ardat, Southall, England

MEDITATION

Self-sacrifice is attainment. It is also true vision; for until we sacrifice our vision of ourselves as separate from others, we cannot possibly clearly see our Universal Self.

Since, then, *self-sacrifice* is both vision and attainment, it is the first and most essential quality for climbing the Path of Esoterism.

But the Path is steep and long. "Heaven is not reached in a single bound," but by constant struggle. After we have sacrificed the vision of our personal self, and beheld for a moment the divine goal, there still remains the Path between it and us.

With the glorious vision as a guide and source of strength, we must turn to our work. Nor do we ever stop climbing—stagnation is corruption. To quote Eliphaz Levi: "To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins." With constancy we climb—constancy in all things, and, above all, constancy in self sacrifice; for never, not even at the brink of attainment, can we disregard a brother.

When we have entirely acquired the three virtues, Self-Sacrifice, Constancy and Will or Courage, we are well equipped to climb the path of Esoterism which leads to God.

—*Marsland.*

THE LAW OF SACRIFICE

1. Thy life is naught without sacrifice. The more thou givest, the more thou shalt receive. Thou receivest only that thou mayest be able to give.
2. I beseech you, therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
3. Think not that outer sacrifice unites thee to thy Higher Self.
4. Better than the sacrifice of any object is the sacrifice of wisdom.
5. It is ever the fire from above which kindles the sacrifice upon the altar.
6. When a man sacrifices himself to the idea which he defends, by his act he creates in the astral, and in the spiritual world above, currents of wondrous power. This is the occult reason for the effect produced by persecutions and martyrdoms in stimulating and aiding the future development of the race.
7. To those who know the true nature of Virtue, Self-Sacrifice does not exist, for it is no sacrifice but a joy to give.

Climbing

Who climbs the mountain does not always climb.
The winding road slants downward many a time ;
Yet each descent is higher than the last.
Has thy path fallen? That will soon be past.
Beyond the curve the way leads up and on.
Think not thy goal forever lost or gone.
Keep moving forward ; if thine aim is right
Thou canst not miss the shining mountain height.
Who would attain to summits still and fair,
Must nerve himself through valleys of despair.

—*Ella Wheeler Wilcox.*

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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.

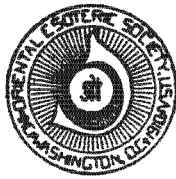
Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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Our Mission as a Society

At this period of the year, when we are approaching the "passing" of the old and the birth of the new, the thoughtful man looks into his life and considers its several aspects, asking himself some such questions as these: "What have I done in the *past* year for the glory of God?" What have I done for the good and advancement of my fellow-man?" "What progress have I made in myself?" And again: "What are my *present* assets viewed in regard to God, to my fellow, and to myself?" And yet again, "What do I stand ready to do this *coming* year for God, for the community and for myself? for under this three-fold aspect must we regard the sum total of the activities of a rounded-out and well-balanced life.

It is the mission of each one of us as an individual to achieve a balance between the relative claims of these three duties; and this balance will vary with the same individual according to time and circumstance.

There are times and there are circumstances when practically the whole attention must be given to oneself, as, for example, at a moment of danger, in childhood or weakness of any kind. And there are times of greater strength when man praises God for life and all that it gives and longs to share his blessings with others and to work without reward for the public good. Then it is that man realizes something of the divine joy and cries with the Psalmist: "My cup runneth over."

Then again there are times and circumstances when the young man must stay at home and work at the arts of peace for the welfare of the family life; and there are times, such as the present, when to insure the very possibility of this tranquil life in the future, he must perforce leave his peaceful occupations and put his strength and energy at the service of the community.

I have spoken first of the threefold duty of the individual because this is nearer to each one of us and therefore makes a more definite appeal.

And after we have pondered for awhile upon our individual duties, we shall see that the same principle applies to the work and life of a Society such as ours, which is also a unity, although composed of many individuals.

The Mission of our Society is truly a glorious one: to make light in the darkness, to educate, develop, train, broaden and uplift the public mind, to supply the ideals and norms that a people must possess to enable them to form a correct judgment on questions as they arise, and this through efforts acting upon the deeper-lying influences that affect the consciousness of the people.

This is our duty to humanity.

Our duty towards God and all Good will be fulfilled outwardly as we reverence and cause to be honored all good things that are true and beautiful; as we enunciate and exemplify the highest and purest ideals, and as we hold aloft the banner of truth and of wisdom.

And our duty towards ourselves at this time of distress and apparent disorganization is to keep alive our faith, to strengthen our courage and hope, and to give cheerfully and with loyal heart our best and choicest gifts to the aid of that principle of order now battling to restore the equilibrium which has been so violently shaken that the destiny of the whole world is at stake.

This is our duty to ourselves and our descendants.

We can not live today as we did a few years back, each one pursuing a peaceful avocation, occupying his leisure with elevated sentiments, and believing in God as the Author and Creator of Peace and of Plenty. Our God of today is "a consuming Fire," a God of battle—not because God has indeed changed in His attributes, for He is changeless, eternal in the Heavens, but because our earth has passed at present into the period of Mars, the God of War, when for the good and advancement of humanity and the restoration of order to this confusion in which we find ourselves, certain changes are necessary, and since our present humanity is too ignorant to do this work peacefully itself, the fever and unrest of the past ten years has culminated in the present disaster—remedial though painful, just as is the action of the surgeon's knife or as are the scathing denunciations of the Reformer.

As a Society our watchword above all others is "Peace," our slogan, "To rise by raising others," our ideal is "Love, Union, Peace," and all of these must be united if we would fulfil to the utmost the Mission for which we came into being.

Here are some of the things that have to be done—as set forth in the Bulletin of April 14, 1916, which should be read in connection with the present article :

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 inequalities, 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 practice 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."

WITHOUT MEAT GRANDMOTHER'S SOUP

2 young carrots	1-4 teaspoon pepper
1 potato	1 teaspoon kitchen bouquet
1 onion	2 slices bread
1 qt. boiling water	1 egg
1 bay leaf	2 tablespoons fat.
1 teaspoon salt	

Scrape and slice the carrots. Peel and slice the potato. Heat the fat in a shallow pan. Add the carrots, potato and onion. Shake them until they are well browned. Add them to the boiling water in the soup kettle. Add the bay leaf, salt and pepper. Simmer the vegetables thirty minutes. Press them through a sieve. Return the pulp to the kettle. Add the kitchen bouquet. Cut the bread into small squares. Beat the egg. Mix the bread and egg. Stir the bread until each piece is covered with egg. Add the egg-covered bread to the soup. Bring the soup to the boiling point.

MRS. RORER.

WITHOUT SUGAR HONEY AND NUT BRAN MUFFINS

The Department of Agriculture heartily recommends the use of honey instead of sugar. This recipe using honey is copied from Farmers' Bulletin No. 653.

$\frac{1}{2}$ cup honey	1 tablespoon melted butter
1 cup flour	$1\frac{1}{2}$ cups milk
$\frac{1}{4}$ to $\frac{1}{2}$ teaspoon soda	$\frac{3}{4}$ cup finely chopped English walnuts.
2 cups bran	

Sift together the flour, soda and salt, and mix them with the bran. Add the other ingredients and bake for 25 or 30 minutes in a hot oven in gem tins. This will make about 16 large muffins, each of which may be considered roughly to be a 100-calorie portion and to contain 2 grams of protein.

THE BOY WHO WENT TO THE EAST, by Ethel C. Brill. \$1.75 postpaid.

This is the name of one of the twelve stories which the book contains. They are based on folk-tales of the Iroquois and Algonquin Indians and are charmingly retold by the author in a manner which is sure to delight the children. We learn that magic spells, incantations and wishes held as potent sway in the imagination of the Indian as they always have among civilized readers of "fairy-story" age. Also the characters were just as prone to remarkable happenings, to unaccountably growing big or growing little, as ever Alice was when she got into Wonderland. These stories are built on outlines drawn from the genuine Indian myths and traditions and form an acceptable contribution to the current stock of folk-lore.

L. R. C.

PASSED BY THE CENSOR, by Wythe Williams. \$1.75 postpaid, with an introduction by Myron T. Herrick.

"Passed by the Censor" is a real live story of the opening events of the great war told by a member of the newspaper fraternity on the ground during and just preceding them.

From first to last the story makes you feel as an active participant in the turmoil, confusion, uncertainty, anxiety and patriotic fervor of the French people during an exceedingly trying period. The story is alive with thrilling news secrets, which, when passed by the censor, conveyed nothing but are now given by the author first hand and in the most interesting and curiosity-inspiring way. His adventures show vividly the wonderful facility of the French for getting down to business under great stress, their capacity for preserving their secrets, and the great love and admiration they have for the Americans.

The horrors and afflictions of war and the heroic efforts of good men and women, soldiers, priests and statesmen, are all brought to one personally. To us, so far from the actual scenes, this book is especially valuable. One simply must read it or never, short of actual experience, can one realize or begin to understand what war means to a liberty-loving people.

Throughout the narration there runs a subtle vein of that saving humor which so often accompanies tragedy, though unperceived, and which tends to relieve the tension, while it heightens the treatment of these awful happenings.

C. F. C.

MEDITATION

Is there a true path by which all men who tread it will surely arrive at their goal?

There is such a path, and all humanity is slowly, painfully and grudgingly, for the most part, treading it, step by step, and without knowing whither they are going or indeed whether they are making any headway at all.

So dense are the clouds of ignorance which enfold us!

But these clouds are rolling back and the sun is beginning dimly to shine upon us and upon the path around us, so that we may learn to take our steps with greater confidence and knowledge—so that from being like “dumb, driven cattle” we may become true “heroes in the strife.”

The path by which we may progress swiftly and with surety lies midway between two extremes, as indeed the Truth does always; self-love and love of others. When self-love rules but little progress can be made for the reasons stated above; whereas when there is an overpowering and inordinate love of others without a due and proper care for oneself, the individual will be weakened by the strain of life and cannot long endure. There must be a right proportion of each of these. While the love of others should predominate, yet we must also give a right and proper consideration to our own necessities. Neglect of this law has closed the career on earth of many an eager, sensitive soul who loved humanity “not wisely but too well.”

The first step along this path, then, shall be this one: Show forth thy love to all men, because that thou thyself art love. Even though they in turn revile thee, yet love thou!

And the second is like unto it: Let thy light shine! Not so that all men may be dazzled by thy brilliancy and give thee praise, but because that thou thyself art light. Even though thou be misunderstood and men deride thee; even though they put up barriers and shades to ward off the effulgence of thy rays from themselves and from others, yet shine thou the brighter! —*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 Friend of Man

He was a friend of man, and lived in a house by the side of the road.—*Homer*.

There are hermit souls that live withdrawn,
In the place of their self-content;
There are souls like stars that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highlanders never ran;
But let me live by the side of the road,
And be a friend to man.

I see from my house by the side of the road,
By the side of the highway of life,
The men that press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor
their tears,
Both parts of an infinite plan;
Let me live in my house by the side of the
road,
And be a friend of man.

I know there are brook-gladdened meadows
ahead,
And mountains of wearisome height;
That road passes on through the long after-
noon,
And stretches away to the night;
But still I rejoice when the travelers rejoice
And weep with the strangers that moan,
Nor live in my house by the side of the road
Like a man that dwells alone.

Let me live in my little house by the side of
the road,
Where the race of men go by;
They are good, they are bad, they are weak,
they are strong,
Wise, foolish—and so am I;
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the
road,
And be a friend to man.

—*Samuel Walter Foss*.

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EDITED BY
AGNES E. MARSLAND



DEC 17 1917
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SLOGAN
TO RISE BY RAISING OTHERS

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Coöperation

In our last issue on "Our Mission as a Society" we dealt with the threefold duty of man, in relation to God, toward his neighbor and to himself. It was shown how this triple division applies also to organizations, for man is naturally impelled by sentiments of fraternity to join, for the performance of his duties and the realization of his hopes and aspirations, with those who hold kindred ideals, views and purposes with himself. We will devote this closing issue of the year to a consideration of coöperative action in behalf of any organic mission.

Foremost among the principles involved is that of Unity, and especially Unity of Knowledge, Wisdom and Love. (See Bulletin of September 7, 1917, Vol XIII, No. 23, Organic Unity.)

Those who think in unison tend to act harmoniously, and those who work together in pursuit of common aims understand and love each other most. This truth is well illustrated in the ties of friendship which are so quick to form and so strong to last among comrades in arms, and especially where the objects fought for are dear to the hearts and vivid in the consciousness of all, where common hardships and dangers are borne and where the common projects are carried forward into vigorous action. In such cases all the individual qualities are amplified and expanded in the general organic life. Qualities already active are strengthened and latent ones are developed. Courage, fortitude, perseverance, loyalty, self-reliance and resolution are but a few of them.

Similarly, the effects of this principle are seen in a less degree among any body of co-workers, although where the aims pursued are selfish or partial the nobility of the attributes brought into operation is correspondingly impaired, and the contribution of the organization to the general welfare is limited and even nullified by the narrowness of the class or interest which it seeks to serve. The broader and more altruistic the ends, the wider will be the mutual sympathy developed by cooperative effort in their pursuit, and the greater and more universal will be the love. Conversely, the more universal the love the more altruistic the aims.

It is of the utmost importance for all men, for their own sake and for the sake of human progress, to join themselves in the most effective way possible to the highest organic movement of which they are capable, or if they have done so already to make themselves competent exponents of its teachings and purposes. Accordingly as these are sound and elevated, and in the measure in which they are generally understood and consistently acted upon by the whole body

of members does any organization or society really become a participant in the work of the Grand Plan.

Next in importance to the duty of the individual member of gaining a firm grasp of the organic principles of the society to which he attaches himself (having found those principles at one with his own innermost convictions and aspirations), comes the duty of contributing in every way possible to its healthy life and normal growth. In an organization such as ours, teaching truths of the very highest order and of the greatest practical utility, and systematically working to bring all elements of life into harmony with fundamental laws and purposes, each member should make himself a center of light, of helpfulness and of guidance to others; and besides being himself an acceptor and user of the truth he should also be a propagator of it. Many of our members are already actively following this course, and all should do so. The esoteric truths are by very nature of such a character as to be fully understandable only insofar as they are *actualized*—that is to say, put to the actual test of practical application in the affairs of life. In fact, it may almost be said, paradoxical though it seems, that *use* precedes *acquisition*. This is true in the same sense that a muscle requires exercise as a condition to further development.

One plan which some of our members away from Headquarters have found particularly helpful both to themselves and others, is to form a nucleus for association and study. It sometimes happens in this way that persons who otherwise might be isolated are afforded the benefits of association with those who think as they do. We recommend this practice as a step preliminary to the formation of branches.

THINKING

When we consider how little is really known compared with what is still potential in the universe, thinking along new lines is like blazing a path in the wilderness. The thinker is a pioneer. Any one can think over again what has once been thought through, but he who applies old ideas to find new ones which he can combine to form new concepts is blazing a path which will be quickly followed by a host of lesser lights. When thinking in this way no plan, as such, is possible; all is based on conjecture, but by the logical processes and imagination, aided by analogy, little by little the wilderness is overcome. Then having a basis upon which the laws found by these new lines of thought can be built the thinker goes on until he has achieved laws sufficient to warrant a hypothesis for a principle. Having gained his principle he has made a clearing in the wilderness and may settle down to explore and cultivate the new ranges his thinking has opened up. After the principle is established a plan can be formed and the circle of knowledge completed, or that may be left to others while the pioneer goes on hewing away the tangle

of inertia and unbelief which always confronts individual initiative. To do this requires strength, fortitude and endurance—the accepted qualities of the pioneer.

C. F. C.

ARMY AND NAVY INFORMATION. *Maj. DeWitt C. Falls, N. G. N. Y.*.....\$1.25 postpaid
Illustrated by 6 color plates and 30 line cuts by the author. Water-proof binding.

The present conditions call for a book that is useful and necessary for all people, both military and civil, concerning the organization, equipment, insignia of rank, etc., of our military and naval forces and those of the other warring countries. **ARMY AND NAVY INFORMATION**, as the name rightly implies, gives this information in such a condensed and clear manner that it can be readily understood and applied by whoever is interested, which today should mean everyone. When walking along the street each of us wants to know to what branch of our service or to what foreign power the uniformed men whom we see belong, and also their rank. With the aid of this book we can soon attain the required discrimination, and recognize the men by their distinctive marks. It explains Army and Navy terms, gives the strength of the various units and the rank and pay of their personnel, etc. The author should be commended for the orderly make-up of the book, and for answering our queries so briefly and impressively.

E. V. J.

THE LAWS OF HEALTH AND PROSPERITY. Twelve Lessons in Spiritual Science, with Technique. By *Clara Chamberlain McLean.* 158 pp.....\$1.60 postpaid

This is an interesting presentation of the author's individual views after twelve years of study with various teachers of the most advanced lines of modern thought, and some ten years of experience in teaching. The book deals with such topics as the Unity underlying all the manifestations of the Universe, the Subconscious sides of the mind, Concentration, Meditation, Spirit and Matter, and Spiritual Consciousness. It contains a chapter on Love, Marriage and Divorce, and also one on the duties of parents in the instruction of their children. This last, though brief, is in our opinion one of the best in the book. Besides indicating positive lines of direction, it very properly emphasizes the importance of freedom for the child as it gradually comes to maturity.

L. R. C.

SOFT HONEY CAKE

- | | |
|-----------------|---------------------|
| ½ cup butter | 1 teaspoon soda |
| 1 cup honey | ½ teaspoon cinnamon |
| 1 egg | ½ teaspoon ginger |
| ½ cup sour milk | 4 cups flour. |

Rub the butter and honey together; add the egg well beaten, then the sour milk and the flour sifted with the soda and spices. Bake in a shallow pan.—*From "Emergency Recipes."*

BUTTERLESS, MILKLESS, EGGLESS CAKE

- | | |
|-----------------------|-----------------------------|
| 1 cup water | 1 teaspoon cinnamon |
| 1 cup brown sugar | ½ teaspoon cloves (powd'd.) |
| ½ cup lard or crisco | ½ teaspoon nutmeg. |
| 2 cups seeded raisins | |

Boil together for 3 minutes. When cold add a pinch of salt, 1 teaspoon soda (level) dissolved in a little hot water, 3 medium-sized carrots boiled and passed through a sieve, 2 cups of flour and 1½ teaspoons baking powder. Bake in a slow oven. If desired add shredded candied orange or lemon peel, citron or blanched almonds, chopped.

FERTILITY IN EXPEDIENTS

In every business like ours there are constantly arising many obstacles to getting desired results. From the lowest to the highest station of responsibility in the business, annoyances, sometimes serious but generally petty in character, stand in the way of carrying out our program. It is just here that you have the chance to display one of the most valuable assets in an employe in a large business, namely, fertility in applying expedients to get you out of your trouble. Do not be a man with only one way of accomplishing a given result. Say to yourself that there must be more than one way, and if you cannot quickly discover what the alternative way is, keep digging away until you find it. You will discover, sooner or later, that "fertility in expedients" will be regarded by your superior officers as one of the most valuable of your qualities. A superior officer generally considers it his duty to tell you one way of carrying out his instructions when he gives you an assignment of work; sometimes—but not often—he will tell you two ways of performing the task; frequently he will give you no explanations whatever. But, however careful or careless he may be in instructing you, countless times all instructions will fail. Under such conditions be fertile minded yourself. Try to go back to your superior with some way out of the trouble. Practice in this direction will rapidly develop you in the art of meeting difficulties and soon you will take great joy in meeting all your own obstacles without assistance from above. In so doing you will rapidly grow in self-respect as well as in value to the company.

W. A. LAYMAN.

MEDITATION

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 can not say."

The physical man grows by successive days and years; the intellectual grasp of a subject requires time; but spirit obeys a higher law than we can fathom, and there time is no longer.

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.

And thus we learn to turn from time to eternity. Why grieve? Why strive and struggle? These do but hinder growth, and all eternity is before us.
—*Marstrand.*

TIME

1. We should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.
2. To everything there is a season, and a time to every purpose under heaven.
3. Go forward, O Disciple; never look back into thy past, for that which has been done can never be undone.
4. Thou canst create this day thy chances for thy tomorrow.
5. A thousand years in thy sight are but as yesterday when it is past.
6. Time is the great healer, and if we will have it so, it aids us much in our upward path, for day by day it effaces from the slate of our memory one tear-stain after another; we retain the experience, but the sorrow is gone.
7. Live, O Disciple, neither in the present nor in the future, but in the eternal. For the Eternal alone can come to thine aid!

A NEW BIRTH

O thou in lonely vigil led
To follow 'Truth's new-risen star
Ere yet her morning skies are red,
And vale and upland shadowed are,—

Gird up thy loins and take thy road,
Obedient to the vision be:
Trust not in numbers; God is God,
And one with Him majority!

Soon pass the judgments of the hour,
Forgotten are the scorn and blame;
The Word moves on, a gladdening power,
And safe enshrines the prophet's fame.

Now, as of old, in lowly plight
The Christ of larger faith is born:
The watching shepherds come by night,
And then—the kings of earth at morn!

—*Frederick L. Hosmer.*

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