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Bulletin
OF THE
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

VOLUME XV.
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COURSES IN ESOTERISM

In these days of unrest when everyone is preoccupied, when the energies of the loyal citizen are strained to the utmost in the service of his country, all teaching must be focused, direct, pointed, concise.

Time is valuable, energy is being carefully measured and economized; men can no longer afford to skim through a hundred pages in search of a single Idea. Efficiency is the order of the day.

Thus carefully prepared systematic Instructions are superseding lengthy discourses and the desultory reading of books.

With this in mind the Teachings of our Society have been arranged into COURSES, each one valuable in itself and independent of the others, yet each shedding further light on all the others.

Thus the Truth seen from the view-point of Ethics is differently presented from the same Truth viewed psychologically; Theory is supplemented by Practice; the Principles of Healing are upheld and elaborated by the Courses on the Nervous Energy and the Course on Magnetism as a Curative Agent; while the Esoteric Life as a whole is created by all of these with the added Magic of the Will, a knowledge of Astrology, and the enlarged world-view which comes from yet other series that are Esoteric and have always something new to give, however advanced the student.

In these Lessons every essential point has its due weight, all necessary explanations are given, while superfluous matter is eliminated, thus saving the time and energy of the student. Reference is given to books so that these can be consulted by those who have a greater leisure than others; but books are not necessary to the training of the disciple.

These Ten Courses are Introductory, Fundamental and Basic. Any one of them is complete in itself and illuminating; but the WHOLE TEN constitute a broad foundation upon which the truly esoteric life may be surely builded. The Teachings they contain are *life-molding*, they are above any price that could be set upon them; nothing therefore is asked for them but co-operation. A sum has been calculated to meet overhead expenses and actual outlay and this is all. If any serious student is unable to reciprocate to at least this extent, let him write frankly to us and state his case. We have never yet refused any privilege of our Society to the worthy.

The first five Courses are \$5.00 each; the last five are \$5.00 to Members, or \$10.00 to Non-Members.

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THE ORIENTAL ESOTERIC SOCIETY, 1443 Q STREET, N. W., WASHINGTON, D. C.

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Annual subscription \$1.00; to all countries outside of the United States, its dependencies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).



Peace

Peace is made! All Hail to Peace!

Nothing of importance has ever happened in this world without having been predicted.

Those progressive spirits who are habituated to the contemplation of astral and terrestrial phenomena, who are regenerated by constant and profound meditation and uplifted by retreat into the Silence, reach oftentimes a state of ecstatic concentration in which their intellectual life passes the bounds of space and the obstacles placed between us and the REALITY; and penetrating into higher spheres they have glimpses of the future. It was thus that we saw the approach of the first vibrations of Peace after so terrible a war.

PEACE IS MADE! ALL HAIL TO PEACE! we heard re-echoing from an ethereal sphere, while on earth all men's spirits rejoiced.

May Peace be with you! These are the words of all the Masters of Humanity; and the Peace of the Masters is *real* for it is based upon the tranquility of the Conscience.

Peace does not result from physical calm or from the cessation of war; these only show agreement. *To live in peace* is to live tranquilly in harmony with the Law of Peace, which is the Gospel, to be absolutely equilibrated with the Great Law of Humanity and to have the Conscience vibrating clearly in the three worlds: the Elementary, the Intellectual and the Celestial.

Each of these three worlds is ruled and governed by an Eternal Law which it is not possible to violate. And the science and knowledge of these three worlds is a Sacred Science that cannot be divulged but which must be sought out by the disciple for himself. He who seeks will find.

There is a **SUBLIME CAUSE** of all that happens, a Cause, secret yet necessary to fate, the knowledge of which can lead to the truth and to PEACE.

The world, the heavens, the stars, all have souls which are not without an affinity for our own.

The world lives, it has organs, it has senses, it is at war or it is at peace.

Imprecations, false thoughts, hatred, all have their deplorable results; just as also right thoughts, altruism and goodness produce beneficent effects.

These effects attach themselves to beings and modify them. Thus the suggestion of one human personality may be beneficent or the reverse to another; and it may transform the one who is dominated by it.

Numbers also, as symbols of occult wisdom, have their virtue and their good or evil effect.

UNITY IS THE PRINCIPLE AND THE END OF ALL; but It has neither principle nor end. God is the Monad.

This UNITY, before projecting Itself outside of Itself to produce beings, engendered within Itself the Ternary or Trinity: this also represents God, the Soul of the World, the Spirit of Man.

Man has all within himself, number, measure, weight, movement, the elements, harmony, equilibrium and consequently PEACE.

The spirit of man is corporeal, but his substance is very subtle and it easily unites with the Universal Spirit, soul of the world.

He who can enter into the state of concentration and ecstasy finds himself in relation with the three worlds and he can understand how difficult it is to be really at PEACE.

One spark of discord is sufficient to stir up the fire of War; but to kindle the sacred fire of Peace there must be a number of sparks all rising continuously from the same flame and vibrating with its life which is that of the sacred hearth of Peace.

It is not enough to cry: "Liberty, Equality, Fraternity, Justice, Peace;" this alone will not bring peace, we must add to it the union of all the strings of the human harp, before the sound of Peace can be heard by all humanity.

"But can I be at peace when I hear all around me the sighs of the unfortunate?" Thus says the Adept of Compassion.

And to destroy suffering and tears we must know how to think;

To know how to think we must meditate well.

For one evil thought leads to the action of revolt,

Revolt produces war and evil,

Evil produces grief,

Grief produces suffering,

Suffering brings tears,

And tears accompany the sobs of the unfortunate.

WHERE IN ALL THIS MISERY DO WE FIND PEACE?

But if the thought is altruistic and beneficent, it will produce happiness and good.

Goodness will give joy and gentle gaiety.

Joy will produce calm.

Calm will give equilibrium.

And equilibrium will bring Peace.

Then are we truly AT PEACE.

But where shall we find a man possessing all these high qualities?

Perhaps if we seek we may find him. And when He is found He will be the Father of the Immortal Land of Peace, for He will know how to rule and to govern the nations in Peace.

PEACE BE TO ALL BEINGS!

Written for the BULLETIN O. E. S., December 25, 1918, by Rama, the disciple, Washington, D. C.

NOTICE

There is an opening at the Headquarters for an O. E. S. Student who desires to come in close touch with the Esoteric Life and Teachings. If the Applicant is a typist or is able to aid in Secretarial work an arrangement can be made for mutual exchange or salary. Anyone to whom this opportunity appeals should write in for further particulars, stating circumstances and requirements.

COMMENTS ON CHART OF ARMISTICE, SIGNED NOVEMBER 11, 1918, PARIS, FRANCE

This is a remarkable Chart showing much effort towards peace, but, I fear, a contrary result.

The ALLIES are represented by the First House with Venus conjunct Sun therein trining Jupiter in the Ninth House. This shows much festivity and entertaining, banquets and conferences of Kings and Rulers. (See newspaper reports.) But Venus is in her detriment and combust; the Sun is also afflicted which shows that beneath all this apparent joy there is a dangerous fire smouldering.

The German element is represented by the Seventh House, whose Lord Mars, although in a Cadent House and apparently defeated and impotent is nevertheless seeking to make a combination with a powerful ally signified by Saturn in Leo elevated in the Tenth House. Being Angular and in Trine, He will probably succeed. This, if true, is a dangerous situation.

Jupiter, of all the planets is best favored, being in his exaltation in the 9th House, in trine to Sun and Venus, thus doing all in his power striving religiously, scientifically and philosophically to establish a lasting order of things for good; but, being cadent and retrograde, missing it. Jupiter is probably personified by the Heads of the Nations of the United States and Allies.

The most elevated of all the planets is Neptune in the Mid-Heaven, whence he presages the coming of a Great Leader and Reformer who shall uphold the banner of the New Order of things; he foretells wondrous changes, destructive at first and afterwards reconstructive to take place.

None of the planets being in earthy signs, there is a lack of practical basis and the Armistice might almost be said to have no substantial foundation. Viewed as the means of a *Contract* the relations between the Lords of the 2nd and 10th Houses show

that no agreement will be reached ; nor will either money or credit be gained by any of those concerned. Its close is likely to be followed by lawless outrages.

The END or result of the ARMISTICE is represented by the MOON in the 4th House. The Moon is separating from the Opposition of Neptune and going to the Square of Venus and Semi-square of Mars which she reaches at about the same time, the 13th of February, when unexpected events of an unpleasant and iconoclastic nature may be expected.

Further dates to be noted are October 24, 1919 (Moon conjunct Uranus)—and March 1920 (signified by Moon opposition Saturn). Both of these dates are calamitous, the first showing corruption of the question and a quick death (perhaps by storm, cataclysm or earthquake) and the second date to be marked by some drastic calamity leading to great mortality.

*A. E. Marsland, Pres. O. E. S., assisted by M. M. Bailey
and L. C. Leavitt.*

Dec. 29, 1918.

REFLECTIONS

Didst thou ever meditate why the caterpillar encloses itself within its cocoon, to come forth transformed into the butterfly?

Didst thou ever think how it is that the swallows fly over the sea at the commencement of autumn without compass and without pilot, to go to far-off regions they know not?

Hast thou ever pondered why the honey-bee goes from flower to flower gathering the pollen and sweetness out of which the honey is to be elaborated

Hast thou ever wondered why the dog, feeling that he is about to die, goes away and hides himself from the master whom he has loved so devotedly?

Didst thou ever ask thyself why the wind blows, the tempest growls, the rain falls and the lightning flashes?

Didst thou ever think how thou canst raise thy arm at will, what causes the heart to beat, why thoughts come to thee without thy calling for them?

Hast thou ever meditated whence thou art come, what thou art doing and whither thou art going? If so, thou wilt know why I have asked these questions; for the disciple should be able to penetrate the reason for the Master's words, and then his answer will show the elevation of his thought.

The farsighted mother, when her son looks pale and wearied says to him: "Did you sleep well?" But she does not say: "Are you sick?"

Meditate, O Disciple, and thou wilt find the answer!

Rama, the Disciple.

MEDITATION

Twenty centuries ago the IVth Nirmanakaya said to His disciples of the West, "Peace be with you!"

We find ever this same phrase, the generous outflow of altruism, in all the Sacred Books of the Nations.

The great Krishna always proclaimed "*Peace*;" but what do we understand by *peace*?

When we seek the concrete definitions of words we find that, though very easy to pronounce, they are very difficult to define without being profoundly versed in the Wisdom Divine.

Everyone speaks of *Peace*, using the word to introduce intense emotions into the phantasmagoria of their oratorical phrases, where it combines easily with the highest inflections; but it is very difficult to arrive at the true conception of what *Peace* is in itself.

The man who is in possession of the wealth of this world and has no troubles or annoyances, should not he be in peace?

No! The satisfaction of entire well-being, material as well as spiritual, is not enough to bring true *peace*.

Scientifically speaking, peace is perfect identification of humanity with the activity of the subjective nature.

When the soul's heart beats in unison with the heart of the soul of the world, then is vanquished and destroyed the illusion of separateness; selfishness in all its forms disappears and there reigns true Compassion.

PEACE

The fellow-laborers with true Nature have a perfect knowledge of *Peace* in the state of Nirvana.

As we penetrate into the mysteries of Nature, as her friends and collaborators we may *feel* a conception grow in us, although a very imperfect one, of harmony, of equilibrium and of peace! The true knowledge of *Peace* is indeed as subjective as that of God.

There are beings in existence who have abstracted entirely their earthly personality, and even their individuality, to transform themselves into natural forces—into creative being.

These beings possess the secret of micro-cosmic and of macro-cosmic generation and are the true collaborators with Nature. These beings know and possess *Peace*, realizing it as the harmonious vibration of *natural cause in activity* and of *natural effects* after complete abstraction of all which could be Maya or Illusion.

These it is who say to us "Peace! Peace to all Beings!"

Rama, the Disciple.

New Year!

Another year is dawning,
Dear Master, let it be
In working or in waiting
Another year with thee.

Another year of mercies,
Of faithfulness and grace;
Another year of gladness
In the shining of Thy face.

Another year of progress,
Another year of praise,
Another year of proving
Thy presence all the days.

Another year of service,
Of witness for Thy love;
Another year of training
For holier work above.

Another year is dawning,
Dear Master, let it be
On earth, or else in heaven,
Another year for Thee.

—*Frances Ridley Havergal.*

Address all correspondence to Agnes E. Marsland,
1448 Q Street, N. W., Washington, D. C.

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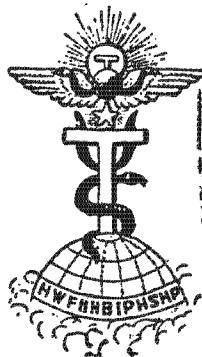
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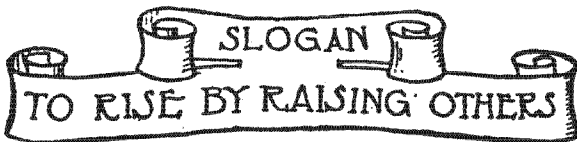
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AGNES E. MARSLAND



FEB 9 1919

WASHINGTON



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

LECTURES OPEN TO THE PUBLIC

TWO COURSES OF INSTRUCTION will be given at the Headquarters in addition to the usual work, beginning February 19, at 8 p. m.

On Wednesday evenings, **THE TAROT OF THE EGYPTIANS.**

On Friday evenings, **HEALING BY THE REMOVAL OF PICTURES OF FEAR.** Each course has five lectures.

TAROT OF THE EGYPTIANS

Some of the Headings of the First Two Lectures Are:

The Tarot—how it came into existence—its object—to whom committed—ancient schools of learning—the most ancient languages.

The building of the Great Pyramid—the Sphinx—solution of the squaring of the circle.

The Sacred Word—the symbols used to represent it—reasons to account for its loss—how it may be recovered.

HEALING BY THE REMOVAL OF PICTURES OF FEAR

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.

These Lessons teach how to eliminate those so-called diseases that are caused by "Pictures of Fear," and should be used by all those who have the welfare of our wounded and shell-shocked soldiers truly at heart. Our method is unique and alone in restoring the mental balance, temporarily disturbed, by removing from the consciousness the fearsome picture that caused the shock.

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.

Five Dollars the Course—First lecture free.

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

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

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

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

It is proposed to send out one lesson a week.

Five Dollars the Course.

TAROT OF THE EGYPTIANS

A COURSE OF FIVE LESSONS

By AGNES E. MARSLAND

The aim and object of this course is to teach a little of the wisdom of the ancient Sages, in such words as can be applied to life in the world today.

Some of the headings of the first two lectures are:

The Tarot—how it came into existence—its object—to whom committed—ancient schools of learning—the most ancient languages—

The building of the Great Pyramid—the Sphinx—solution of the squaring of the circle—

The Sacred Word—the symbols used to represent it—reasons to account for its loss—how it may be recovered—

In the following Lectures the Meanings of the Four Suits in Cards are given historically and scientifically, the **Minor Arcana** being used to describe the common daily life.

The **Major Arcana** of 22 picture cards are explained and interpreted one by one with illustrations correctly portraying the symbols of each.

Five Dollars the Course

Admission to First Lesson, Feb. 19th, Complimentary

CHAPTER I
THE DISCOVERY OF AMERICA
The first discovery of America was made by Christopher Columbus in 1492. He sailed from Spain across the Atlantic Ocean and reached the island of San Salvador in the Bahamas. This event marked the beginning of European exploration and settlement in the Americas.

CHAPTER II
THE EARLY YEARS
The early years of the United States were marked by the struggle for independence from British rule. The American Revolution began in 1775 and ended in 1783 with the signing of the Treaty of Paris. The new nation was founded on the principles of liberty and democracy.

CHAPTER III
THE GROWING NATION
The growing nation of the United States faced many challenges in the early years. The country expanded westward, and the economy began to develop. The American people sought to establish a government that would protect their rights and promote the common good.



Work and Play

From the absolute point of view everything is a symbol; from the relative point of view every symbol is a thing.

Some symbols have value only as symbols and not as things; for instance, a certain symbol viewed as a thing may be merely a mark on a piece of paper with no intrinsic value, while as a symbol it may be priceless, or of various values, according to the height of the correspondence perceived in it.

Some things which are symbols have value as things, compared with other things of the same rank, but are valueless as compared with that which they symbolize.

The visible universe is composed of things of this latter class, and humanity in general sees only the things and not the symbolism, and herein lies the cause of most of man's errors.

From the absolute point of view ours is only a play world, a kindergarten class, and all these serious, earnest players are but children. The millions which the bank president guards so zealously are of no greater value in reality than the paper money with which his children play, and the millions are exchanged and circulated for things of no greater value in reality than the same children's mud-pies; in fact, most of the things for which money is demanded are mud-pies of rather poor quality. All this play is good, and serves its purpose, which is instruction in values.

When man thinks he plays he often works; and when he thinks he works he usually plays. This is because there is a world's work, which is play, and a soul's work, which is the real work, and the one who recognizes the universal symbolism sees that the world's work must be the symbol of the soul's work.

The disciple knows when this soul's work begins, for the rules are different. It begins when he sees that the world's work is but play, for thereafter, instead of seeking to acquire, he strives to eliminate, and it is with surprise that he discovers that in eliminating he acquires! Instead of aspiring to rule and employ others he attempts to know and rule himself and in so doing he keeps himself employed. His problems are greater in this work than in the world's work, for when he strives to know and rule himself he finds within not only a whole nation but several kingdoms, and he can experience International as well as Civil War. Soon he sees plainly that this Soul's work, which is a step in the great game of Life, will in turn

become only a symbol and resolve itself into play, and he cannot conjecture what the next step, the work to come, will be.

To recognize that a thing is a symbol does not take one far—he must know *what* it expresses. It is comparatively easy to read symbols backward or contemporaneously, to see in one thing which is known the symbol of another known thing, but we can only *try* to interpret the symbolism of a known thing in terms of something not yet known but only conjectured.

The greatest and most misunderstood symbol in this present world is money. Although, in a sense, it symbolizes to man other things for which he can exchange it, still he mistakes it for a real thing, and considers the possession of a large amount of it as constituting wealth. It is true that such possession *might* constitute comparative wealth if one cared only to exchange it for the right things, but this discrimination is alone possible to him who possesses that soul's wealth of which money is the anti-type.

Money should be considered as a symbol of the Giver of All, but has become merely an invention of man's which hides God—it is seen solely as a thing and not as a symbol.

Money is sometimes defined as congealed labor. So the riches of the soul must be similarly defined in studying money as a symbol.

The soul's wealth is Peace, and the work performed to procure this wealth is the expansion and exercise of Faith, Hope and Love.

By Faith the soul expands; by Hope it is preserved; by Love it serves; and this work the Master rewards with Peace. This Peace the disciple would like to disseminate as the philanthropist distributes his money. The philanthropist has no difficulty in finding people who will accept his money, or in true philanthropy, those who will work for it; while the aspirant to the service of the Most High finds little demand for the benefits he would so gladly confer.

If no one wanted money it would depreciate and finally cease to exist. Yet the lack of demand does not detract from the reality or value of the soul's wealth, for this is *real* wealth and its valuation does not depend upon the clamoring of humanity for it.

Reflecting upon his inability to *give* this Peace to others, one realizes, that unlike money, it cannot be given away by those who have earned it; that it can be bestowed only by the Master, and that it must be *earned*. Moreover, while he has been earning peace he has learned that the Master rules, absolutely, wisely, and well; that his own responsibility begins and ends *within*, and that all he can or need do is to try to inspire others to *work*. And so he tries.

* * * If they *will not work*, it does not lessen his serenity, for he knows they are under the Master's care as well as he; that everything and everyone is equally so; that *nothing external can go wrong* for even an instant; nor "pluck him or any other out of the Master's hand;"—and when he *knows* this, he feels his heart beat peacefully. Peace is one of those "treasures in heaven" of which Christ speaks,

which neither moth nor rust doth corrupt, nor thieves break in and steal.

The disciple is now in a peculiar position (as always) he has wealth and this wealth must be used; and as it cannot be distributed the disciple does not know how to expend it. And as he ponders he returns to the original thought—symbolism— and begins his study anew for the solution to this problem.

Money, the symbol of the soul's wealth, bestows power. Peace, then, is potential power—it is the ability to *truly* serve, to carry out the Masters' design without meddling, without disappointment, without doubting—it is the ability to transmute what has so far been the soul's work into play and begin a *new* and *higher* work. The *ability*—yes—but the work is unknown! What this work is and how it is to be done will be revealed in due time, when "practice has made perfect" or when the Master sees fit.

There are two exceedingly difficult branches of the world's work which are not usually recognized as being work, and these in many cases are *not* play but *Soul's work*. The one is *watching* and the other is *waiting*. Watching, in this dual work, is the exercise of supervision and constant attention in order to preserve existing conditions without meddling or impatience; waiting, in the same relation, is remaining quiet and inactive till some specified change arrives, but being then *ready*. One cannot watch without also waiting, and to wait without watching is futile.

The ability to do these two things well might be called an "accomplishment," and it must first be mastered in the world's work to attain to the capability for the same work in the realm of the soul alone.

The soul which has attained Peace can continue to play in the world's work, and yet *watch* and *wait*, for the call to the Master's vineyard.

Aterrol.

THE HEART'S DESIRE

Every mind has a new compass, a new north, a new direction of its own, differentiating its genius and aim from those of every other mind; as every man, with whatever family resemblances, has a new countenance, new manner, new voice, new thoughts, and new character. Whilst he shares with all mankind the gift of reason and the moral sentiment, there is a teaching for him from within, which is leading him in a new path, and the more it is trusted it separates and signalizes him, while it makes him more important and necessary to society. We may call this specialty the *bias* of each individual. And none of us will ever accomplish anything excellent or commanding except when he listens to this whisper which is heard by him alone. Swedenborg called it the *proprium*—not a thought shared with others, but constitutional to the man. A point of education that I can never too much insist upon is this tenet that every

individual man has a bias which he must obey, and that it is only as he feels and obeys this that he rightly develops and attains his legitimate power in the world. It is his magnetic needle, which points always in one direction to his proper path, with more or less variation from any other man's. He is never happy nor strong until he finds it, keeps it; learns to be at home with himself; learns to watch the delicate hints and insights that come to him, and to have the entire assurance of his own mind. And in this self-respect or hearkening to the private oracle, he consults his ease, I may say, or need never be at a loss. In morals this is conscience; in intellect, genius; in practice, talent;—not to imitate or surpass a particular man in his way, but to bring out your own new way; to each his own method, style, wit, eloquence.

—*Emerson.*

SYMBOLOLOGY

To the Western mind, when first studying the occult religions of the East, symbology is something of a stumbling block.

The Occidental does not realize the prominent position symbology holds in literature, art and religion in his own part of the world.

Let him stop and think how the decorations of the church suggest the religious beliefs of the Christian. The stained-glass window, the fresco and the carving contain representations of the lamb, chalice, font, dove, olive branch, Easter lily, cross and crown, crown of thorns, the Good Shepherd, the Star of Bethlehem, the Three Wise Men, the Rainbow of God's Promise, Alpha, Omega, I. H. S. Pax, Saints, Angels, and many more symbols.

How meaningless most of these would be to the Oriental stranger, but to us they suggest elevating thoughts, because we understand their symbology, and are thus led to a worshipful frame of mind as our eyes rest upon these loved and understood symbols. What seems to us perhaps peculiar, grotesque, inartistic or uninteresting in Oriental symbology, may, through its occult meaning, awaken in the Eastern mind deep religious thought. They may not seem to us as attractive, refined or beautiful as our own cherished symbols, for some of them are the survival, perhaps, of an earlier and cruder stage of art and evolution, and we lack the key to the teachings they represent, also the strong influence of early training and heredity which has made these symbols sacred to the cultured Oriental.

These are some thoughts that have come to the mind of an infant in these things, but as they brought a better understanding, perhaps they might help another, and so I pass them on. *H. D. I.*

MEDITATION

All great and unusual occurrences, whether of joy or sorrow, lift us above this earth; and we should do well always to preserve this elevation.—*Hyperion*.

Terrible as has been and still is the state of affairs existing in the world in the present age, nevertheless the observant man already sees the good that has been accomplished and he glimpses progress that is yet to be.

In countless numbers of men latent energies, hitherto undreamed of, have been awakened and these aspiring souls are beginning to feel their power.

“The old order changeth, giving place to new.”

It might be said indeed that the present moment is a crucial one, for the attainment of the long-looked-for peace will depend upon the right aspiration of the present-day leaders. Nor is even this all, for although the fire has been kindled in the heart of the man of pure and unselfish motives, yet to these must be added unceasing effort for the attainment of the heart's desire.

Will selfishness give way to unselfishness—the love of self to consideration for the good of the whole?

However humbly placed, let each see to it that he does his part.

C. V. K.

ASPIRATION AND ATTAINMENT

1. Seek God upon thy way,
And He will come to thee. —*Schiller*.
2. The mind seeks, but the heart finds. —*Georges Sand*.
3. If you want to grow beautiful roses, you must first grow
them in the heart. —*Dean Hole*.
4. Since we are sure of having what we wish, let us beware
only to ask for high things. —*Emerson*.
5. It is the heart and not the brain
That to the highest doth attain.
—*The Seaside and the Fireside*.
6. We cannot kindle when we will
The fires that in the heart reside,
But tasks in hours of insight willed,
Can be, through hours of gloom, fulfilled.
—*M. Arnold*.
7. The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.
—*The Ladder of St. Augustine*.

The Present Crises

When a deed is done for Freedom, through the broad
earth's aching breast
Runs a thrill of joy prophetic, trembling on from
east to west,
And the slave, where'er he cowers, feels the soul
within him climb
To the awful verge of manhood, as the energy sublime
Of a century bursts full-blossomed on the thorny stem
of Time.

Through the walls of hut and palace shoots the in-
stantaneous throe,
When the travall of the Ages wrings earth's systems
to and fro;
At the birth of each new Era, with a recognizing
start,
Nation wildly looks at nation, standing with mute
lips apart,
And glad Truth's yet mightier man-child leaps be-
neath the Future's heart.

So the Evil's triumph sendeth, with a terror and a
chill,
Under continent to continent, the sense of coming ill,
And the slave, where'er he cowers, feels his sympa-
thies with God
In hot tear-drops ebbing earthward, to be drunk up
by the sod,
Till a corpse crawls round unburied, delving in the
nobler clod.

For mankind are one in spirit, and an instinct bears
along,
Round the earth's electric circle, the swift flash of
right or wrong;
Whether conscious or unconscious, yet Humanity's
vast frame
Through its ocean-sundered fibres feels the gush of
joy or shame;—
In the gain or loss of one race all the rest have equal
claim.

Lowell.

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



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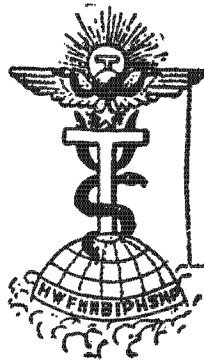
No. 3

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



FEB 24 1919
WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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The Eternal Question. What Is God.

How true it is that one does not *know* a thing simply because it has been told! How inscrutable a mystery is *knowing*!

How carelessly we say, "I know." How many things we merely *believe* we know!

How disconcerting it is, after ordering our lives and regulating our thoughts by some of these "known" facts and conditions over a long period of time, to learn suddenly and unmistakably that the facts are not facts, the conditions do not exist—in other words, that what we were so certain we knew was not so at all!

How prone we are to look at life from a single limited viewpoint, and to deny the impressions conveyed to us by an observer who holds a different position for observation?

How many, for instance, would at once feel inclined to take issue with the statement that all men have but one common object in life—to know God!

If one has not yet reached the point where he sees this to be his aim, he will emphatically deny it. Men seek for this knowledge along various paths, and some do not realize that they are seeking any particular knowledge or truth, but nevertheless knowledge of God is what we all seek.

The materialist, the scientist, the logician and the metaphysician, spend their days in discussing and arguing. Often it seems that they are trying to discover only what God is *not*, and not *what He is*, nor *that He is*. They are all, nevertheless, seeking Him, and when they fail to discover Him it is because they approach by one road only, and that an indirect one.

The materialist apprehends only the things that may be called "of the earth, earthy," and he expects to locate somewhere in the material universe an embodied Deity, or indisputable evidence of one. Quite naturally he fails in this quest, and so he may say "There is no God." Yet, the material universe is an expression of God; His Purpose, His Laws are written all through it and all over it. They are its foundation and its superstructure as the one who really *knows* God readily perceives.

The scientist differs from the materialist but little; he desires knowledge, whereas the materialist covets possession. The scientist therefore seeks facts, and collects, compares and classifies them.

The results of his work are given to the world and used by it, and wonderful are the achievements made possible by his labor. Yet he does not collect or divulge any facts about God, and he may not know that he is seeking any. He does not, owing to a limited viewpoint, discover that God is the Supreme Scientist, that Science has its being in Him and without Him there were no Science!

While the scientist is compiling his facts, the logician is searching for reasons; but he, too, works from a limited viewpoint, for he will admit only truths supported by the evidence of the senses and corroborated by science. Occasionally he thus proves a falsity true and nearly always he establishes as the whole truth that which is only a partial verity. He, too, is seeking for God whether he knows it or not, for God is the Whole Truth and Nothing but the Truth. The failure of the logician to discover God is sadder than the failures of the materialist or the scientist, for he demands and finds reasons, but overlooks the All-Inclusive Reason, which is God Himself.

The metaphysician works from a still different angle, and his line of approach is more nearly direct, for it has an element of the spiritual. He enters the realm of abstractions and admits that there are invisible things not apprehendable by the physical senses, which are even more real than the visible things which are. He will even admit that there may be lost or undeveloped senses by means of which they might be apprehended, and yet he sometimes agrees with the other seekers and says "There is no God." Or he has an hallucination that being able to comprehend things which are incomprehensible to the materialist, the scientist and the logician, he can comprehend all there is, and if he concedes the existence of a God he will say of Him something like this:

"God is everywhere, yet nowhere. He is in all things and actuates all things, yet He is nothing. He neither feels nor moves nor thinks, yet He is feeling and motion and thought; He is Wisdom, because nothing less than Wisdom could have created so wonderful and orderly a universe, and it was certainly created; He is Power, because nothing less than Absolute Power could maintain the universe in its orderly operation, and it certainly is so maintained; but He is *not love*, as the foolish Christians claim, because a being who created all there is has nothing *so* love, save Himself, for he had nothing but Himself to produce anything from, and a being that loves only himself is selfish and selfishness is not *love*. Moreover, if He *were* Love, man, the highest product of the universe, the so-called Crown of Creation, would not suffer or sin or die."

He seeks the "reason why," and because the reason for suffering, sin and death is not apparent to him, he assumes that there can be none that could conform to a loving and just Creator's plan.

The metaphysician, therefore, makes as great a mistake and is as limited in his viewpoint comparatively as the others, for he insists on making a God in his own image, as the rest did, if they acknowledged any, and he denies to this God any greater wisdom than his own. He does not know that God is the Master Metaphysician and his own human mind but that of a kindergarten infant in the Great School of Life.

Yet God cannot be found through metaphysics, although it is the highest exercise of the human mind, for the finite mind cannot comprehend or compass the Infinite.

We have said that we do not *know* a thing because it has been told; for the full truth has been told as to what God is and where He is, and few are the men who have not heard. The whole truth is always the simplest, but also the most hidden, and the full truth is that *God is Love*, and this is the reason why He is also Wisdom and Power and Infinite Reason and Perfect Science. These are only a few of the conclusions that naturally follow from study of the nature of God, for He proves Himself to be the substance of all that is *good or desirable or beautiful*.

While God is Love, man usually refuses the definition because God is a Love so great, so vast, so sublime, that it is beyond man's comprehension and without the scope of finite definitions. Man blindly overlooks the constant and universal manifestations of this Infinite Love. He has accustomed himself to take them for granted and does not pause to consider or to meditate upon them.

The materialist, the scientist, the logician, the metaphysician, the thoughtless, fail to find God because they have no point of contact with Him, nothing in common with Him, for there is no Love in materialism, or in science, in logic, in metaphysics, or in thoughtlessness. We do not say that we know a person whom we have never even seen, however, much we may have heard of him. How, then, can one know God when he has no point of contact with Him? The needed point of contact is the possession of Love.

Each human being has his own definition of Love and these definitions vary exceedingly. Each man's definition is true insofar as it embraces unselfishness and the desire to serve that which is beloved. The highest manifestations of human love are parental love, which is composed of unselfishness and service, and the filial love which embraces confidence and obedience. Does a child deny its parents' love because it is sent to school instead of to the playground on a beautiful day? Or because it is chastised for a serious fault? Why should we deny our Father's Love because life is not all play and all pleasure? Does He not know what is best for us? Does He not give us all we need and everything we should have in order that we may "be like Him?" Should we not gratefully accept all that comes to us as from Him, whether or not it is what we would choose? Should we not bear all trials and burdens serenely,

knowing that "all things work together for good?" Will He not bring it all to a harmonious conclusion in His own time and way?

The materialist will tell us that it is well to enjoy today, for "we shall never pass this way again."

The logician will tell us that time does not exist—that there is neither yesterday nor tomorrow but only an Eternal Now.

The metaphysician will say that if we are to continue in consciousness beyond death and forever then we must have had consciousness before this present life, for if a thing has no end it could have had no beginning, and consciousness does not necessarily include memory.

The scientist will tell us that nothing is destroyed or can be destroyed—that all things remain forever in existence, although their form or combination or environment may change constantly.

Here are three against one; and who shall say the materialist is right and the others wrong? Can he *prove* that we shall not pass this way again? There are men of surpassing intellectual attainments who insist that we *shall*—many, many times, and that repeated lives here upon earth are necessary, since God is Love. That we shall have time enough and opportunities enough to "work out our own salvation." That under the Law of Justice no soul can be eternally damned, and that one short life is not enough in which to work out life's problems and become fit for the Kingdom of Heaven. This is a comforting thought, at least, and one worthy of careful consideration.

It would, at first sight, seem conducive to procrastination; as one might be inclined to put off his duty till tomorrow that he might follow pleasure today. But, on the contrary, those who believe this theory do their very best every minute of every day. They feel that God is Love, and that the sooner they learn all the lessons that life must teach the sooner they shall see Him.

It being inherent in man to wish to know God, we strive to reach this knowledge in many ways before we attain it. One mistake we all make is in not taking the simple direct way. We must go round by a circuitous route before we learn the only effective method of approach. For years, perhaps, we only learn what He is *not*, and we pursue in turn the methods of the materialist, the scientist, the logician, and the metaphysician.

A good illustration of such a search, blind at first, then conducted with a definite intention, is shown in the experience of one earnest seeker.

He first tried all the joys of material life, and decided that Solomon was right—that all is Vanity and Vexation of Spirit. Then he began to read scientific works, then philosophy and psychology, in a vain quest for the path to contentment and happiness. These studies palled in turn. They were limited. He accidentally discovered the works of Plato on a friend's bookshelf and indus-

triously worked out problems along the lines followed in the marvelous debates of that incomparable and pure-minded philosopher. From these he received much inspiration; but to prove by logic that God exists does not satisfy. Everyone inherently knows that. Robert Ingersoll, the famous atheist, and Herbert Spencer, the noted agnostic, knew it even if they did not admit it.

Presently all this man's life and all his thoughts became centered on the one eternal question—What is God?—and nothing else was interesting. He worked along metaphysical lines and arrived at the conclusions before outlined, nor could he go beyond them, but this, too, was disappointing, for no mortal can be satisfied with a purely impersonal, cold, heartless and calculating God, whose reasons are not discernible, even though He be admittedly All-Wise, All-Powerful, and Absolutely Just.

This man, in spite of the fact that he tried all the ineffective methods first, possessed the necessary point of contact, for he was capable of pure, unselfish, disinterested Love.

At last, one night, filled with a burning desire to know his God, feeling certain that He is, but wearied with the long fruitless mental strife, he decided that perhaps God could not be found through reason, however developed and exercised. He reflected on his methods when in pursuit of other information, and applied them. When he wished to learn anything about other subjects, he sought out those *who knew*. The higher the branch of study involved, the wiser the teachers required. Wishing to know what God is, it became evident that he must seek the answer where alone it is to be found—he must ask his question of God Himself.

This could only be done through Faith, and as he thus meditated, a few words from the Bible, which he had known familiarly in youth, but rejected in maturity, came to him—"Prove me now, if I will not shower blessings upon you."

He hesitated. Had he not proved to himself that God had no personality? That he was purely a disembodied spirit? How could one prove or even address such a being? But he had also proved that he did not know what God is, and he was determined to find out.

In a sudden desperate resolution he knelt by the bedside as he had when a child and offered up this prayer:

"Dear Heavenly Father, please show Thyself to me; reveal to me what Thou art and where, how Thou canst be reached; show me also what Thou wouldst have me do and how to do it." Then he added, for he felt a child again, a request that circumstances be so arranged in the morning that he should receive assistance in regard to the moral problem with which he was struggling, and lastly, a request that a bitter trial be removed from the life of a dear friend. Then he slept, happy and serene.

(To be continued.)

MEDITATION

A suffering humanity is crying for help, and countless numbers of remedies are being advanced to still the cry. But how is one to judge of their true worth? This is the problem that perplexes the thoughtful soul who would welcome an opportunity to take part in the great work of reconstruction before us. To these we would say "be patient." Look to your own life and see to it first that all the simple duties which have been assigned you are fulfilled. The faithful performance of every duty in the daily life when done in a spirit of love and directed by the greatest wisdom of which one is capable, will bring with it the experience needed when the summons comes for greater tasks. Be prepared! for—

"When the disciple is ready the Master is ready also."

TRUE WORTH

1. Among men who have any sound and sterling qualities there is nothing so contagious as pure openness of heart.
Dickens
2. Any life that is worth living for must be a struggle; a swimming, not with, but *against*, the stream.
Dean Stanley.
3. Every Government which produces and recognizes worth will also inevitably use the worth it has found to govern with.
"Time and Tide."—*Ruskin.*
4. One wise thought is worth a thousand hands.
Euripides.
5. Most of sterling worth is what
Our own experience teaches.
Tennyson.
6. The simple, silent, selfless man
Is worth a world of tonguesters.
Harold.
7. The heart of love,
This is the royal blood.
Emerson.

Each In His Own Tongue.

A fire-mist and a planet—
A crystal and a cell—
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it Evolution,
And others call it God.

A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The charm of the golden rod—
Some of us call it Autumn,
And others call it God.

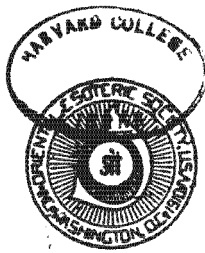
Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it Consecration,
And others call it God.

—*William Henry Carruth.*

Address all correspondence to Agnes E. Marsland,
1442 Q Street, N. W., Washington, D. C.

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1919
Bulletin
OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND

1443 Q. St. N. W., WASHINGTON, D. C.

Vol. XV.

Friday, March 7, 1919

No. 4



Statement by Agnes E. Marsland, President-Founder of the Oriental Esoteric Center, February 20, 1919

In consequence of the issuance by the enemies of our work of a number of circulars in derogation of it and of myself personally, I desire to make the following statement, in order that these misrepresentations may be corrected and recognized in their true character.

The Oriental Esoteric Center of Washington, D. C., of which I was duly and officially appointed President in 1904, was founded by me in 1902 as Co-Founder with Dr. A. de Sarak. I was at the time his Cela, but this relation ceased in April, 1905. The Charter of Our Center is in my name and gives me "full powers to constitute Esoteric Centers in the United States of America under my absolute responsibility." I have all the necessary further papers bringing my authority up to the present date.

Since 1905 I have acted upon this absolute responsibility, with due respect to the General Regulations of the Order and the officers of our Order with whom I was and am in touch. Dr. Sarak was absent from Washington from January 1904 till February 1917, and gave the Center no aid during those thirteen years, for

the most part opposing me owing to the misrepresentations of two men, formerly members, but who have had no connection whatever with our work for the past seven or eight years. These men act through other persons as instruments, but they are the instigators of all the opposition, past and present. They know nothing of the present status of our work and their statements are false and not in accord with fact.

I have never been in any way deprived of my rights and privileges as a member of the Order of the Initiates of Thibet, or as President of the Center, although attempts were made to do so in 1910, 1912-13 and again in 1917, all attempts proving abortive.

In 1910 I incorporated the Center according to the provisions of the General Regulations, the other incorporators being Dr. H. N. Stokes, Mrs. Lyon and Mrs. Bailey.

Of the other persons mentioned in the circular issued by "our friends the enemy," February, 1919, besides *Mrs. Fitzgerald*, deceased, five are still loyal to me, making with myself, six: *Mrs. May E. Brown*, *Mrs. Bailey*, *Mrs. Powers*, *Mr. H. H. Mack* and *Mr. McGuire*; of the others, *Mr. E. N. Brown* resigned, baffled, June 13, 1910, and his resignation was immediately accepted. He has, nevertheless, frequently asserted that he was still Vice-President of the Order (i. e. of our Center, since this is the Center to which he has had access), and his record shows that so lately as four months ago he still claimed, though erroneously, Membership. *Dr. Stokes* and *Miss Gray* were eliminated from Foundation Membership June 26, 1912, and from membership November 2, 1912; but both, until a few days ago, still claimed that they did not accept expulsion. *Mrs. Lyon* was resigned November 2, 1912, by vote of the Council—the fault of these last three, and of E. N. Brown, being that of trying to wreck the Center from within and convert it into a theological-spiritualistic organization with themselves in power.

When Boudh Sadou came to this country we found that we had been deliberately misinformed in his regard; that the propaganda was premature and he was not at present desirous of a public ministry. Whereupon we retired from participation in the meetings that were held at 1431 Rhode Island Avenue, the entire Directing Council of the Center remaining with me at the Headquarters, 1443 Q Street, N. W. Attempts were subsequently made by Dr. Sarak to start a rival "Center" at 1431 Rhode Island Avenue, a proceeding that is forbidden by the General Regulations of the Order; but so far these efforts have been unsuccessful.

Our devotion as a Center to the Cause of the New Era is to the Cause, and only to the personality on account of the Cause. If some other should be chosen to carry out the work we should be equally devoted to the Cause. I have, however, every hope that

Letter from MISS WILLIS, March 16, 1917, expressing repentance for her persecution of Resp. Sister Agnes E. Marsland.

To the General Inspector of the

ORIENTAL ESOTERIC ORDER

Illustrious and Puissant Brother :

After the conversation I had with you yesterday and the explanations you gave me, I write you the following expressions of my true sentiments. I beg of you, therefore, to take note carefully of all that I say.

I. I recognize your authority in the Holy Cause, to which I am disposed to give all my good will and my obedience.

II. I acknowledge with sorrow that I have offended against the Respected Sister Agnes E. Marsland, who, as I well understand now, has made all sacrifices for the good of the Cause, and of the Oriental Esoteric Center of Washington, D. C.

III. I also acknowledge with sorrow that I have offended, by inexact representations in the newspapers, particularly in the Washington Times of November 13, 1910, the dignity of the Cause and of the Center as well as that of the Brother Lincoln R. Clark and the other members of the Council.

IV. Voluntarily and without persuasion, I acknowledge that I have taken upon myself prerogatives which were never conferred on me, as, for example, that of attempting to dissolve the Center and refusing to recognize the Foundation Members.

V. I acknowledge also that I did wrong in presenting myself before the courts of civil justice, for I had absolutely no right in so doing, because, first of all, no member of the Center was guilty or culpable, and because also such an act on my part was absolutely forbidden by the regulations of the Order, and I undertake to dismiss immediately the suit which I heretofore brought against the Center and Sister Agnes E. Marsland in the Supreme Court of the District of Columbia, which is still pending.

VI. I also acknowledge that I was wrong in sending to the members of the Center who were in other cities and to other persons the clippings of the newspapers and publications containing the articles above mentioned; and I undertake personally, in recognition of your authority, to write to such persons and inform them that I was mistaken. I also undertake to give you, at the same time, the names and addresses of the persons to whom I wrote.

VII. If, after having done as above, you find my explanations entirely satisfactory and you desire my further co-operation for the Holy Cause as a member, I undertake absolutely to be a link of harmony and of fraternity, never to make myself the cause of any discussion whatsoever or of any inharmony whatsoever. I promise to obey the General Regulations, and the decisions which are taken, whatsoever they may be, assenting to them without discussion. I also promise not to disclose such matters to the other brothers who have no right to know of them, or to the profane.

VIII. I also promise absolutely to break off relations with everybody who is an enemy of the Holy Cause or an enemy of the Center, or who speaks against the work of the Center.

IX. I promise to aid morally, materially and by my work the Holy Cause which you are propagating.

If the foregoing explanations and the excuses which I hereby make and promise to make are entirely to your satisfaction, I shall await patiently your decision.

Accept my expressions of respect and devotion.

Yours fraternally,

(Signed) FANNIE C. WILLIS.

March 16, 1917.

The original of this letter is in the Archives of the Centre, as well as all the other letters and Decrees alluded to in this issue... The so-called "original" Charter of which our "friends the enemy" speak in their Circular was "conceded" to me by name Agnes E. Marsland, and is in my possession.

* * * * *

From correspondence received I have reason to believe that our BULLETIN files have been tampered with. We hope, therefore, that our members and subscribers will come up to the protection of the Work by sending in to us at Headquarters (confidentially) any communications received from "our friend the enemy" so that we may be kept informed of their activities.

It is an almost invariable experience for an organization like our own which stands for the Principles of Light, of Altruism and of Fraternity to be attacked by the Dark Forces. Our members therefore, should exercise great caution not to be drawn into a false position. It may become necessary for the Founder of a Work to allude to the shortcomings of former members when these are openly striving to destroy the Organization and to weaken the faith of its present adherents. But there are two ways in which this may be done—in hate, or in love.

The great test to be applied to all matters is Love. Do we love our enemies and strive to do them good? Do we tell the exact truth in speaking of them without exaggeration or misrepresentation? Do we act toward them as towards brothers? If so, then nothing can harm us or our Work, for the law is sure and

LOVE IS THE ONLY EFFICIENT PROTECTION.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE.

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

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

Boudh Sadou will some day begin his work and when he does, I shall, if alive, offer myself and all that I can line up in his aid.

Attached to this statement are some extracts from letters, etc., which will show my good faith in acting as I did for the "Order of the Radiant Cross" (of which I am President General). These also show that it was Dr. Sarak himself in his Appeal who used the name of Boudh Sadou, that he himself in Decrees dated April, 1916, ordered the propaganda of the New Era and the Radiant Cross, all of which we accepted in good faith and acted upon. The moneys received were religiously devoted to the purposes for which they were given.

In regard to the alleged Decree of June 19, 1917, those who sought my overthrow had neither authority nor power to effect it; the members of the real Directing Council of the Center were with me; they were and are loyal to me; while the persons assembled to pass upon the so-called Decree were without official recognition and were insufficient in number. They were self-constituted and self-appointed. This is the first I have heard of the matter, although nearly two years have passed, a fact that sufficiently proves its illegitimacy and the inability of the "enemy" to have their findings ratified by the Supreme Council.

In reference to the so-called "Reasons":

- No. 1, Is already answered in the accompanying Decree, No. 936, Paragraph 5.
- No. 2, I deny.
- No. 3. I founded the Center and have, naturally, always used the Escutcheon and other insignia of the Center, and I shall continue to use them to show that we are in allegiance to the Order of the Initiates of Thibet. I was the first to publish in the United States this Escutcheon, which I did December, 1901, in "Light on Occult Science," with the full consent of Dr. Sarak; and it is held by the highest legal authority that this renders the Escutcheon "dedicated" so that it cannot be afterwards copyrighted by anyone.
- No. 4. See Page 2 of APPEAL by Dr. Sarak, under date of June 20, 1916, as follows: "It is for you Brothers and Sisters, to be the forerunners of the New Era, the apostles that will accompany the Adept, Boudh Sadou, the evangelists that will write the history and the evangel of the new Humanity So gather together, whatever your degree, your social standing, your beliefs, to attain the force needed. . . . I ask for nothing, but it is your duty to find the material means. . . . Contribute each and every one as you should to bring to your midst Boudh Sadou and those who accompany him.
- No. 5. The Secret Associations that are forbidden by our Order are specifically stated in the Constitution to be those that

are "political, immoral, or contrary to our principles and teachings," but not other associations of a high order.

No. 6, is answered above and also in Extracts from Dr. Sarak's letters and in APPEAL.

No. 7. I did this in good faith, having been appointed April, 1916, President General of the Order of the Radiant Cross. See Decree No. 1620. I was instructed to make the Propaganda—much propaganda. The By-Laws of the Order were sent me with the notice on the back to have them printed and to circulate them. This was in April, 1916. They are signed and appear complete.

I have within reach all the originals of the letters, etc., alluded to; and these and other papers involved (with receipts of the moneys sent to Dr. Sarak in South America, through Riggs Bank) can be seen by our *members* if they come to Washington.

I have never taken fees or payment in any shape for work that I have done for the Center. It is my privilege to work for the Holy Cause and I would gladly do more. The "Ten," "Hundred," and "Three thousand dollars" are pure fiction.

The present General Secretary of the Oriental Esoteric Center is C. V. Kiefer, M. E. S., who has occupied that post for several years past.

EXTRACTS FROM CORRESPONDENCE

(Translated from the French, the first letter received after a silence of years.)

Sept. 19, 1915, Dr. de Sarak to Agnes E. Marsland, from Cordova, Argentine:

"I wish to come to the United States, but I have not been able to arrange the money for the trip, and so I have to remain where I am."

Nov. 1, 1915. Answer of A. E. M.:

"I do not know what advice to give you about coming to the United States. I would like very much to see you and the family, but if you find it difficult when you can speak the language, here it would be much worse and I tremble for the consequences. If I had any money I would send it to you, but it is all that I can do to continue the work."

Feb. 6, 1916. Dr. de S. to A. E. M.:

The most important of all is to have us come as soon as possible. This is the salvation of the work. I will do all the movement in South America in Spanish, for this is the moment to vibrate if they do not know that it is I; and I shall say nothing to anybody.

March 24, 1916. A. E. M. to Dr. de S.:

"I ask for justice. For six long years they have calumniated me at their pleasure even without my knowing it. Now I ask to

know the details of what they have said and what they have done and the names of those who are in the conspiracy. I shall never do them any harm, even in my thought, but I shall be able to protect myself in future, and what is of more importance than my personality, I shall be able to protect the Work."

April 15, 1916. Dr. de S. to A. E. M.:

As regards Sister Willis, I approve you in everything, and I am sure that she will withdraw the suit as soon as she receives my letter to her. . . . Make the propaganda, much propaganda. It is now the moment to act.

May 1, 1916. Dr. de S. to A. E. M.:

At great sacrifice I sent you a telegram and received your reply "Quisiera," which I understood to mean that you could not send the money for the trip. Patience! We will do what we can, but it is a great pity in every way that I cannot come right away. We would work hard, I the Spanish section and South America, you the North. Is it then so very difficult to find \$1,000. With a thousand dollars I could make the trip and everything perfectly. With a little good will, fifty from one person, fifty from another and so on I think that it ought not to be difficult.

Sept. 5, 1916. Acknowledges \$600 and asks for \$200 more.

Sept. 20, 1916. Complains because he did not get the \$200.

Sept. 24, 1916. States that he got \$100 from a friend and if we would send him another hundred he would take the Voltaire. (We sent the money, but he did not take the boat.)

Nov. 2, 1916. After relating his difficulties, states that money sent him did not arrive until Saturday, whereas the boat he intended to take left Friday. Upon having the matter traced through the banks twice, we were assured that the bank at Buenos Aires had paid Dr. de S. the money on *Thursday* and had taken his receipt therefor. He continues:

"As soon as I shall have arrived (in Washington) it will be very easy for me to reimburse you for all that you have done. I have powers on this subject, and I am bringing with me two works which will realize a good deal of money, one an oriental drama which will, I think, make the joy of the moving pictures."

Sept. 19, 1915. Dr. de S. to A. E. M.:

I have very important communications, and a great work, written, however, in Spanish.

Jan., 1916, (rec'd Feb. 29, 1916). Dr. de S. to A. E. M.:

"The great path which Boudh Sadou must walk soon, very soon." . . .

"The moment is at hand and several superior indications directly from the VV.: MM.: tell me to work without ceasing to prepare the means to go to the United States with Boudh Sadou! He must learn English. And if we can arrive in Washington there will commence the New Era with astonishing events, and you, my dear Sister, will have an opportunity of seeing them and of being the heroine and one of the twelve stars," etc., etc.

"I have the order to prepare the propaganda of the appearance of Boudh Sadou and the Legion of the Radiant Cross. Put articles in the principal newspapers of New York and the United States, announcing the coming of Boudh Sadou to the United States. . . .

June 20, 1916. Dr. de S. to A. E. M.:

"The hour is at hand, my dear Sister. I say this constantly, but it seems as if you are deaf or that you do not want to listen. . . . On you, my Sister, I repeat it once again, everything depends now, and you must not consider any sacrifice too great to have us come."

Aug. 25, 1916. Dr. de S. to A. E. M.:

"As regards Sister Willis, everything will be arranged satisfactorily. I tell you this in the name of the VV.: MM.:, for I am authorized to do so.

Sept. 20, 1916. Dr. de S. to A. E. M.:

"According to superior indications received the inauguration of the movement of the New Era cannot be made before the 24th of December, and so we have a little time."

DR. SARAK NOT TO HEAD MOVEMENT

Dr. de Sarak's representations before coming to the United States were such as to lead us to suppose he would not attempt to take an active part in the affairs of the Center in this country.

This is in part shown by the following excerpts:

Jan. 1, 1916 (Rec'd Feb. 29, 1916). Dr. de S. to A. E. M.:

"No name must be used (in connection with the propaganda) except that of Augustus and Boudh Sadou. . . . No one must know me in this matter. I shall be the fuel which burns in the furnace. I shall be the steam in the machine, shut in in the boiler.

Feb. 6, 1916. Dr. de S. to A. E. M.:

"It is understood that my name must not figure, nor must there be said by anybody the profane name of Augustus. . . .

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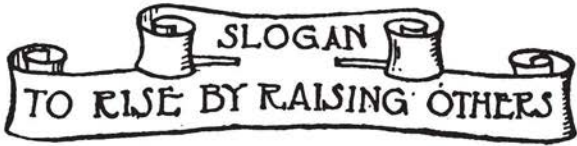
Vol. XV.

Published March 21, 1919

No. 5

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.

NOTES ON CORRESPONDING COURSES

WILL

"Vouloir est Pouvoir!" To Will is to be Able!

Will, the invincible power of the Soul; the man of will and the man of impulse; the real man immortal; an inventor, explorer, revealer, superior to Nature.

The Man of Impulse.

The battle between two rival powers, desire and will; how controlled; distinction between automatic and conscious movements; the sympathetic system; the Ganglia; plexi; the gray matter; motor and sensory nerves a great telegraphic system; how their work is accomplished; distinction between man of will and man of impulse; the threefold nature and manifestation of impulse; man as human machine and man as master.

The Man of Will.

Training of the will by forcing it to battle with the Man of Impulse; by resisting reflex emotions and instinctive repulsions; by re-acting on the senses—touch, taste, smell, hearing, sight; the power of Music; fill up to brim reservoirs of nerve-force; re-action of Man of Will on Nature and on other men—beware egotism—beware pride; the path to mastership.

Has Thought Power to Control Disaster?

Man generates a subtle electricity; can accumulate it and project it consciously; can perform what world calls "miracles"; Will, constancy and self-sacrifice necessary; all negative attitudes to be eschewed; strong helpful thought calms astral whirlwinds hurrying on the disaster; examples given and exact methods described in each case; man a great dynamo; how this dynamic power controls disaster.

Will and Imagination.

How imagination creates conditions and will controls them; past, present and future united by will; imagination a mode of etheric motion; training of the imagination the highest art; origin of all power and nobility; requires constant watchfulness and self-discipline; highest art but play of the imagination; choice of suitable ideals and concepts.

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What is God?

(Continued)

He fell asleep, with full conviction that the prayer would be answered, and happy in the surety that it would be so.

In the morning he met his day tranquilly and expectantly, and waited without impatience for the revelation. When first appearances promised that he was not to receive light on his problem, which was very pressing, he did not falter, was not disappointed. In fact, his faith was so perfect that he continued to watch for the expected combination of circumstances to come about—and they did—without any effort or intervention on his part. It was immediately followed by the news that the trial had passed from his friend's life.

He had proved God thus far faithful, and he wondered: Can it be that God is *response*? While thus conjecturing a man came into the office and laid down a little leaflet. The caller had not read it. He did not know even what it was about. He simply did not want it and had no object save to get rid of it. And lo! on the cover of the leaflet a few words pertaining to something entirely different struck the missing chord, and the soul of the seeker after Truth sang within him, and hymned some old, old words, long overlooked, for as we have said, he had rejected the Bible entirely. The man gazed in trepidation at his caller, for it seemed that he also must hear that song of the soul—"God is Love—God is Love—God is LOVE!"

Having heard the song of his own soul, this man knew that he could question it, and as soon as he was alone he asked of it, "*Where is God?*" and the answer came—"Within." This he had been told as have all of us, but he still did not quite *know* it, for he asked, "How can I reach Him?" and like a silver bell came the reply, "He needs not to be reached. *He is here!*" Then one after another came the almost forgotten Bible quotations—"The kingdom of Heaven is within you." "I abide with you always." "Except ye become as little children, ye cannot enter the kingdom of Heaven."

He pondered and remembered that it was John the disciple "that Jesus loved" who gave the message which his soul had chanted and he thought, "John was the most beloved because he alone really understood the nature of that Father whose works Christ did."

When this man went into the street later on he wondered that people did not notice the change in him—he wanted to challenge the crowd and cry out:

"Oh men! women! children! all of you! Listen—*God is Love*—Do you not know? Why hurry? Why appear so anxious? Why these sad looks? Why this impatience over trifles? You need

money? Why, it's nothing—nothing at all! Dress? Lunches? Theatres? Work? Why give them so much thought when God is *love*! That's all we need to know to be happy—to have Heaven right here now!—to make these pavements golden, and that street-organ a harp and the grinder an angel! I tell you, *God is love*! See that sun? That's His emblem—for 'in Him we live and move and have our being!' You may live and move, but you haven't being until you know Him for what He is! Look! Do you see that pool undried since the morning's shower? That's a reminder of God's mercy, for He sends rain alike on the just and on the unjust! Oh, awaken! Tired, thoughtless, aimless people, and learn that *God is love*—that He's in His Heaven and all's well with the world!"

But he did not speak. He realized as never before that each must discover this old, simple, fundamental truth for himself, and he passed on with a prayer that he might help them—every one.

Then the voice came once more and it said: "Go home and write. Your message may some day reach another seeker after the truth." So he did.

After he had written, he read over the words which rang so true to him, and the truth of which he himself *knew*, and he saw that many might read who would be as he had been, anxious for *proof* before they would believe. He set to work to prove the truth as he *knew* it. It is easier to prove a truth than to discover it, for the whole truth can never be *disproved*.

God is Love, first, because He made this universe for man, and every part of it is of service to man. It supplies all his physical needs. It also furnishes abundance of food for thought and through its object lessons one may arrive at any truth however high and abstract.

What has man that God does not bestow? Nothing. His food—he earns it, we may say, and some one prepared it, but God produced it—man cannot himself *produce* one particle of food.

The air he breathes—without which he would die in a few minutes—can he produce that?

The clothes he wears—trace them back to their original source and we find God-made materials.

Did man have anything to do with making his own body? Or his own mind? Or his own soul? He can cultivate any of them, but, like his garments, the original materials came from God.

His environment—man can control it to a certain extent in its limited sense, but his *whole* environment, the earth life, is a thing entirely without his own choice as far as he knows.

The events of life—can man order those? If he could, we should not have the words accidental, unexpected, co-incidence, providential, fortunate, etc. The march of events is something like a wonderful panorama, and each event has a purpose and is planned and ordained and brought about by God or His agents. An event which seems to bring hardship today, by the light of the future will

reveal its object as the reverse; we see where we have learned and improved through the very events or circumstances or conditions which seemed unbearable at the time of their occurrence.

The memory of suffering and sin and war and other evils may recur at this point, and one may ask, "Does God give us those as well?"

If one thinks deeply on these things he will decide that God does *not*, although He permits them. The universe obeys the laws of God with more and more completeness as we descend in the scale of creation. Man alone is endowed with Free Will. It is as though one exercised dominion over the inanimate things of his household, and exacted obedience and respect from small children; but the son who is of age does as he likes.

Man, not God, is responsible for all imperfections.

Imperfect health is the result of disobedience to the laws of nature which bestow health on all creatures and maintain it as long as those laws are observed. Sin is the result of man's choice and its penalties are the outcome of that choice. It is certain that God, who is Love, did not and does not countenance war. The cause of war is that men do not *know God*. If they did there would be no wars.

No man who knows God wars against his brother in any way. What did the Son of God say? "If thy brother smite thee on the one cheek, turn to him the other also," and "If a man ask for thy coat, give him thy cloak also," and "Thou shalt love thy neighbor as thyself."

All evils, then, are due to ignorance of God. All ignorance produces failures, and by failures men learn. It is through failures that we seek more knowledge, and all knowledge gained brings one nearer to the point where he perceives that the only thing he really needs to know in order to make his life perfect, satisfying, and complete, is *God*.

If we confine our ideal of Him to a personality, with emotions, desires, and sensations like our own—if we admit that he can entertain vengeance, partiality and egotism, then we are taking His name in vain, and must seek farther for the answer. If we concede to Him all Power, all Wisdom, and acknowledge that He is the Source and the End of all things, but deny that He is Love, then we are committing the same offense in even a greater degree.

God, then, who supplies all our needs, who is the fulfilment of all our desires, *must* be, nay, He *is*, *Love*.

Atterol.

COPIES OF CABLEGRAMS RECEIVED FROM DR. SARAK

The symptoms of "our friends the enemy" appear to call for the accompanying prescription; others will follow as needed:

[*Dr. Sarak claims to strangers that he received nothing from us in South America; whereas we sent him about a thousand dollar*

and also paid the traveling expenses from Buenos Ayres to Washington (three and a half first class) on the Vauban, the most expensive boat running. This exhausted the "solicited donations."]
April, 19, 1916:

Received; Willis will retire suit; telegraph three fares.

August 30, 1916:

Impossible await October. Situation here untenable. Cable six hundred. Otherwise must go elsewhere. Cable reply via Colon. \$600 sent.

September 2, 1916:

Received; require urgently two hundred more for passage. Sailing seventh, Vestris Lamport. Thanks.

September 8, 1916:

Shall go Byron. Send two hundred; passage Rosario to New York costs eight hundred.

September 23, 1916:

Hope leaving Voltaire. Urgent supplication cable one hundred!

September 26, 1916:

Arranged other steamer, better price. Retire credit. Cable me one hundred.

October 14, 1916:

Arrived (at Buenos Ayres). Dangerous leaving now. Will, if possible, via Chile, California. Answer.

October 29, 1916:

Much grieved; money just received; boat left yesterday, no others; will try to arrange California. Thanks. (Bank declares money was paid on Thursday 28. See BULLETIN, March 7, 1919).

January 7, 1917:

Making our way back through Bolivia; terrible situation; supplicate two hundred City Bank. Will continue to New York.

January 12, 1917:

Most grateful for offer of passages; entreat one hundred fifty; hotel is holding our baggage. Make a sacrifice.

January 16, 1917:

Ready; leaving Tennyson but require one hundred fifty for expenses hotel.

February 12, 1917:

Dangerous leave Vauban; withdraw passage money send to me City Bank; will leave immediately; Pacific if impossible; telegraph two hundred hotel expenses; we will leave, are suffering here.

February 14, 1917:

All arranged; leave Vauban; send hundred twenty urgent.

Decided sail definitively Vauban fifteenth; telegraph two hundred; pay difference tickets and hotel expenses.

At last we deposited the money for three and a half fares with Lamport S. S. Co., and they arrived on the Vauban.

MEDITATION

It is said that "Beauty is but skin-deep;" "Beauty is vain," say the Scriptures, meaning that it is transitory and therefore of little value. Yet is Beauty one of the three ideals chosen by the wise of all ages to characterize perfection: Goodness, Truth and Beauty. Whatever is ideally good, ideally true and ideally beautiful is necessarily allowed to be perfect.

There must then be, in adding to the fleeting, evanescent glamor that is here today and gone tomorrow, another and deeper beauty, resting upon conditions of law and order, and pointing to eternal possibilities of a beauty that shall last forever and that, far from decreasing in splendor as age comes on, shall but develop new charms.

The beauty that is ephemeral and short-lived is so because it lacks the knowledge of spiritual things; it is of the earth and of Nature, subject to change and decay.

But the man who loves beauty and understands its principle can create beauty in the midst of the most unfavorable conditions; and in proportion as his soul is great and joyous will all the works of his hands be beautiful. *Marsland.*

BEAUTY

1. How much more beauty God has made than human eyes can see.
2. No artist can be graceful, imaginative, or original unless he be truthful; and the pursuit of beauty, instead of leading us away from truth, increases the desire for it and the necessity of it tenfold.
3. Every right action and true thought sets the seal of its beauty on person and face.
4. It is only kindness and tenderness which will ever enable you to see what beauty there is in the dark eyes that are sunk with weeping, and in the paleness of those fixed faces which the earth's adversity has compassed about, till they shine in their patience like dying watch-fires through twilight. *Ruskin*
5. To the attentive eye each moment of the year has its own beauty. *Emerson.*
6. Foster the beautiful, and every hour thou callest new flowers to birth. *Schiller.*
7. That is true beauty which has not only a substance but a spirit—a beauty which never clogs—always enchanting—never the same. *Cotton*

Bread

"Bread!" cry the waiting millions,
Spoken in every tongue,
Like the long wail of the forest,
"Bread" moan the old and the young.
Deep in our heart moves pity;
Fain would it swift assuage
Hunger of souls wrapped in anguish,
Hunger that grows with age.

"Lovest thou me?" the Master
Murmurs to hearts aflame,
"Feed thou my sheep, for they hunger;
Give them to eat, in my name."
Empty we stand before Him;
Love is our only store.
Would he then wish us to borrow,
Or will he lend us more?

"Lovest thou me?" "Thou knowest
Master!" "Go feed my sheep!
Gold hast thou scattered about thee?
Nay, but a treasure more deep!
Go to them empty handed;
Faith will supply thy need.
Lo, it is Me they are seeking;
I am their Bread indeed."

—Bulletin, O. E. S., Dec. 1910.

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

Entered as second-class matter June 19, 1909, at the Post-office at Washington, D. C.
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A
Phil 51.3

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Friday, April 4, 1919

No. 6

Bulletin

OF THE

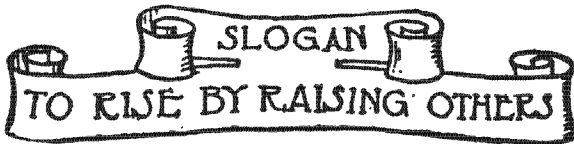
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



APR 7 1919

WASHINGTON, D.C.



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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.

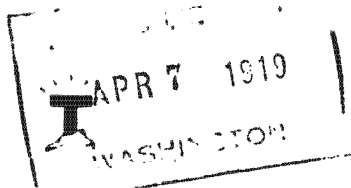
Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

NOTE: These are not vain words. The trouble is that other men are not always at peace with us.

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In the circular signed by Dr. Sarak, issued early in March, 1919, beginning, "Lift up your heart and mediate whether these lines are not absolutely an expression of Truth," the Doctor proceeds to accuse me of using certain things for commercialistic purposes and then states positively that I solicited donations in the name of Boudh Sadou and *kept them myself*.

The fac-simile receipts and statements from Riggs Bank will answer this charge. The fact, however, remains that Dr. Sarak, himself, induced me, by false representations that Boudh Sadou was ready to begin a Great Mission for the world, to make over to him, for his personal use, the donations that came in from our members, although these were given for the World Teacher and not for Dr. Sarak and family. Moreover, he is still in possession of a house full of furniture loaned by one of our members and myself—also with the same understanding that there was to be a great World Work. We have both made demands for the return of our property without avail. I kept silence on these points on his account, but the facts are well known to our members at Headquarters and are of record in the minutes of our Center.

Now, as Founder of the Work and President of the Center and Society, there would be no reason why I should not use any or all of the things he mentions in whatever way I judged best for the good of the Work. The Center was defunct when he left in January, 1904, and whatever exists today has been entirely due to my work and the blessing of the W. M. M. upon it.

Dr. Sarak left me no "manuscripts" or "esoteric lessons," except a few symbolic sketches given to me personally and therefore my property to do with as I chose. These I tried at one time to use verbally in class; but I was obliged to put them aside—Mr. E. N. Brown and others complaining that there was nothing in them and that we had no teachings. They were never sent out to members in written form and I have never commercialized any teaching whatever.

All the Corresponding and Active Lessons of our Society are my own work.

The charge made in paragraph 3 is therefore unqualifiable under the circumstances. With the addition of one hundred and fifty dollars sent to Dr. Sarak, January 13, upon his urgent request, it will be seen that I sent him in all thirteen hundred dollars, counting the expenses of cabling. I further met him upon his arrival with forty dollars for the stewards on the "Vauban" and I and our

members paid all the expenses of the family (which we had *not* agreed to do) for months until indeed we had undoubted evidence that Dr. Sarak was undermining our Work in his own favor. Since this time he has continued to work against me, and is now openly engaged in trying to despoil me of anything further that I possess and that he fancies.

This is certainly my opportunity to "love my enemies."

I do not expect to make any further statements, as it would be too wearisome for you as well as for me to occupy our time and thoughts with these negative considerations. Any of our readers, members or friends who wish for bona-fide information on any point should write to me, stating their questions clearly, and I shall be glad to answer them.

William F. Johns, Vice President
Wm. J. Weather, Vice President
Frederic F. Evans, Jr., Cashier

Edward S. Moore, President
NO 5048

Harvey W. Hayes, Asst. Cash.
Charles M. Jones, Asst. Cash.
Robert S. Fleming, Asst. Cash.

CAPITAL \$1000000 SURPLUS \$2000000

The Riggs National Bank of Washington D.C.
(formerly RIGGS & CO.)

Washington, D.C. Sept. 29, 1916

Mrs. A. E. Marsland,
President, Oriental Esoteric Center,
1443 Q. St., N. W.
Washington, D. C.

Dear Madam:

We have to-day charged the account of the Oriental Esoteric Center on our books, with \$106.75, covering the cable transfer of \$100.00 to Dr. A. Sarak, Rosario, Argentine requested by you on the 27th inst., as follows:

Amount transferred,-----	\$100.00
Exchange,-----	.25
Cable charges,-----	6.50
	<u>\$106.75</u>

Very truly yours,

R. S. Fleming
Asst. Cashier.

William S. Childs, Vice President
Wm. J. Walker, Vice President
Judson P. Brown, Jr., Cashier

Charles C. Glover, President
 NO 5048.

Harry W. Mangum, Assistant
Stuart H. Kinnear, Asst Cash
Arthur H. Pillsbury, Asst Cash

CAPITAL \$1000000. SURPLUS \$ 2 000.000.


The Riggs National Bank of Washington D.C.
 (formerly RIGGS & CO.)
 Washington, D.C. February 16, 1919

Mrs. A. E. Marsland,
 Oriental Esoteric Center,
 1443 Q. St., N. E.
 Washington, D. C.

Dear Madam:-

Referring to the cable transfer of \$120.00, which you desired us to have effected to Albert Sarak, o/c National City Bank of New York, Buenos Aires, Argentine, we beg to advise that we have to-day charged the account of the Oriental Esoteric Center as follows, covering the transfer:

Amount cabled.....	\$120.00
Cost of cablegram.....	4.55
Cost of our telegram to N. Y. ....	.34
Total.....	<u>\$124.89</u>

Very truly yours

 Asst. Cashier

William S. Childs, Vice President
Wm. J. Walker, Vice President
Judson P. Brown, Jr., Cashier

Charles C. Glover, President
 NO 5048

Harry W. Mangum, Assistant
Stuart H. Kinnear, Asst Cash
Arthur H. Pillsbury, Asst Cash

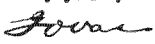
CAPITAL \$1000000. SURPLUS \$ 2 000.000.

The Riggs National Bank of Washington D.C.
 (formerly RIGGS & CO.)
 Washington, D.C. March 25, 1919

Mrs. A. E. Marsland,
 President, Oriental Esoteric Center,
 1443 Q. St., N. W.

Dear Madam:-

We beg to inform you, in response to your verbal inquiry to-day, that on August 30th, 1916, in accordance with your instructions we arranged for the transfer by cable of the sum of \$600.00 to Dr. A. Sarak, Rosario, Argentine Republic, against payment by your check on us for \$600.00. We also charged the account of the Oriental Esoteric Center \$6.85 to cover the cost of cable.

very truly yours,

 Asst. Cashier

Charles C. Gilbert, President

William F. Smith, Vice President
Wm. J. Smith, Vice President
James P. Tracy, Jr., Cashier

NO 5048

Henry J. Wiggins, Auditor
Charles M. Brown, Asst Cash
Richard V. Fleming, Asst Cash

CAPITAL \$1000.000.

SURPLUS \$ 2000.000.

The Riggs National Bank of Washington D.C.
(formerly RIGGS & CO.)

Washington, D.C. October 26, 1919

Mrs. Agnes E. Marshland, President,
Oriental Esoteric Center,
1443 Q. Street, N. W.

Dear Madam:

We beg to advise having charged the account of the Oriental Esoteric Center to-day in the sum of \$304.55 covering the following transaction:

Cable transfer to Sarak, c/o Nat. City bank of N. Y., Montevideo, \$300	
Cost of cable.....	4.55
	<u>\$304.55</u>

Very truly yours,

R. V. Fleming
Asst. Cashier.



Happiness is universally acknowledged to be a legitimate object of pursuit. It may, indeed, be called the Universal Quest. "And few there be that find it."

Observing all mankind absorbed in an eager scramble, an unremitting search for happiness, the contemplative mind seeks the reason for the elusive nature of this coveted possession. It is, for the majority of men, the fabled pot of gold at the rainbow's end. And in seeking the end of the rainbow these deluded ones are blind to the beauty of the bow of promise in the heavens, and look down, not up; out, not in; and in so looking they defeat their own quest.

When they look down they find pleasure or pain; when they look out, they find entertainment or annoyance; whereas, by looking up they might find Joy and by looking long and earnestly within, they might find Peace.

There is another difficulty involved in this world-wide seeking. It is that the man who has not found Happiness cannot define it. He does not know what it is. He fancies it to be first this and then that and later on something else. Having gained this he is disillusioned, because while he does not know exactly what happiness is, he does know that when found it will be worth keeping and that it can be kept—in short, that it is a real thing. "This" is not it, so he discards this and bends all his efforts to attaining that. He gets that. But "that" is not happiness, either, because it is not worth keeping and could not be kept. So he lets "that" slip and starts on another weary chase after something else. At last he wins something else and clasps it closely to him, but alas, "something else" is not happiness!

Then the seeker is weary and in despair and exclaims with the wise king, "All is vanity and vexation of spirit." And he thinks, "Happiness is a delusion—there is no such thing!" But he has not yet defined it, because he has not been able to grasp it. He has not even seen it afar, much less tasted or felt it.

If this disappointed seeker were right in his conclusions, then no man would ever seek, would ever have sought, happiness; for men do not seek that which does not exist. They may seek without finding, if they look in the ground for that which lives only in the air, in the darkness for that which lives only in the light, or in the without for that which lives only in the innermost recesses of the within.

Happiness is Real, it is attainable, it is permanent, but only the man who has found it and recognized it and held to it can define it. Ah, yes, many a man finds it who does not recognize it, and so casts it away!

A man who had found it and recognized it and held to it, was asked what Happiness is. He made answer:

"Happiness is a gleaming jewel of Joy in a permanent setting of Peace."

But the inquirer could not recognize it from this definition, so he repeated his question.

The possession of any thing makes it possible to give it away, and the possession of any real thing is accompanied by the desire to so give, for it is only the unreal things which men strive to keep exclusively for themselves. This is caused by the fact that they vainly imagine that the unreal things contain the real potentially and can be used to secure the most real thing, the object of the Universal Quest. Selfishness and Happiness cannot dwell together in the same human heart.

So our friend who possessed the jewel of Joy in the setting of Peace was glad to try to give it away. And he explained further:

"Happiness is a state of mind, a condition of soul, a potentiality of spirit. It is a perfect Triad."

Then the seeker was still more bewildered.

Seeing this, the happy man continued: "The setting must be prepared for the jewel before the jewel can be mounted and display its beauty. The setting is the potentiality of spirit. A man then, instead of running after this and that or something else, must first allow the potentiality of spirit, which is the same in every man, to become active. To do this he looks up and reaches up, he aspires, he elevates his ideals until he effects a contact, establishes a communication, with his own spirit; or, in other words, he becomes open and receptive to that which is above instead of seeking and grasping and clinging to that which is below. For man, being mortal, cannot effect a union with his spirit which is immortal, save by letting go his greedy clutch on the earthly things and opening his hand to receive the gifts which spirit is waiting to place in it. It will never force its treasures upon man. They must be desired by him. No man can have the Jewel of Joy, therefore, till the setting has been prepared, and no man prepares the setting who chooses some earthly gift believing it to be the jewel. The reason why earthly treasures do not bestow happiness is because happiness must have a permanent setting, and there is no durable setting for earthly treasures; so they slip away as fast as captured. They are bubbles, not jewels.

"Now as soon as the spirit finds the necessary receptivity awakened in the man, it begins to shower its gifts into his hand and to fashion them into a setting. This process does not at first seem a pleasant one. It is as though the spirit, before it deposits each section of the great gift that is to be made, demands an exchange. It gives and takes—but it does not actually take by force. Sometimes having received one part of the lovely ring that is to be, the man is loath to make the next exchange. Then the spirit waits.

But its first little gift grows in beauty and desirableness until the man willingly surrenders the next thing designated as being in-harmonious with the finished gift that is planned for him. And so on and on. The man has not happiness yet, but he is slowly receiving the setting, and some day it has become sufficiently complete to hold the jewel safely; when the man has attained to a reasonable degree of Peace he has a changed condition of soul, and spirit deposits the jewel of Joy in the setting. This is done quietly, so quietly that the man does not yet know he has it. But this completed gift has a magical power. It is the philosopher's stone.

"The man has ceased looking out and down, he has been looking up and in. Still, you see, there are things from below and from without which beat upon the man. But now they beat in vain, for he has founded his house upon a rock. Whereas he was a chip tossed about by the waves, he is now a rock well grounded in their midst. The storm comes and the man sees that the jewel has been placed in the setting while he slept, for there it sparkles, in the night as well as the day, in the storm as brilliantly as in the sunshine. The man keeps his eyes fixed upon the jewel, for recognition and knowledge of its possession is the state of mind. The spirit has done its work upon the soul and the soul has opened the eyes of the mind and the Triad is complete.

"The man who has earned and received this gift—for remember, it must be earned like all other real things—this man now makes good use of his philosopher's stone. Other men invite Happiness to visit them. But when there is a ring at the door they peer out from behind the shutter and say, 'This is not Happiness who knocks. It is 'Penury' or 'it is Danger' or 'it is Sorrow,' or 'Disappointment,' or 'Hardship,' or 'Weariness,' or 'Deprivation,' or 'Persecution' or 'Death.'

"But the wearer of the sacred jewel does not peer from behind a drawn shutter. He boldly throws the door open wide and welcomes whoever seeks admittance, for he knows that each one who knocks at his door will either bring or seek a gift, and all are equally welcome."

Then the questioner meditates before asking, "Does Penury knock, and if so, is it not a beggar?"

"No. It is a friend who brings a gift."

"What gift, pray?"

"Incentive to endeavor."

"But Danger?"

"He brings Courage."

"Sorrow?" "Sorrow only comes for sympathy. She does not dine or lodge."

"Hardship?" "It brings Discipline."

"Weariness?" "It brings rest."

"Deprivation?" "She adds another facet to the jewel."

"Disappointment?" "Disappointment brings faith."

"Persecution?" "He asks for Brotherly Love."

"Death?" "Death but brings fuller life."

"But do not Fruition, Reward, Pleasure, Plenty, Realization, Knowledge or Appreciation ever knock?"

"These need not knock. They all dwell within."

"Yet there was one you did not name who knocks at every man's door. What does your happy man when Evil knocks?"

But the happy man smiled. "*Evil knocks at no man's door.*"

The questioner went away, sorrowful and unenlightened.

"There departeth Ignorance," said the happy man, "for he alone cannot receive a gift." *Aterrol.*

THE PHILOSOPHY OF ATTACK

Every organization (such as the Oriental Esoteric Society) of people karmically drawn together around a common center is built upon the same laws as those seen in Nature.

A single cell is the foundation and generator of all the constructive life-forces that enter into the building of the organic body. Around this central cell there are grouped all the subsequently evolved cells with their varying purposes and functions.

The first essential to the health and effective working of any body is a Central Cell that is strong, vital and elastic or versatile. If this cell is properly constituted it will attract to itself the necessary materials with which to build other suitable working cells, and to each of these will be apportioned a share of the general operations.

This is the law of the rise of nations, of races and families, as well as the explanation of the growth of organizations such as our own. All these must rise and fall in just proportion to their strength, their vitality and their adaptability—or in the words of science—their weight, density and interior power of overcoming inertia.

So long as each and every individual cell—or member—is functioning freely, loyally, and without a shadow of self-seeking, the whole body will be in health, effective and productive. But if, as has often happened in the history of Organization, the love of money and of self, the desire for outer recognition, for glory, or even for phenomena, enters in, then the spirit of self-seeking blights both Reason and Intuition, and the organism will become useless and even destructive.

The Great Masters make no mistake in placing the Central Cells of those organic bodies through which They purpose to send forth Their light. All such bodies are formed by Them in accordance with evolutionary and karmic law, of which They are the administrators.

The early life of an organization is always a most critical period, when every step taken should be carefully considered and the motives of all concerned be pure and unselfish. Until a center has become strong enough to repel invaders by means of its own

innate power, it will attract persons of a similar way of thought, apparently, though of different calibre, and then commences the struggle for supremacy.

If the invading body is greater in weight, in density and in elasticity than the Central Cell, it will destroy it, while at the same time injuring itself; but if the Central Cell is powerful and free, it will be able to sustain itself with the aid of its loyal fellows, in poise, and there will issue from it a repelling force of Unity and Love sufficient to keep at a distance all extraneous bodies that would disturb its freedom of action. And all this will be done in perfect peace. This has been our own experience in the struggles of 1910, 1912, 1913 and again in 1917.

There is but one danger to be guarded against—the possibility of the struggle killing out or incapacitating the Central Cell while it is functioning loyally. In this case the organization must go to pieces, for the power of cohesion rests primarily in the Central Cell.

It has been said that a chain is as strong as its weakest link, and this is why all good and loyal cells must at all times come up to the assistance of the true Central Cell, and must defend its life and freedom with their own.

No one of us, and no organization, is essential to the carrying out of any work; the possibility of preparing for the coming central figure of a new humanity does not depend upon the action of any personality. Each one of us is offered the privilege of aiding in the work; but the Work is Theirs.

Meditation

PEACE

1. Seek not to find peace, but to give peace.
2. Even in battle, seek that peace which shall not pass away.
3. Be thou in full accord with all that lives.
4. Seek thou the place of Peace within thine own Heart.
5. The Peace of the disciple is born of Life; it is an active Peace.
6. If your lot is an easy one, rejoice and give thanks; if your path is a hard and thorny one, rejoice and give thanks to Him who judges you strong enough to tread in it; so shall you enter into Peace.
7. **HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE**

Service

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in unison with celestial choirs
To sound heaven's trump, nor strike the gentler wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders or where Uriel waits.

But lesser worlds a Father's kindness know;
Be mine some simple service here below—
To weep with those who weep, their joys to share,
Their pain to solace, or their burdens bear;
Some widow in her agony to meet,
Some exile in his new-found home to greet;
To serve some child of thine and to serve Thee—
Lo, here am I! To such a work send me.

—*The Christian Register.*

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

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under Act of March 3, 1879.



Vol. XV.

Friday, April 18, 1919

No. 7

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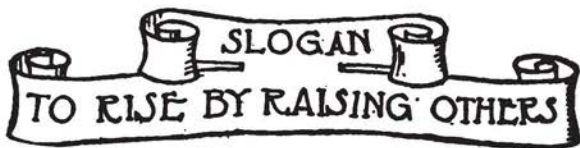
Bulletin

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.

ADVANTAGES OF MEMBERSHIP

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

1. Affiliation with the universal brotherhood of man, and union, more or less vital according to the development of each one, with Those Who are directing the Great Work of human progress.

2. The privilege of sharing in a united and systematic movement to further this great work; of aiding it by individual effort and influence, or by contributing financially; and the opportunity of personal association with its leaders.

3. The receipt of such lessons as accord with the degree of membership.

4. Admission to the meetings of the Society for study.

There are two degrees of Membership. These are:

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

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

Dues \$5.00. For countries requiring foreign postage, \$5.50.

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

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

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

THE ESOTERIC TEACHINGS

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

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

Published Bi-weekly by

THE ORIENTAL ESOTERIC SOCIETY, 1448 Q STREET, N. W., WASHINGTON, D. C.

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encies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).

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Transcending Karma

The Law of Karma, as too often presented, shows the Great All-Father under the aspect of stern Justice alone—a Justice untempered by Mercy and without even the Love of an earthly father as exemplified in our ordinary experience.

And further, the Law comes to be explained by some analytical schools almost wholly with regard to materiality, every detail of sin and sorrow today being made to correspond with an entirely similar happening in our past, from which there is no escape, since effect must always follow cause, and "As we sow, so shall we reap."

Now, although it is true that Karma is Retributive Justice, and that every Cause must be followed by its due effect, still many Teachings given out are erroneous because they ignore the Divine Mercy and the interpenetration of Spiritual Law, a law which, when invoked, is more powerful than Natural Law.

We see an example on a small scale of this interpenetration in the dealings of a wise parent with his child. When a grave fault has been committed it is necessary that a serious punishment should follow, proportioned and suited to the offense for the vindication of Order and Justice. And if the child remains stubborn and rebellious the punishment as announced will run its due course to the end. But the father's heart is tender and before half of the time fixed as expiatory has elapsed, he visits the child and lovingly pleads with him to see if perhaps already his spiritual nature is awakening and if the length or severity of the discipline can be relaxed and eventually removed—the whole object of the correction having been to ensure the child's growth in goodness, truth and beauty. Thus the Spiritual Law is made to transcend the Natural.

Yet even advanced students have been known to sit down patiently *inert* before a trouble or apparently approaching calamity with the words "I suppose I must have deserved it, it is probably my Karma."

Now although we teach that it is right to be patient and uncomplaining in time of suffering, yet we do not allow inertia. What does the wise general do when he sees disaster before him? If he is worthy, he becomes more than ever active; he overlooks the conditions from a positive point of view, considers first the possibilities of a counteroffensive; then if that appears unwise, he arranges for defense or retreat in good order to a place of safety and of strength.

The word Karma should not be, as it too often is, a bugaboo to scare children withal; it should arouse the spiritual nature in us to understand and to do battle with the lower passions and subdue them; then our Father will rejoice as in the case of the child we noted above.

But our teachings do not stop there—although this may be farther than all can follow us when trouble surges up and threatens to overwhelm. Our Teachings go to the root of the matter and show how to live at all times so as to make gradually less and less Karma for our future unravelling.

Karma is caused by DESIRE. If, therefore, we could eradicate desire we should have found a cure for Karma. But this is not, at the present stage of our evolution, a possible solution since desire is necessary to our continuance on the physical plane; if we did not desire food, we should not eat; if we did not desire to rise we should not make progress; and if we did not desire Union with the Divine we should not seek to perpetuate life. These three desires then constitute three phases of our life in the world that are necessary and must not be ignored.

How, then, shall we “transcend Karma”?

By the interpenetration of a higher law.

Desire the necessary food for temperate bodily health; yet “grow as the flower grows,” unconsciously, without stress or strain, pressing forward to the eternal.

Desire the experiences of life that are not yet yours; be ambitious and seek power and possessions, if you will; but see to it that this ambition is for the good of the Whole, not for self alone; and that the possessions are such as are “possessed by all pure souls equally.”

Above all desire union with God and all good. Propagate around you all good things, be creative, desire that which is beyond you, that which is unattainable, attempt the impossible!

For, to him who would transcend Karma, there is neither impossible or unattainable.

Purify then the desires! This is the beginning.

But the secret of transcending Karma lies further than this. All scriptures declare it aloud; yet it is a secret for most of us because we do not hear what the Great Ones say.

Do all things as unto God and not unto man! Abandon the fruit of action! Live in the Eternal! Thy business is with the action only, never with its fruit, so let not the fruit of action be thy motive.

This is the secret of transcending Karma. Have no interests (or desires) separate from the Whole; that is, seek always to serve the Whole rather than your own interests; put the good of the Whole first and your own second; seek, if you will, your own good, but only because it has been offered a sacrifice to the good of the Whole and because, in serving yourself, you are becoming more useful and powerful to serve the Whole.

Build up your own powers, your own life, your own Work, not that you may receive glory, riches or comfort; but that your powers may strengthen the world for good; that your *life* may invigorate and beautify the lives of other men; so that your *work* may be the

means of straightening the tangles of conflicting doctrine rife in the world today, that Truth may Triumph.

The way is a hard one and often appears impossible. For the Nature Will is imperative in his demands; the Mind is subtle in its counterarguments and persuasions; and all the influences of inertia and of darkness are brought to bear against the one who essays to lead it. For the Powers of Darkness brook not without resistance the triumph of Truth.

Yet does Truth Triumph! For, were it not so, God would not be Just or Good. The triumph may seem to be long delayed but it comes as soon as all the purposes of the struggle have been fulfilled.

And the soul who is transcending Karma is not occupied with the "fruits of action"; these he leaves to the Great Power, to Providence. Time does not weigh with him, nor suffering, if only the World may be advantaged.

He attaineth Peace, into whom all desires flow as rivers flow into the ocean, which is filled with water, but remaineth unmoved. This is the Eternal state. He goeth to the Nirvana of the Eternal.

REFLECTIONS

The good man does good merely by living. And the good he does may often mar the plans he formed for his own happiness.

* * *

Of all human affections gratitude is surely the holiest.

Ask yourself whether any life can be permitted to wander in space, a monad detached from the lives of others. Into some groove or other, sooner or later, it must settle, and be borne on obedient to the laws of nature and the responsibility to God.

If love exists for me no longer I know well that the memory of that which has been is to me far more than a living love is to others; and perhaps there is no passion so full of tender, of soft, and of hallowing associations, as the love which is stamped by death. If I have borne much, and my spirit has worked out its earthly end in travail and in tears, yet I would not forego the lessons which my life has bequeathed me, even though they be deeply blended with sadness and regret. No! were I asked what best dignifies the present, and consecrates the past; what enables us alone to draw just moral from the tale of life; what sheds the purest light upon our reasons; what gives the firmest strength to our religion; and, whether our remaining years pass in seclusion or in action, is best fitted to soften the heart of man, and to elevate the soul to God, I would answer, with *Lassus*, it is "EXPERIENCE."

Bulwer Lytton

SOWING AND REAPING

The universe pays every man in his own coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at:

if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers, if you love the world and earnestly seek for the good there is therein, you will be surrounded by loving friends, and nature will pour into your lap the treasures of the earth. Censure, criticise and hate, and you will be censured, criticised and hated by your fellow men. Every seed brings forth after its kind. Mistrust begets mistrust, jealousy begets jealousy, hatred begets hatred, and confidence begets confidence, kindness begets kindness, love begets love. Resist, and you will be resisted. To meet the aggressive assault every entity rises up rigid and impenetrable—while yonder mountain of granite melts and floats away on the bosom of the river of love.—*N. W. Zimmerman.*

WHICH WAY ARE YOU TRAVELLING?

To every man there openeth
A Way, and Ways, and a Way,
And the High Soul climbs the High Ways,
And the Low Soul gropes the Low,
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way and a Low.
And every man decideth,
The Way his soul shall go.

John Oxenham, in "Missions."

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A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

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

MEDITATION

It is a well recognized fact that the principal obstacle to success of any kind is fear of one sort or another; and as this is a well-nigh universal experience it would be well to pause and consider why this is true.

Following along the explanation of the two natures of man as taught by our Society we find that we have two rival forces at work in us which we term "The Man of Will" and "The Man of Impulse." This Man of Impulse has charge of the natural operations of the body as well as of all routine work, so that when the Man of Will desires to set forth on a new project calling for initiative and courage he is met by the Man of Impulse who is ever fearful of the unknown and unfamiliar.

The needs of the body—food, drink, rest and recreation—all are brought forward by the Man of Impulse as demanding attention, and the Man of Will, after having satisfied himself that these bodily needs have been given due consideration, continues on his way.

It must not be supposed that a strong will is attained easily, nor that once attained it needs no further attention. There will always be the struggle between these two natures in man, and a very watchful effort must be kept to maintain a proper balance. It is this daily discipline and training that make men and women of strong will. These are they who in times of great crises are called forth, for it is they who have the necessary wisdom and faith to brave the dangers and overcome the obstacles. They may be found in all walks of life, in the humblest as well as in the most exalted. Amongst these will be found our heroes.

C. V. K.

COURAGE

1. Courage is resistance to fear, mastery of fear, not absence of fear. *Mark Twain*
2. There is nothing the world so much admires as a man who knows how to bear unhappiness with courage. *Seneca*
3. The brave man is not he who feels no fear,
For that were stupid and irrational;
But he, whose noble soul its fear subdues,
And bravely dares the danger nature shrinks from.
Joanna Baillie
4. Our doubts are traitors
And make us lose the good we oft might win
By fearing to attempt. *Shakespeare*
5. Be of good courage and He shall strengthen your heart.
Psa. xxxi., 24
6. Fortune can take away riches, but not courage. *Seneca*
7. Courage in danger is half the battle. *Plato*

After-thought

Oh Life! without thy checkered scene
Of right and wrong, of weal and woe
Success and failure, could a ground
For magnanimity be found;
For faith, 'mid ruined hopes, serene?
Or whence could virtue flow?

Pain entered through a ghastly breach—
Nor while sin lasts must effort cease;
Heaven upon earth's an empty boast;
But, for the bowers of Eden lost,
Mercy has placed within our reach
A portion of God's peace.

Wordsworth

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

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Phil 54.3



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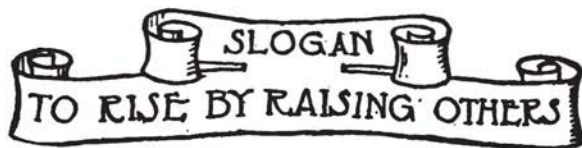
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OF THE
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EDITED BY
AGNES E. MARSLAND



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Divine Providence

The ideas that we receive, when children, of the Nature of God, of God's Providence and of God Himself though true in themselves are nevertheless either awesome or materialistic, inciting fear or giving rise to doubt, according to the trend of the thought-activity of each of us. The Truth in the teaching communicated to us by our parents and pastors is basic and we cleave to it; nevertheless there is so much that remains uninterpreted to us, that we often spend long years in trying to separate the "real" from the "unreal."

We *know* that God is good, that He is our Father, that we are His children, that He is All-wise and All-powerful—that is to say, we readily accept these truths when they are first given to us as children, before experience comes to us. But later, when we observe the ways of the world, when we suffer and see others in misery, we look in vain for the Goodness of God, if indeed He is, as we had believed, All-powerful. And if He is All-wise, why did He not foresee the situations of accident, calamity and disaster that appear to fall upon the innocent as well as upon the guilty, causing distress and world-wide desolation? At every turn we see new questions arising: Why is war? Why is sin? Why is disorder? Why?

We still *know* that God is good, for Hope is always at the bottom of the jewel case of Pandora. But we need more knowledge of the *Nature of God*, of *God's Providence* and of *God Himself* to enable us to refute the specious reasonings of "evil" and to establish ourselves in Truth.

Of these three, God's Providence is perhaps the nearest to us and the easiest to understand and to *prove*; and when we have begun to co-operate with It the Nature of God and God Himself become clearer known and nearer to us with each participation.

To those of my readers who have become accustomed to thinking of Truth under its threefold aspect, the Order of the Thought to be presented will be clear without much explanation; we will, however, try to make it evident to all.

Let us use with all reverence, an example; for man does in small though imperfectly what we may observe that God does in Great.

In a house of business the Head of the Firm may be seen to have three distinct fields of operation: he has a certain Nature or character that dominates and actuates all that he does; he is further responsible for a routine of operations, that goes forward from day to day with very little attention from him and which may be said to resemble Providence; and he is besides the originator of all new work—the creator, he meets all emergencies and, like a father, cares for the life of the work.

To take another example: Divine Providence resembles, in the body of man (the Microcosm), all those functions that are said to be subconscious, such as the flow of the life-forces, the nervous energy, the blood, the fluids of the digestive tract and all the processes attendant upon physical life.

A similar provision for the life of the Earth and for the natural flow of all its Magnetic and Odic fluids exists and is always operative. When there is no interruption caused by the desire or self-will of man, the processes of Nature are always orderly, harmonious and beautiful. More than this, a provision exists for the orderly flow of all human emotions, activities and mental states as well as of all the resulting circumstances that would normally arise, so that if men resembled God in their nature, and in proportion as they come to resemble Him, their lives are providentially cared for, and appear to be freer than those of other men from sudden changes, from petty vexations and complications.

Divine Providence administers the laws of the Great Creator and carries on the routine of Earth-life. The whole Macrocosm is constantly and minutely governed by this Great Power—our Earth as well as all other bodies composing our Solar System, and all further Higher and Greater Systems of which we can have no adequate idea, but which we doubt not form part of the Macrocosm.

To return to our own little life, we can, by meditating upon these nearer happenings, learn much regarding the laws of Divine Providence, and we may by that means offer ourselves as agents and instrumentalities for the accomplishment of some of the Divine Purposes.

It is the will of God that all men should be happy; man is made for bliss. If, therefore, we suffer it is because someone (generally ourselves) has interfered in some way with the normal flow of our life's well being; if this trouble has come from without and supposing that we cannot be said to be in any way responsible for it ourselves, it will not last long if we ourselves do not take a part in holding it to us. If we continue happy, loving, patient, living in faith and hope, the calamity will adjust itself and we may see the reason why it befell us, thus learning a useful lesson.

The angels are the principal coadjutors with God in the dispensations of Divine Providence; by their aid the most serious disorders that arise from the inordination of the human self-will are prevented, and all actual disorder that is allowed is so over-ruled as to appear to produce a greater good.

But in the ordinary affairs of the world it is the privilege and duty of men, under inspiration from the higher powers to become intelligent and willing collaborators with God for the human peace.

Not every one can rise to this height at a single bound, but all can humbly consecrate themselves in the silence of their own

closet to this sublime ideal. Having expressed oneself in words of prayer, the next step is to cultivate assiduously all the Christian virtues—Love, Joy, Peace, Long suffering, Gentleness, Goodness, Faith, Meekness, Temperance . . . and then to wait patiently the call which will surely come. It may be first of all some small and inconspicuous service we are required to render—it probably will be so; then afterwards, as we prove ourselves in the smaller service, a more important post will be assigned to us.

It is Providence that digs the canals for the irrigation of our lives with the Divine Blessing; when we run short of "supply" of any kind, it is because our canal is choked up with débris or wilfully dammed up by us. We deliberately close our channel of supply when we think negative thoughts, when we believe evil things of our neighbors; when we neglect to do a helpful act; when we put our earthly considerations first and the welfare of our immortal souls second. In a thousand ways, with all of which you are familia., we fall short of our high-calling—which is to become fellow-laborers in the field of Divine Providence.

Often when we feel the inflow of spiritual inspiration from above, this is made possible by the ministrations of other beings whose existence is such that they can pass to and fro in the service of God to aid in man's union with Him. These may be angels, as we learn in our scriptures in many places; or they may be perfected men of greatly superior status to our own in the Cosmic scale; they bear aloft our prayers and our aspirations, and they bring us an answer of Peace.

PEACE

Peace! What does that word signify to you? Many men in many ages have defined their understanding of this word; but each generation gives it a new meaning, and each succeeding generation will have yet another meaning to give it. It is synonymous with love, truth, and knowledge; and signifies the application of each of these with each of the others. Knowledge of the truth directed, in its active aspect, with love and justice. Any formula for peace which is not based on these principles will not result in real peace, whether it be among nations or individuals.

As nations are composed of individuals or units, no lasting peace can occur between the larger organizations until the individual units shall have perceived the fundamental principles above stated, and practiced them. The negative aspects of these principles arise from a lack of knowledge of the higher truths and higher ideals. This results in selfishness and injustice to brother men, where men are gathered together in a community of interest, as in a large nation or any other high organization.

Altruism first manifests from the center outwards; from the individual to his nearer associates, his family, his neighbors, his

townsfolks, his province, and finally his whole nation. His love for all those contained in his nation is called patriotism, the negative aspect of which is hatred and distrust of "foreigners."

It seems a marvelous stride, a very high state of altruism, that a man should think kindly and with loving regard of all included within his own country; but it is only when this has been superseded by a love of all mankind, including those in all countries, when the foreigner is recognized as a fellow traveler with himself, and is included within the scope of his regard, that peace will be lasting and secure.

Now peace begins where war leaves off. To decide whether peace as between countries will continue for a greater or less period, it is but necessary to analyze the reasons for a discontinuance of warfare.—The converse of this may also be said to be true; i.e., to determine the magnitude of a war, it is only necessary to analyse the reasons for a cessation of peace.—Therefore, if a war has ceased to be because of fatigue of any country, or because a country has been conquered, peace will only continue until that country has regained sufficient strength to renew the fight; unless in the meantime its collective ideals have advanced to the point where it sees the folly of warfare, or rather has extended its altruistic love to include those who were its former enemies.

When a minor community, such as a town or city, has reached a point where a majority of its inhabitants have realized that collective altruism, so far as the immediate community is concerned, pertains to the higher truth, rules are laid down whereby those who have not yet realized these truths are yet made to adhere to them. These rules are termed laws, and this action has resulted, through great development, in present courts of justice, police systems etc. Altruism has also brought about all collective service, such as street cars, shops and factories of all kinds; in fact all industry and commerce depend upon it.

The next stage after this is the natural enlargement of the same altruistic ideal, and manifests in the uniting of the smaller communities into larger bodies or collections of communities. Thus the state is formed, and then the nation. Each successive union or amalgamation demands a larger vision, a grander ideal of the ultimate unit of which it is composed—the individual.

The step beyond that of nationalizing is internationalizing; this depends, even as in the first instance, upon a majority of the next lower units perceiving the greater ideal, with its corresponding greater altruism. Each lower unit, in turn, reverts back to its lower unit for the majority of advanced altruism until the individual is reached.

The above constitutes democracy, which always exists, and which always has existed. The first chieftain was given his power, because the majority of his tribesmen determined that he was the

strongest, the craftiest, or the best in some other way to protect their community from harm. This rule applies in all cases, even under the most despotic of potentates; for the majority, having the greater strength, have always had it in their power to overthrow and replace the bad government with a better. Where this has not occurred, it was because this ideal had not been attained or the inertia of the collective mind was not overcome. This very inertia denotes a lack of progress and a passivity which has not been overcome by a sufficiency of ideality.

Individuals, then, whether or not kings or emperors, are not solely to be blamed for disruption of the international peace. Not that the individual ruler is not to be blamed for such action; for, being leader and executive of his people, it is his place to counsel them aright; but the real responsibility rests upon the majority of his subjects, in that they alone have the power to determine whether or not the evil ruler shall allow his war making proclivities to have sway, and, in fact, whether or not he shall even be allowed to rule.

From the preceding, then, the requisites for a permanent peace may be drawn up. A community of nations must be formed in which the majority of the individuals have a sufficiently altruistic ideal to perceive the advantage of peace; and this community of nations must be governed in such wise that this majority will have its freest expression. Whether or not the individual nation is governed by an executive termed a president or king or some other title is of no importance, provided the majority will is capable of freest expression and correct interpretation.

Adelphus.

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MEDITATION

Fate has to do with that which is done, which is already completed and passed by, but which still has its influence upon us. Fate lies in the collection, the gathering together, the collective assemblage of all of those causes which we have made in the past.

We have no control over the things which we have done and which are finished; but we have control over the things which we are going to do. And the things done all bring us up to the present moment, the focusing point between fate and destiny.

The point where we are able to act is the present moment. Destiny, then, begins at the present moment, with the use which we are going to make of that which fate brings us. We do not need to search after our destiny. It will be brought to us every day, and day by day, as much as we are ready for. Every moment will bring us something to decide, and as we decide will be our destiny.

The will is our great instrument in forming our destiny. Each one uses his will and chisels the material which is supplied to him by the great All Father, by means of what we call Fate. From Fate we make a new future, and this future is our Destiny.

A. E. Marsland

FATE AND DESTINY

1. Every man is the architect of his own fortune.
Salter
2. Hands of invisible spirits touch the strings
Of that mysterious instrument, the soul
And play the prelude of our fate.
"The Spanish Student"
3. Man is man, and master of his fate.
"The Marriage of Geraint"
4. Fame comes only when deserved, and then is as inevitable as
destiny, for it is destiny.
"Hyperion"
5. Lord, make me to know mine end, and the measure of my days,
what it is; that I may know how frail I am.
Psa. xxxix 4.
6. The web of things on every side
Is joined by lines we may not see;
And, great or narrow, small or wide,
What has been governs what shall be.
G. F. Romanes
7. Whatsoever hath been written shall remain,
Nor be erased, nor written o'er again;
The unwritten only still belongs to thee.
Take heed and ponder well what that shall be.

Truth Finding Her Own

I am searching for my Kingdom, and I wear no glittering crown,
I am searching—oh, so many years where mortal man is found,
I have laid away my royal robes a beggar's gown to wear,
I am looking for this resting place with patience and with care,
I call at hut and palace, I list to children sing,
With footstep light or weary, from springtime until spring.

I roam o'er plain and forest, through field and flowery dell,
Where'er my footsteps lead can no human see or tell,
I'm free as wind that rambles or the cloud that floats above,
I linger long at homes of those who know that God is love;
I point the richest blessings in a care-free easy life,
I meet with joy and gladness and with sorrow and with strife.

But in speeding down life's highway, a thorny one at best,
There's no sigh within my bosom nor do I long to be at rest,
For a voice rings from the silence with the clearness of a bell,
Urging onward and still upward with this word of hope to tell.
I crave not rest, dear Pilgrim, for my life is just begun,
And there's many a tilt and tourney before life's work is done.

Then think not now of rest, but labor with a willing mind
And all your cares will vanish, for you'll leave them far behind;
Christ came to find the sinners and to save them from their way,
Then up and do your duty, you must labor whilst you pray
And life won't seem so lonely, or so cold, or bleak, or bare,
If you're searching for a neighbor's need your heart's best gifts to share.

Then scatter pleasant memories all along life's thorny way,
The thorns will turn to flowers in a fair and brighter day;
And life will be more blissful as the flowers grow and bloom
And make the pathway smoother from the cradle to the tomb.
Then comes the crowning glory you've awaited all your life,
The victory's won! You've overcome all sorrow, care and strife,
And as the fleeting arrow flies your spirit seeks her own!

LESLIE L. BOTTSFORD



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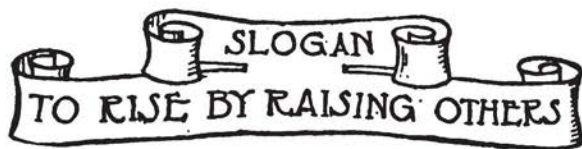
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EDITED BY
 AGNES E. MARSLAND



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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 subconscious mind a vivid picture of fear, which sooner or later will manifest in some form of inharmony.

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.

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Peace

I come not to send peace but a sword.—*S. Matthew X: 24.*

No saying of The Master, as recorded in the Gospels, has caused more controversy, as to the meaning intended to be conveyed by the words, than has the one quoted above. That the Gentle Nazarene, whose coming was expected, by those who hailed Him as Messiah, to bring "peace on earth, good-will to men," should, after all, have come "not to bring peace, but a sword," may well have caused consternation among those of His immediate followers who, in person, heard the statement; as it has caused bewilderment among those who in more recent centuries have read the saying attributed to The Master.

On this point, as on others where a seeming contradiction is involved, Esoteric knowledge is, as it were, the Ariadne's thread which guides the seeker to the heart of the mystery—of the apparent paradox. It is a fact recognized by all occultists that evolution—spiritual and intellectual, as well as physical—moves in cycles; that these cycles represent, in their relation to each other, an ever ascending spiral. At the same relative point, however, of each arc of the spiral the same approximate condition of affairs will occur.

At that point at which one cycle merges into another the condition apparent on the surface is always one of chaos, in greater or lesser degree. This chaos manifests itself in affairs religious, political, scientific, literary, artistic and sociological. There is no department of human endeavor which escapes being touched by the mighty swing of the pendulum as Time marks the advent of another new age shaping the civilization of the new type of humanity, which each new cycle develops, that evolution may be carried ever one point nearer divinity.

Markedly was this chaotic condition of affairs in evidence during the last days of the Roman Republic shortly before the birth of the Master Jesus. The careful student of history—one who has read more than mere school text-books on the subject—knows that it was a time of general disintegration on the one hand, and of general reintegration on the other. So obviously was this the case that one well-known student of the world-conditions of that time has declared that Christianity was the "Pleroma"—or fulfillment—of many converging lines of thought struggling for existence during preceding years in the Graeco-Roman world, rather than the expression of the teachings of one Master. While the Esoterist knows that Christianity—in the purity of its early, and of its present esoteric, teachings—is a thing far mightier, far more divine in its essence, than the mere "Pleroma of converging lines of thought," yet he, none the less recognizes the significance of the preceding period of spiritual,

social and intellectual unrest, and the bearing of this upon the proclamation at that time of a New Revelation. This is the inevitable sequence of events. The period of unrest, of recognition of the futility of the old and outworn—in the realm of thought as well as in that of concrete activity—represents, as it were, the time of gestation which makes possible the birth-time of each New Age, born on earth to give to men, in the measure that they are able to assimilate it, some portion of the Divine Wisdom.

This has been true with the dawn of each New Era since man, as man, existed upon earth, but written history traces little of the past previous to the days of Graeco-Roman civilization. To occult records alone may we turn for confirmation of the existence of similar conditions of unrest and of seeking in preceding eras and cycles. However recorded, the truth attested is, nevertheless, the same. Unrest and turmoil, clash and confusion, stress and nervous tension—all that to the eye of the superficial observer makes for chaos—is manifested at each crucial period in human history when man stands at the threshold of a new civilization.

Tamas (inertia) is displaced by *Rajas* (activity) at each such significant period in order that the way may be made clear for the rule of *Sattva* (harmony). Or—in more homely phraseology—the present in many respects unhappy and certainly chaotic, state of human society may be likened to the disorder which ensues when a fairly orderly house is, at house-cleaning time, put into temporary disorder, to the end that more perfect order may follow. That this may be accomplished, no dirt may remain hidden; all that is unsightly must be brought into “the open light of day,” that being seen it may be removed.

The present time is the world's day of house-cleaning. We are living in an age of “chemicalization,” an age of stress and change. Men who are forerunners of the race-that-is-to-be are wearying of hypocrisy, of sham and of pretence in all human relations. Consequently much that to the conservative may be disconcerting; much that to the superficial observer—however well-intentioned—may be discouraging and confusing is today being brought to the notice of men.

The occultist—he who is able to look below surface conditions and to view with wider perspective the world-picture of today—knows that the present state of restlessness, of upheaval and of exposure of evil conditions, regarding which the world has long nodded the acquiescence of lethargy, is one of the “signs of the times” of equal import and equal encouragement with those which—even to the superficial observer—are obviously making for the betterment of humanity. We know that, in medical parlance, the cancer must be bared before it can be removed, or, in the symbology of a splendid contemporary drama, the need of the time demands that “Drain-man and Priest must stand together.”

Thus, in a certain sense, each Avatar coming to earth brings "Not peace but a sword," for the sword is the requirement of the moment, in order that the peace which is to follow may be a peace of reality and not of name only—a peace which will extend to the depths of human life, individual and social.

How can there be peace, if error is not opposed by Truth; if vice is not conquered by Virtue; if revolt is not enchained by Obedience; if pride and hypocrisy are not destroyed by the force of Mentality and by Reason and Justice?

War is then necessary; it is the Holy War which is at hand; which shall bring us later the olive branch of true Peace.

Through all the clash and conflict which but deafen and confound the man of the world, the occultist hears ringing the deathknell of the old order, and with it—ever clearer toned and more distinctly—the joy-bells which usher in the birth of the New Age.

In this Age there will, in truth, come to the hearts of men—those who by self-purification have prepared themselves to receive it—a "Peace which passeth understanding."—*Reprinted from Bulletin, O. E. S., Jan. 26, 1912.*

THE PATH OF PROBATION

The rank and file of humanity are content to ascend the mount of Evolution by the long and circuitous path, impelled onward by the force of the Universal Life.

But here and there we find a great soul, who, not content to receive all and give little, feels within him a great love and yearning to aid somewhat the flow of this wondrous life, to give himself unreservedly to the service of the Great Power and of his fellowmen.

To such we say: The Path of Probation upon which you would enter is steep but glorious, it leads to the summit by the shortest way which is safe to follow.

It has five qualifications or stages of moral growth:

1. The first of these stages brings the disciple experiences which teach him the impermanence of earthly aims; to live, not in the present, nor in the future, but in the Eternal.

2. He next learns to be indifferent to the fruits of his own actions; with humility recognizing that it is God alone who gives the increase.

3. From out of humility come control of mind, thought and conduct, tolerance, endurance, concentrated effort.

4. And back of all these efforts there burns ever brighter and stronger an intense desire for a closer union with the Highest.

5. In the fifth stage all his experiences tend to strengthen his Will-Power, so that he may triumph over the lower nature, and have the power to open wide the first of the gates which lead to Wisdom.

THE BEYOND

O, blind soul,
Arm thee with the banner of mysteries,
That in the earthly night
Thou mayst thy luminous double see—
Thy soul celestial.
Follow this god-like guide,
He will thy leader be
Who holds the keys of all existence,
For past and yet to come.

Call to the Initiates, Egyptian Book of the Dead.

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

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

—*Marsland.*

Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.
Yet not for power (power of herself
Would come uncall'd for) but to live by law,
Acting the law we live by without fear;
And, because right is right, to follow right
Were wisdom in the scorn of consequence.

—*Tennyson, Oenone.*

MEDITATION

Esoterism is primarily *subjective* and not objective in its methods. It regards every subject from within; it studies the grand Principles and Laws of Life rather than their manifestations, causes before effects, Life before body.

Seeing every subject, first of all and principally, as a *whole* it spends comparatively little time on outer details. Its tendency is always to the center and towards Oneness. It declares that the reading of books, talking and the attending of lectures should be indulged in sparingly after the first foundation has been laid; for all these are scattering to the force of the growing soul—the “real” man. Strength and enlightenment come from within, not from without. The omnivorous reader is never a creator; and though books are a valuable adjunct to development, yet they must stand second, and not first. The intellectual is not the “real.”

“What Esoterism Is.”—Marsland.

THE DWELLER IN THE HEART

1. There is one Supreme Being (director); there is no second director. I speak concerning Him who abides in the heart. This being dwells in the heart and directs all creatures.
2. Impelled by that same being I move, as I am ordered, like water on a declivity. *Anugita*
3. The unswerving Deity is called “The Silent One,” or “The Mystic Silence;” “The Seven-tongued Flame,” or “The Seven-Flamed.” *Phoenician Inscription*
4. THAT (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far, and is yet near here; it is hidden in the cave of the heart among those who see It even here.
5. He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works.
6. When a man’s nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts. *Mundaka Upanishad*
7. He who abides in the fire and he who abides in the heart, and he who abides in the sun, they are one and the same. *Maitrayana-Brahmana-Upanishad.*

Blossom Time

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

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

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

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

—George Carter.

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SLOGAN
TO RISE BY RAISING OTHERS

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WHAT IS LOVE ?

It has been said that if two reasoners hope to agree, they must first carefully define their terms.

It is manifestly unfair, therefore, to ask a reader of "The Eternal Question" (*Bulletin*, Feb. 21, 1919) to agree with the conclusion that God is Love unless the term love is carefully defined. To define it in all the vastness and greatness of its meaning as used in the endeavor to explain the nature of God is a difficult undertaking, but it must be attempted.

Love is that upon which one may safely rest. It is that in which we may feel secure. God, as Love, is therefore Stability.

Love, as man knows it, is the manifestation, in myriad forms, upon all the planes of which he is conscious, of a fundamental Principle.

Love, as God manifests it, is the Principle Itself.

God manifests in many ways, on many planes, and a few of his manifestations are Wisdom, Power, Justice and Mercy. All these are founded on and emanate from the one Great Principle of His Being—LOVE.

The majority of loves of which man is capable have their origin and expression in emotion. The Love which God manifests does not originate nor express itself in emotion or feeling.

The love of man, whether selfish or unselfish has an object towards which it is directed. The Love of God has no object, for He is Love itself.

The love of man is changeable. The Love of God is eternal and unvarying.

Man relies upon the relative stability of the materials and forces at home and at work in the world about him. The rock of today is not dust tomorrow, the lake of today is not burning brimstone tomorrow. This relative stability should reassure man as to the Absolute Stability of his God, for things below are as those above, but LESS SO.

The love of man can be relied upon while it endures. The Love of God can be relied upon eternally for it endures forever.

The Love of God, that Love which God is, is to the spiritual man as the pillow to the body of the tiny infant. The infant is not conscious of the pillow but only of the comfort. The spiritually developed man experiences likewise a comfort, a serenity, an undisturbed trust, a consciousness that he is preserved and sustained and upheld by LOVE, which will never fail—that unemotional, powerful, wise, just, everlasting Love which is the Divine Principle—GOD.

ATERROL.

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encies, Mexico, Cuba, Panama and the Canal Zone, 1 yr. (\$1.50); 6 mos. (75c.).



How to Learn of the Invisible World

In the present day, and especially "since the war," an increasing number of people are becoming aware of the presence in and about us of the marvels of the invisible world; in many cases this knowledge involves the consciousness of inner gifts and senses of a hitherto abnormal character such as the ability to read the thought and character of others and to foretell by dreams or otherwise more or less exactly future happenings; the power to send a thought through space without apparatus and to receive the message; to produce various physical phenomena such as table-tipping and levitation and even to see and converse with what the sensitive believes to be the spirits of "departed" relatives and friends.

All of this field described above is known under the term "psychism"—a field to be carefully avoided by the earnest student, although its mystery and its sensational appeal to the emotions, desires and love of power are alluring to the undeveloped.

It is true that mankind is being fitted to recognize and to use some most marvellous forces from the invisible world; but there are yet many dangers and difficulties in the way of the investigation of these forces and only the ignorant and imprudent rush un instructed and unprepared into the unknown.

Any investigation of the psychic field by official science is met with great difficulties; for the forces to be studied are attached to a subtle matter different from our own and this matter must of necessity be *in* us to enable us to observe the phenomena as well as to produce them.

But the average scientist knows nothing of this subtle matter or these forces, nor is he willing to learn how to accumulate or elaborate it within himself. Thus his prejudices leave the field to the ignorant and untrained observer and with a very disastrous result: that the world is filled today with sensitive persons who cannot deny their daily experiences in psychic matters but who find no authorized, scientific explanation of these strange happenings. Having no one to show them how to use these new acquisitions *positively*, they become "mediums" and negatively accept every sensation and every suggestion that come to them as the voice of God—or at least as experiences to be encouraged and obeyed. These untrained observers fall an easy prey to the lower entities that throng this plane; they become self-sufficient and conceited; they fall into idle lassitude and sexual irregularities; selfishness increases and eventually they are drafted into one of the rapidly increasing number of institutions arising to care for the mentally unbalanced.

Insanity in some form is the natural consequence of the *ignorant* use of the psychic senses. Ignorance is the cause of all suffering.

One special difficulty of the psychic investigator, who is not himself a sensitive, is the low order of development of the average "medium." Emotional and erratic, unreasonable, impressionable and impractical, they have not even the balance necessary to bear them safely through the ordinary physical life of every day. Much less then are they able to successfully master the unstable and oft-times violent currents of the psychic atmosphere; nor can they resist the temptations to pride, inertia and self-interest which in a more or less subtle form always assail the "subject."

Little real progress in any field can be made under such conditions, and so we find that more than sixty years have passed since the first manifestation of spiritism with little gain to the general public in a knowledge of the scientific basis upon which its manifestations rest.

And yet the waves of psychism are advancing and must one day be met and dealt with; the vast uncharted ocean must be explored; its rocks and shoals carefully mapped; its currents, storms, and dangers understood so that they may be utilized in the invisible world as are the movements of the watery deep by our sailors and seamen.

But the investigators, to have any hope of success, must be strong men—pioneers, trained to observe, and especially they must be well equipped with a belief in the subtle matter and force in question and a knowledge of the teachings of Tradition with regard to it. As much as this is demanded by any and every field of investigation where danger is involved. Unless the scientist is equipped with all these qualifications he will make little or no progress.

And if he would attain to poise and mastery in this new element, he must develop within himself, by his own power of Will, a supply of the subtle fluid of the invisible world—the Od—and this the official Scientist of today is far from attempting. He does not at present know that there is anything worth while attempting or elaborating outside of the physical. Ignorance and prejudice block his path with few exceptions.

These are some of the difficulties and dangers of psychism when approached, as it almost invariably is, from below—that is by the ordinary methods of Official Science, through the physical.

Esoterism, however, works from above downwards as well as building up from below; it observes the delusive phenomena of the astral plane from a point of vantage *above*—a point which the student has reached by his own efforts in the conscious practice of VIRTUE, that is to say, the voluntary submission and harmony of the personal Will to the requirements of the Universal Will.

Moreover, so that the aspirant may not be without the needed aid in treading this perilous path, there are certain Schools of Occultism and Esoterism, such as our own, where the student may be

admitted for instruction and preparation. But here again is another difficulty. For there are, side by side with the true, a great number of false teachers who make great claims and offer the most alluring promises, so that the would-be student must have the "wisdom of the serpent" if he would distinguish the one from the other. It is ordinarily by their materialistic aims, their personal pride and the loud-voicing of sacred things that these treacherous ones may be known.

For, those who are possessed of deep and solemn truths are apt to be silent and say little in public concerning them—only opening their hearts to those whom they know to be in harmony with them.

Thus it has come to be a rule among Disciples to consider all public mention of the invisible and of the superhuman Beings Who watch over our earth—and especially all *public* claim to be under Their guidance—as *prima facie* evidence that those who mention Them have nothing to do with Them either mediately or directly.

Esoterism teaches that the higher and more subtle forces in Nature and in ourselves can only be safely investigated and brought into play by the strong, the virtuous, the trained, and the well-poised character. These qualities must be seriously cultivated and some real progress be made in their pursuit before we can raise our heads out of the blinding subtleties of "Maya," and look down from above upon the lower psychic world so as to control it and not be controlled *by* it.

Then from these nearer heights we may reverently lift our eyes towards the further and still unattained glories—onwards and upwards to Divinity Itself.

LITTLE BLACK SAMBO

(A Story for the Children; A Parable for their Elders).

Once upon a time there was a little black boy, and his name was Sambo; and his Mother was called Black Mumbo; and his Father was called Black Jumbo.

And Black Mumbo made him a beautiful little Red Coat and a pair of beautiful little Blue Trousers. And Black Jumbo went to the Bazaar and bought him a beautiful Green Umbrella and a lovely little Pair of Purple Shoes and Crimson Linings.

And then wasn't little Black Sambo grand?

So he put on all his fine clothes and went out for a walk in the Jungle.

And by and by he met a Tiger.

And the Tiger said to him: "Little Black Sambo, I'm going to eat you up!"

And little Black Sambo said, "Oh! Please, Mr. Tiger, don't eat me up, and I'll give you my beautiful little Red Coat." So

the Tiger said, "Very well, I won't eat you this time, but you must give me your beautiful little Red Coat."

So the Tiger got poor little Black Sambo's beautiful little Red Coat, and went away saying: "Now, I'm the grandest Tiger in the Jungle."

And Little Black Sambo went on, and by and by he met another Tiger, and it said to him, "Little Black Sambo, I'm going to eat you up!" And little Black Sambo said, "Oh! Please, Mr. Tiger, don't eat me up, and I'll give you my beautiful little Blue Trousers." So the Tiger said, "Very well! I won't eat you this time, but you must give me your beautiful little Blue Trousers." So the Tiger got poor little Black Sambo's beautiful little Blue Trousers, and went away saying: "Now I'm the grandest Tiger in the Jungle."

And another Tiger took from poor Sambo his beautiful Purple Shoes, and still another his beautiful Green Umbrella and each Tiger declared that he was the grandest, so that a dispute arose and they took off all the fine clothes to fight each other. And the Tigers all caught hold of each other's tails in a ring around a palm tree and went round and round in a circle until they were so small that there was nothing left but a great big pool of melted butter (or "ghi," as it is called in India), around the foot of the tree.

So little Black Sambo put on all his fine clothes and walked off.

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

This little book of quotations has been compiled for the use of the aspiring soul wherever found.

It has, however, a special value for the Members of our Society, linking them together in one great Unity throughout the world. For as the sun reaches his zenith at noon, at one meridian after another, so from height to height the same word echoes; and the humblest member, however far distant he may be, can bear his part in the great world-movement by silently meditating upon the idea suggested, and by sending out a thought of love and helpfulness to all.

"Noontide Meditations" will be found to be of invaluable assistance to the earnest seeker for truth, bringing its daily message of comfort and hope in days of suffering and trial, and of conviction and purpose when peace and harmony reign.

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MEDITATION

"Knowledge is Power." These words, though an axiom for some men and true of them and of their "knowledge," are, at the same time, a cause of stumbling to other men who believe them to be true of themselves also, and who, therefore, pursue all kinds of knowledge, in the hope that it may give them the power that they are seeking to possess over the affairs of their fellowmen and over their own environments and conditions.

A knowledge of good is power to the good man; not however the knowledge that some other man knows and attempts to tell him. True knowledge cannot be told from one to another; it is gained by *living*. We may read about a great many profound subjects, we may make a deep study of "The Way," so that we may think that we know much; yet until we have put in practice that which we have read about, it remains unknown to us in the true sense of the word, and it is no source of power in our lives.

The knowledge that is power is not to be had from books alone, but rather from life. And the great thinker is not the man who evolves knotty problems and intellectual questions from his busy brain in order to tantalize and dazzle his readers; he is but a child playing with shells. The Thinker is the man who has lived, who has acted among his fellows and who has himself made the experience of which he speaks. He speaks with authority because HE KNOWS. And his knowledge is POWER.

MARSLAND.

POWER

1. All true sanctity is saving power, as all true royalty is ruling power; and injustice is part and parcel of the denial of such power. "Unto This Last."—*Ruskin*.
2. Both well directed moral training and well chosen reading lead to the possession of a power over the ill-guided and illiterate. "Sesame and Lilies."—*Ruskin*.
3. Power is never wasted. Whatever power is employed, produces excellence in proportion to its own dignity and exertion; and the faculty of perceiving this exertion, and appreciating this dignity, is the faculty of perceiving excellence. "Modern Painters."—*Ruskin*.
4. There is nothing so sweet as the softness and gentleness of power. *H. W. Beecher*.
5. Self-reverence, self-knowledge, self-control. These three alone lead life to sovereign power. "*Enone*."
6. Skill to do comes of doing; knowledge comes by eyes always open and working hands; and there is no knowledge that is not power. *Emerson*.
7. I, if I be lifted up from the earth, will draw all men unto Me. *St. John* xii. 32.

The Higher Good

Father, I will not ask for wealth or fame,
Tho' once they would have joyed my carnal sense ;
I shudder not to bear a hated name,
Wanting all wealth, myself my sole defense.

But give me, Lord, eyes to behold the truth ;
A seeing sense that knows th' eternal right ;
A heart with pity filled, and gentlest ruth ;
A manly faith that makes all darkness light ;

Give me the power to labor for mankind ;
Make me the mouth of such as cannot speak ;
Eyes let me be to groping men, and blind ;
A conscience to the base ; and to the weak
Let me be hands and feet ; and to the foolish, mind ;
And lead still farther on such as Thy kingdom seek.

Theodore Parker.



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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.
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 *write* with all who are willing to co-operate with us; and we are at *peace* with all.

NOTE: These are not vain words. The trouble is that other men are not always at peace with us.

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A Profitable Servant

The subject of "profit" and of its negative "profits" is much in evidence in the literature of the day; and it is used generally in an evil sense to denote an unfair advantage that is being taken by capital.

This is a materialistic moment when many words that are capable of a high spiritual interpretation, and have always been so used in the Scriptures, are pluralized or associated with selfish thought, so that their true uplift is obscured and they no longer form a link with the spiritual world as formerly. Thus trust becomes "Trusts;" power becomes "Powers;" religion is lost in "Religions" and the *ideal* of profit is unrecognized.

Yet the word as used in Holy Writ embodies a spiritual truth that is greatly needed today: the recognition of *the excellence of spiritual things* as compared with the materialistic values of the world. "What shall it *profit* a man if he shall gain the whole world and lose his own soul?" And the text even continues in the same language of "business:" "Or what shall a man give in exchange for his soul?" "Godliness is *profitable* unto all things, having promise of the life that now is, and of that which is to come." "Wisdom is good with an inheritance; and by it there is *profit* to them that see the sun." "These things (i. e. "the love of God" and "works of righteousness") are good and *profitable* unto men. But avoid foolish questions and contentions . . . for they are unprofitable and vain."

The truly profitable things are those that endure into the spiritual life; both man's spiritual life here and now, and also the life eternal. "Riches profit not in the day of wrath."

But what is profit? and why do the materialists single it out for opprobrium? Profit is the difference between the "price" and the "value" of anything. If I purchase a book today for a certain price, and tomorrow it goes out of print while the demand for it increases for some reason, the book may come to be very valuable; and the difference between its former and present values is gross profit. Profit is therefore a sliding scale, as it were, and the business man who can slide the scale up to his own advantage is a success from a worldly point of view, while he who would but can not, envies him.

To the spiritually-minded man the "price" is paid in the shape of unselfish endeavor, self-sacrifice and purity of life in this world, while the "value" accrues in the "life to come."

Still, however, we have not touched the real meaning of "profit" and "profitable" as applied to the spiritual life. For even

in our daily work we seek to excel without any reference to what we are going to gain by our extra effort. And it is just this extra work which counts in the future life. If we work for a wage, and we give no more, no less, we attain to the world's standard of honesty, right and justice. Not so, however, in the final reckoning: to the Great law we are still "unprofitable servants;" we have "done that which was our duty to do." We have received our reward in this life in houses and lands, in honor and approbation, in comfort, prosperity and material welfare.

A profitable servant is one who serves God from love of God and all good. If he knew that he would never reap from his service any reward whatever, he would still strike his blow for the Right when he saw It hard bested and in need of a strong protection. When the Master gives into his care Ten Talents he strives to use them as he conceives his Master would do if he were present. He makes a profit on them for his Master upon His return. And the Master recognizes him as "good and faithful."

The unprofitable servant, doubtless, performed all the daily duties for which he received his pay; he worked the prescribed number of hours; he did his tasks well if without enthusiasm; but he was unprofitable (to himself at all events) because he did no more than he was paid for. At the end of the week (or of the life) there was no "profit;" he had no credit in the Eternal.

"Can a man be profitable unto God, as he that is wise may be profitable unto himself?" Is it any pleasure to the Almighty that thou art righteous? or is it "gain to Him that thou makest thy ways perfect?" In the highest sense No! for God is the Whole of pleasure, of righteousness and of perfection and no one can add anything to that Whole. Yet in a lesser sense, we may conceive that there is joy in the presence of God whenever Right triumphs, since "the earth is the Lord's and all therein is," and since He designs that all shall work towards perfection. We ourselves take pleasure in the perfection of all about us, whether it be the beauty of Nature or the noble qualities of our friends. And shall not God also joy in His own creation?

And the generous soul seeks to make as large an offering as possible to God Who is the source of his Being and the Author of all his joys. He has nothing worthy to offer, but he brings as a sacrifice that which he has. After having done his duty, as far as he can see it, to his fellowman and to himself, he reserves his strength mainly for some work that is done out of the superabundance of his love—some work for which he receives from the world no pay, no honor, no prestige, no favor or advantage. This is all clear profit!—not from a worldly point of view certainly, for his friends look askance at him as a visionary or worse; but from the criterion of Eternal Life. This is his Labor of Love.

And it is worthy of note that God requires as a right from His children an offering. He teaches us to be "profitable;" the Law requires that we "make merit." Only when we cease to measure by worldly standards, so much for so much, can our higher nature develop. Love does not calculate; it gives. And we who are inspired by the Law of Love must actively give, consciously working with the right, supporting the downtrodden, defending the persecuted.

Riches

What to a man who loves the air
Are trinkets, gauds and jewels rare?
And what is wealth or fame to one
Who is a brother to the sun,
Who drinks the wine that morning spills
Upon the heaven-kissing hills,
And sees a ray of hope afar
In every glimmer of a star?

What to a man whose god is truth
Are spoils and stratagems, forsooth,
Who looks beyond the doors of death
For loftier life, sublimer breath,
Who can forswear the state of kings,
In knowledge of diviner things?
His dreams immortalize, unroll
And burst to blossom in his soul!

Robert Loveman.

IDEALITY

The service of the ideal is the highest effort of mankind, and the ideal that a man serves is the measure of his advancement.

However humble or ignorant an individual may be, he has some ideal toward which he is advancing. This ideal, also, bears in its essence the spark of divine verity, thereby proving that the Divine Radiant Love acts upon all, at all times and under all conditions and is, therefore, a universal principle. This fountain head is spoken of by the Hindu philosopher as "Om, Tat, Sat;" the plenitude of Bliss, Knowledge and Being.

It is certainly not necessary to prove by argument, that even the most criminal type of mankind is endeavoring to satisfy a craving for enjoyment. He commits murder, even, because he conceives that in some way his enjoyment of life, or some other desire, will be gratified thereby. This enjoyment, sought by however inordinate and mistaken channels, is an ideal, directly associated (none the less because entirely misunderstood) with the highest ideal of the most advanced being. An ideal contrary to this absolute ideal is inconceivable by the human mind even where

self-destruction is concerned; for the deluded being conceives that he, in some way, is removing himself from the effect of a thing so absolutely contrary to his ideal, that non-being is more enjoyable than the dreaded catastrophe.

Of course there are many and progressive stages of ideality. The highest ones are possessed by the most advanced beings, and are the result of the clearer understanding of the Universal Wisdom. It is also the case, that advancement is greater in respect to time as the goal is neared. The reason for this is that the advanced mind perceives the Divine Spark within and utilizes his divine properties to aid in his journey. An instance of this may be cited. A man living in an American city near the Atlantic seaboard, had spent many years in study and meditation, seeking to discover the highest wisdom of the ages. Through this meditation, which is the highest form of research in things spiritual, he at last determined upon the proper course of action for himself. The long sought channel was at once opened to him and immediate realization became his. This, though he had had no personal guidance other than certain very elementary books that he had been able to read. This does not mean that personal guidance is not valuable, and in most cases fundamental.

The ideal may be considered to advance as knowledge is attained; and knowledge is attained as the ideal is striven after. It is like a beautiful butterfly that flits from flower to flower, but always out of reach. The faster and more determined the chase, the greater the ground covered, the faster flees the butterfly. Do not consider this an unrewarded task, however. M. C. has written: "Desire only that which is within you. Desire only that which is beyond you. Desire only that which is unattainable. For within you is the light of the world. * * * It is beyond you; because when you reach it you have lost yourself. It is unattainable; because it forever recedes." The fact is that each ideal when attained is something less than the ultimate ideal, and a new ideal, the soul, the reincarnated spirit of the old ideal, is still ahead to lead us on.

The Spirit is said to loose many sheaths of substance in its evolution from matter to infinity. This is likewise true of the ideal. It may be said to be the will-o'-the-wisp which man is forever following, which, always changing shape, is ever unattainable; and yet is today what man will be tomorrow. Strive ever for the ideal which is your own; be assured, that while attainment is impossible to mortal man, the finite being, it is ever being attained; final attainment comes with the merging of mortality into immortality, the finite with the Infinite.

PEACE BE WITH THEE.

Adelphus.

MEDITATION

Though "to know God and to come into union with Him" may be said to be the end and aim of human endeavor, yet this height is not to be attained at a single bound. Rather is the upward path seen to be a series of graduated steps, like those of a ladder, built by the disciple himself, as he ascends from earth to heaven. There is, in the life of the disciple of Esoterism, no special state of God-Consciousness, to which he may attain once for all in ecstasy, and be forever blessed! There are, indeed, wonderful moments of spiritual upliftment, blissful halting places and oases in the desert of earth-life; but these are not regarded as ends in themselves, nor are they to be looked at in the separated sense of personal achievement. Rather are they gifts from above, rifts in the clouds through which the glory shines and quickens the life of the aspiring soul. Only the weak and perishing will elect to remain in the oasis; the strong will but use its cool and refreshing memory to speed them on their journey back to the world of action.

Nor will the true disciple think that this "vision glorious" has freed him for all time from sin, or given him henceforth the right to live as he will; rather does it raise his ideals and purify his standards, so that, now, he obeys the laws of life voluntarily and not because of conventional observance.

Marsland.

THE INNER LIGHT

1. From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all.
2. If a man have found his centre, the Deity will shine through him, through all the disguises of ignorance, of ungenial temperament, of unfavorable circumstance. *Emerson.*
3. The tone of seeking is one, and the tone of having is another. *Emerson.*
4. The Lord dwelleth at the heart of all the elements, and from thence He causeth them all to turn upon the wheel of Maya. *Bhagavad Gita.*
5. Stand aside in the coming battle, and though thou fightest be not thou the warrior. Look for the warrior and let him fight in thee. Take his orders and obey them.
6. Obey them not as though he were a general, but as though he were thyself; for he is thyself, yet infinitely wiser and stronger than thyself. . . He is thyself yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
7. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee. *Light on the Path.*

Be Strong

Whatever may happen, whatever may come,
Whether things go right, whether things go wrong,
There is one plain duty; abroad, at home,
It is told in the order, be brave, be strong.
The fellow who falters and loses heart,
The fellow who fears in the thick of the fight,
And he who quails in the coward's part,
Has never heard this order aright.

Be strong to suffer, be strong to dare,
Be strong to speak, let your words ring true;
Be strong the burdens of life to bear,
Be strong to wait, and be strong to do.
And whether around you be silence spread,
And whether near you be shout and song,
In the core of your heart let these words be said,
In the combat of living be brave, be strong.

Margaret E. Sangster.





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Friday, ~~June 27~~, 1919

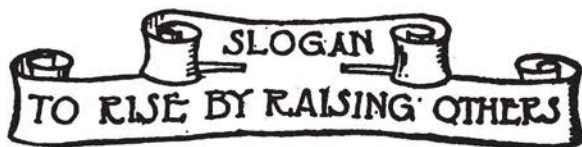
No. 12

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
 AGNES E. MARSLAND



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A Balanced Life

Why is it that some lives are so much more useful than others? It is in a great measure because of their greater sense of proportion; they bring order into the chaos of conflicting duties, the greater are recognized as more pressing and the lesser are relegated to their respective place and time,—and so there comes to be “a time for everything under the sun.”

Which are the duties which stand first however, for here it is that we shall find the pivot upon which the life revolves:—is it the duties to self, to God or to our fellow-man to which we must give the first place?

To the disciple all these are one; for in serving God and his brother, he develops spiritually. The real question is, what are we living for, for pleasure or for profit? And what kind of profit.

The value of education is, largely, to develop the sense of proportion, the broad view that enables us to look beyond the moment and see things as they are.

Until a man has decided what, for him, are the large issues of life and what the small, he will drift from one side to the other of the stream, whirled around by every eddy, tossed by life's rapids, perhaps even engulfed in some whirlpool of intoxication on the physical, on the mental or even on the spiritual plane.

The great necessity of progress is Order—a resolute subordinating of the lesser to the greater and a coördinating of all forces in a Unity.

But first of all we must understand for what Unity we are aiming, and what are the means to be employed in seeking it, as well as the conditions of the voyage to be undertaken.

As regards the physical life most men acknowledge that its pleasures and comforts are not all that there is, yet they act as if they *were* essentials. From the moment of awakening in the morning to that of losing themselves in sleep at night no other thoughts than worldly cares, business, social vanities, and pleasures demand and receive the whole attention from too many of those who know better, but who are waiting for a “more convenient season” to break loose from the old life.

There is a want of order in this class of lives since they give an undue proportion of time and attention to aims which should be subordinated.

Other men are completely absorbed in mental pursuits so that they take but little part in the home-life; they love their family in

their own way, but without having leisure to enter into the little things of life which make the happiness of women and children. These men suffer in their love nature, for they do not give it full expression, being wrapped up in more or less selfish and one-sided considerations.

The average man spends every moment he can snatch from his daily work in the pursuit of pleasure—of that which to him means present happiness. He has little or no regard for the beauties of proportion; nor does he remember that a great life must be well rounded-out, full of interest of a varied nature, and tending toward an aim which shall enrich and beautify the lives of all men.

Let each one ask himself what is the aim that would seem to him to be worthy of a life's devotion and let him determine to pursue it. In choosing such an aim for our own following, however, the law requires that we select one the approach toward which is within our essential possibilities—not one that is too far off—for life is a series of steps, and these should be attempted one at a time, not in flying leaps. Our ideal may be far away, but each step, if properly taken, will land us nearer to it.

Nor should anyone decide this question for another. There is no commoner mistake than to believe that we know best what another person ought to do or undertake. Thus parents dictate to their grown sons and daughters, and children make demands of their parents. All the members of the family and even all our friends believe they have a voice, and they use it loudly, in determining the proper course for us to pursue on momentous occasions, thus once again proving the truth of the saying, "Fools rush in where angels fear to tread." These turning-points in our lives are sacred moments into which no other soul may intrude, though all may aid us by their love and sympathy.

Suppose then that we have decided upon our Ideal: we would be a poet, a musician, a teacher, a millionaire, or only one who serves; we have decided to make our life minister to the good and beauty of self, of some other soul, or even perhaps of the whole; this done, we must now begin to apportion our life and its various energies in such a way as to efficiently promote the success of our design.

If we have determined to live for the present happiness, and by that we mean wealth, health and the realization of our ambitions, we shall devote the whole of our time to the pursuit of business and social aggrandizement; our thoughts will be of a selfish and narrow calibre, mercenary and circumscribed. And this points both ways; for if upon examination, we find that a great proportion of our past time has been so spent, we can become our own judge.

There are a great many persons who are believed, by themselves and by others, to be very advanced, yet whose whole time is devoted to the acquisition of something for themselves, and who

refuse all so-called unpleasant duties that present themselves on the plea that life is short and that they can always take these things up some other time. This time they wish to enjoy themselves and take life easily.

As a man thinketh, so is he; and we must add, "As a man employs his leisure time, so is he." Each one shall be his own judge.

The orderly Life is a creation, just as truly as is the Solar System. There is first Involution or the putting forth of energies by the creator; this we do with every thought and word and work. Then comes the period of Equilibration, when we judge all things that we have made, retain some, remodel others, eliminate yet others. We weigh them and decide whether or not they serve to enhance our ideal. Those that are least useful gravitate further from the center, while those that serve it approach nearer. Our life at this time becomes an active power, for good or evil consciously working to some end. It begins to revolve around that aim or center and we have Evolution with all that it denotes. Every creation, great or small, follows this law.

Some lives are limited and confined in scope; it seems as if opportunity to do great things was wanting. We must remember however that true greatness does not depend alone upon the number of persons whom we meet or influence (though it is apt to bear a proportion to it); it is a question of the thoughts and motives that influence our actions. If these are mean, ungenerous or bigoted, we are small, not great. But if our thoughts and aims tend towards the good of all rather than that of one, then in proportion as we bring them to order and cause them to revolve around a center, as the planets circle around the Sun, so will our life be great in its influence for good in the world.

He who serves self is slave not servant; he who serves another unselfishly is doing well; but he who so orders his life that his every energy is directed consciously and with wisdom towards the highest ends and towards the best interests of the whole human race, is truly serving God and man.

This is an ideal that is well worth striving after, nor is it as difficult of approach as would at first appear; all that is absolutely essential is purity of thought and motive and steady earnestness of will.

To serve the many is better than to serve the one; while to serve the Universal Good is best of all.

There are many overconscientious souls in our world today who are devoting their whole life's energies to one only of these three fields of service, through a mistaken sense of duty. To them the family tie is so sacred as to outweigh every other consideration.

A wife, for example whose husband has long since left her, through death or otherwise still spends her whole strength in grief and in vain regrets and longings.

Or, a whole family is weakened and its productive power, as well as its happiness and freedom of expression, are hampered by the presence in their midst of one member whose mental condition is not normal. Thus a family that should be a healthy, active working-power in the community is rendered useless. Yet the world is at such a critical place in its history that it needs the active energies of all its sons and of all its daughters.

Many a good-hearted son is thus shielding his mother or some other member of the family to his own great detriment and to the loss of the community and of the world who should be profiting from his labors.

At the present time of general unbalance these conditions are so common as to constitute a danger. The struggle between "good and evil", between "light and darkness", between the "black and the white" is being waged more fatally than ever before for thousands of years back. And many of the devices used are, as in recent field-fighting, "camouflaged". When the disciple has been tried out by the "enemy" in every usual way and has remained faithful, an obstacle is put in his path and is "camouflaged" as a "duty." The disciple who is ever obedient to duty accepts it as such and is thus effectively removed from the field of battle; in the performance of this mis-named duty he loses his health and strength, which is the result the enemy desire to bring about and instead of rising to the assistance of his fellowman when his aid is sought, he is in danger of himself becoming a burden on the community. Nor does he make gain in his spiritual life; for only those who balance themselves in the performance of all three duties can be truly said to serve God.

This pitfall is one into which the overconscientious, earnest and self-sacrificing are likely to fall, and this word of warning is directed to them.

Every day, many times a day, this question of "relative value" is presented to us. Which is best worth while, to adhere to the business standards and serve the personal interests, or to live above these in the realm of individuality, and subordinate the love of gain to the higher self?

Which of our duties are more pressing and important?

How shall we best serve God, ourselves and our fellowman?

This is every man's problem and he who best balances the three, hour by hour, day by day, year by year, ever adjusting himself to possibilities and conditions, at the same time obliging these to shape themselves to his needs, this man grows strongest, lives truest and accumulates most spiritual power and greatness to be used for the good of all.

POISE

Desire power ardently. Desire peace fervently. Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self. The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons. And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men.

Collins, Light on the Path.

He whose mind is free from anxiety amid pains, indifferent amid pleasures, loosed from passion, fear and anger, he is called a sage of stable mind.

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such an one the understanding is well-poised.

Bhavad Gita ii. 56-57.

There is no real happiness in earthly things. How can there be when nothing is permanent in this world? Pleasure is transitory, and so is pain; they come and go, and cannot last long, so endure them, knowing that it is only for a few days. He is a true hero who remains undisturbed in both pleasure and pain. Have patience; patience will conquer everything in the long run. We must stand like brave soldiers, firm in faith. Body does not last long, but spirit will remain. So pay all your attention to building up the character.

Swami Paramananda, The Path of Devotion.

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

This little book of quotations has been compiled for the use of the aspiring soul wherever found.

It has, however, a special value for the Members of our Society, linking them together in one great Unity throughout the world. For as the sun reaches his zenith at noon, at one meridian after another, so from height to height the same word echoes; and the humblest member, however far distant he may be, can bear his part in the great world-movement by silently meditating upon the idea suggested, and by sending out a thought of love to all.

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MEDITATION

He who practices the virtue of Compassion enters into his brother's joy and renders it nobler; into his sorrow, and with sympathetic understanding steals away its pain. The acts and words of such a one are an inspiration to right endeavor; his friendship is a gift to be greatly prized; his presence a benediction.

Compassion implies a certain magnanimity of soul, which makes the weak strong and imparts courage to those who were before faint-hearted. We all ascribe gentleness and kindness to the one who exercises this virtue, but the Compassionate man is also pre-eminently a man of strength. He has the insight and understanding to see and know that which is yet imperfect or unsound and the will and fortitude to make it whole.

Though he stoops, he loses none of his dignity; though he touches that which is impure, his greater purity makes it clean. He is thus in truth a healer and servant of his fellowmen; and while he may not be a physician and heal the sick, he nevertheless exerts a powerful healing and uplifting influence on conditions about him. In "opening his ear to one more unfortunate than himself" he does not forget that he is the bearer of a message from those who are greater than he.

It is through our attitude toward life, expressed in the conduct of every day—through use—that character is built. As we *think* and *act* we *become*. As we grow in holiness, our Compassion grows.

COMPASSION

1. The disciple is untouched by attacks which are made against his personality, but his ear is ever open to the cry of one more unfortunate than himself.
2. Bow thy head and listen well, for it is compassion that speaks within thee.
3. Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.
4. Let each burning tear drop on thy heart, and there remain; nor ever brush it off until the pain that caused it is removed.
5. Inaction in a deed of Mercy becomes an action in a deadly sin.
6. Let the soul lend its ear to every cry of pain, like as the lotus bares its heart to drink the morning sun.
7. O Bodhisattva—compassion speaks and saith: "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?"

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The Elixir

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

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

A man that looks on glass,
On it may stay his eye;
Or, if he pleaseth, through it pass,
And then the heavens espy.

All may of Thee partake;
Nothing can be so mean,
Which with His tincture (for thy sake)
Will not grow bright and clean.

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

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

George Herbert.

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EDITED BY
AGNES E. MARSLAND

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SLOGAN
TO RISE BY RAISING OTHERS

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Serenity

In this world of turmoil the very sight of the word Serenity brings to our weary souls a feeling of ineffable peace. It lasts but for a moment, hardly have we recognized its presence when it is already away—yet the memory remains.

What brought us that glimpse of another world? The touch of a soul where serenity dwells perhaps, or an inspiring poem, or a day in the country, by the sea or among the mountains; something touched the hidden depths of our divinity and found them serene. What robbed us of it? Inharmony within. How can Serenity be ours never to leave us?

It is not, as most people imagine, our outer circumstances that disturb our peace; it is our own attitude towards those circumstances. If we were differently constituted, we should not suffer as we do; in other words; the things or the persons that distress us do so because of something within ourselves that is vulnerable. More than that even, the troubles in our environment are largely of our own seeking—strange and unwelcome as this thought appears—for they follow us wherever we go, thus showing that we call for them by something that we do or think without knowing it.

If there is in us a strain of jealousy—concealed and unrecognized perhaps—this will tinge our views of others (and theirs of us) and will imperceptibly act on our environment with a depressing and narrowing influence, assuredly causing us and those about us much misery. Or it may be a tendency to criticize little things or to backbite and gossip; we would not for worlds do anybody any harm, but we cannot help noticing, with disapproval, little ways and acts in certain persons whom we meet. This causes us a restraint in their presence which they feel (and which others feel also), and we lose our friends.

Whatever fault we find in our neighbor is first in ourselves; if it were not present in our own character, we should not remark it in another. This is a law that is beginning to be recognized and observed.

All of this, and much more, prevents our feeling "In tune with the Infinite," and drives peace far from us.

Love, it is that we need, and yet more love, so that we may see in our fellowman only his excellencies, and never his shortcomings. Then we shall dwell serene.

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under Act

The natural man is full of desires, he wishes ardently for the good things of this life, for knowledge, for advancement in his profession, for wealth, for love, for comfort, for leisure, for travel—for hundreds of perfectly legitimate ends, and he desires to realize these, because they constitute what he believes to be happiness for him. The natural man knows no higher aim than happiness.

Happiness, however, of this nature is not serenity. Serenity is not attended by the gratification of desire, or of desires.

Serenity is the fruit of Faith.

To dwell serene we must have faith, faith in ourselves, faith in our fellowman, and above all faith in God.

When we are sure that God is, and that He is good, we shall not brood morbidly over deeds done in the past, which are gone by, out of our reach to undo or repair. We shall leave these to the love of our Father, who will understand all that we would have done but did not. We know that He is good, therefore why should we fear or indeed think any more about what we cannot remedy. The past is past.

When we know that God is good, and when that knowledge has become a part of our life, so that we act upon it, we shall not spend our time and energy in conjuring up all sorts of imaginary evils that may possibly happen to us in the future—and may possibly not happen; this is a morbid and unprofitable occupation to be avoided by every sane person who knows anything about the power of thought and imagination. For not only is the time thus spent wasted, but the evils so imagined and pictured tend to reflect themselves in some way in the life of him who built them up.

Since God is good, we can safely leave our future in His hand as we have left our past.

But the present, asks the anxious, conscientious soul, how about the present?

Suppose, wearied toilers, you man of business working early and late for a bare subsistence for your family—you mother and housewife, whose work is never done, planning and contriving in anxious care for the wants of those dear to you—suppose that for one day, one short day! you could live in the consciousness of the presence of God. Suppose that it could become a real truth to you that it was not you, but the Father Who had to provide; that all you had to do was to work serenely, without haste or care for the outcome, without anxiety or any regard for consequences whatever!

Suppose that you could believe with a real living faith that you were not required to run the universe, or even your own little end of it, but that the Father would put within your reach all things desirable for you and yours without any struggling or striving on your part; that all you had to do was to work quietly and calmly

wherever you were, and watch your opportunity to make any changes that might seem preferable without haste or desire!

When we know, with a living faith, that God is good, we can have no further anxiety about the welfare of the members of our family who appear to be straying from the fold. If they wander from us they cannot go beyond His care, and He is good.

"My burden is greater than I am able to bear," one says. "The thought of serenity is a mockery to me." Yet faith can remove mountains and faith in the God in our fellowman shows us new ways of bearing our burden, so that it becomes less heavy, until at last it disappears.

Only faith in the goodness in all things can give serenity.

And this faith in the goodness in all things and in all men can only come from faith in God.

"Take therefore no anxious thought for the morrow; for the morrow shall take thought for the things of itself." Consider the lilies of the field how they grow; they toil not, neither do they spin, and yet, I say unto you, that even Solomon in all his glory was not arrayed ilke one of these." "For your heavenly Father knoweth that ye have need of all these things."

SO LIVE!

So live that when thy summons comes to join
The innumerable caravan that moves
To that mysterious realm, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed.
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

William Cullen Bryant

HEALING BY THE REMOVAL OF PICTURES OF FEAR

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.

These Lessons teach how to eliminate those so-called diseases that are caused by "Pictures of Fear" and should be used by all those who have the welfare of our wounded and shell-shocked soldiers truly at heart. Our method is unique and alone in restoring the mental balance temporarily disturbed, by removing from the consciousness the fearsome picture that caused the shock.



SYMBOLISM

Only in symbols do we have concepts of the objective world. To learn anything whatever of the immaterial universe symbols are a necessity. Symbolism alone enables the finite mind to approach towards knowledge of the Infinite.

The very simplest symbols are the foundation of the most profound representations.

The point represents the Whole, the All, the Source; the straight line indicates the departure from the Source through constant repetitions on the same plane; the curve is evidence of departure on constantly changing planes. If these simple basic symbols mean so much more than this, great store of knowledge must be embodied in our complicated triple symbol.

Concentration upon this design arouses strong vibrations which open the way for us to turn our feelings first in the direction of the material World. Under this aspect the circle stands for the visible universe; that is, the horizon of our earth extended to the zenith and nadir of the heavens, and all therein embraced held in fine equilibrium by the balancing of the great Cosmic forces. All stimuli that may reach and arouse the Consciousness through the five Senses and the Reason are here included.

The triangle within the circle more definitely limits creative expression to humanity, man himself evolving in his three planes comprehending his environment and comprehended by his brothers. The Knowledge which lies within his grasp, may be represented by the *White* surface in contrast with the immensity of his ignorance of the more distant aspects as symbolized by the extent of the *Black*. The apex of the triangle pointing upward says that man's thoughts striving in the same direction can pierce the blackness. Then this seemingly impenetrable envelope is no longer a suggestion of terror but of the unknown out of which man, by his sevenfold activities, can draw the highest Truth. This is one message of the Star.

Standing in the place of dominance this seven pointed Star represents the powers belonging to man by which he employs his creative energy develops his faculties, reaches from the material to the immaterial and sends out into space from his innermost being messages questioning the unknown.

When with closed eyes, under the vibratory influence of concentration, the black becomes white, the white glistens like silver and the star becomes a golden globe with seven intense points of light for its zone, we feel reverently, that the step from the physical to the spiritual realms has been made and that through the mysteries of our creation we are prepared to penetrate, by degrees, into the secrets of the Godhead.

From this advanced outlook our symbol represents sublime truths. No longer does the black circle suggest a material sphere. Now it stirs the mentality to contemplate that far extent of the invisible creation where the vibrations are so rapid that neither mortal eye nor thought can grasp or contain them and thus the ineffable light is for our limitations—blackness. But that this blackness can become radiant light and therefore within our reach and so bring to us a message from the Absolute is the mystical signification of the *Trine* which glows in the light for us. It becomes the measure of

Father, Son, Spirit;

Faith, Hope, Love;

Creation, Preservation, Transformation.

And from its conflicting angles rise the two diverging directions of contrasting forces which finally converge and mingle at the apex, the creative center.

Upliftment, enlightenment, aspiration, glow in the Star, the connecting link between the Infinite and the finite, the suggestion of man's highest self which by reason of his well-developed activities keeps him in the knowledge of the physical and the dominion he possesses over it while, by reason of his creative intuition he reaches up and attains to the height of the Seven, that is spiritual wisdom,

The sapphire blue that occasionally brightens the symbol and is in turn superseded by the violet light leads the mind to a consideration of the Spiritual Truth at the base, or rather overruling all that is suggested by the design.

What do we learn of the principles here suggested? What are the contrasts between those suited to the physical creation and those of the spiritual World? The spiritual which is first the beginning, the all embracing, undivided, is represented by *one*. This is the foundation, permanent. The division necessary for an act of creation produces a second, therefore, *two* is the measure of the material, illusory, unsubstantial measured by time.

Yet as two depends upon one for its existence can it be said that they are different? Are not the eternal verities, whether relating to the finite or the Infinite, the same in Kind only differing in degree and aspect to suit the varying conditions resulting from the changing rate of vibrations? All are centered in the Infinite Heart of the Universe by whose serene vibrations they are finally united and harmonized.

MEDITATION

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

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

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

What Esoterism Is. Marsland.

PRACTICE OF THE PRESENCE OF GOD

1. We must live as gods if we would enter the presence of God.
2. The first step to be taken is to recognize God in all the activities of our lives, in the flower, the weed by the wayside, the sublimity of the mountain, the budding life of the forest-tree; to see the working out of Law and therefore the finger of God, in all the happenings of the day . . . to move through the day as gods among gods.
3. There will come to every soul seasons of test and trial, alternating with the times of exaltation and power; but these should not cause him distress.
4. As the disciple lives a life of beauty and of order, of truth and of goodness, will he see God in all things, and by bringing God into his own life, he will enter into the true Presence.
5. Let your ideals be high and ever-present—loyalty, courage, firmness, endurance, love, devotion.
6. Practise silence, unselfishness, concentration, self-control.
7. Live neither in the present nor in the future, but in the Eternal

The Hope Bearer

Nothing within her hands she brought ;
She idly clasped them round her knees ;
Her eyes the purple hilltop sought,
Then, nearer, scanned the new-leaved trees.

Beyond the trees white spires in line
Mark the still sleeping of the dead ;
She of their presence gave no sign—
"How beautiful is life!" she said.

Four common words! My heart had throbbed
Against a heavy load of toil ;
And often, in the long night, sobbed
For one late laid beneath the soil.

When, without farther word, she went,
There stayed here with me, in her place,
A feeling of some new content,
Back mirrored from her dream-lit face.

A soft wind stirred the growing leaf,
The earth with waking hope seemed rife,
And where my soul had nursed its grief,
It sang: "How beautiful is life!"

Cora Dolson



Vol. XV.

Friday, July 25, 1919

No. 14

Bulletin

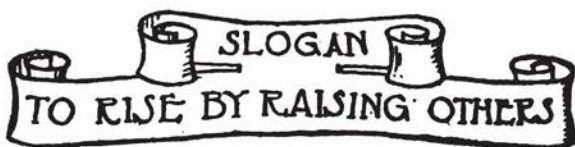
OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



JUL 29 1919



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Dreams

We were dreamers, dreaming greatly, in the man-stifled town;
We yearned beyond the sky-line, where the strange roads go down.
Came the Whisper, came the Vision, came the Power with the Need,
Till the Soul that is not man's soul was lent us to lead.

Kipling

The summer is the time for Dreams, then we loosen up somewhat the severity of the tasks we have set ourselves as constituting our part of "The World's Work." (or of our own work if we look at it from that point of view) and we take a holiday, a rest, a change, we try to get away from the rush of the city and nearer to the pulse of Mother Earth and Nature.

Looking up into the leaves of the trees and the depths of blue beyond them, we dream. . . everyone his own dream of the world as we would have it; and as we fashion out of the clouds of thought the beauties of a new world, when love and brotherhood will in very truth reign, because the heart of man will be changed and his eyes have come to behold Wisdom, we wot not that we are working more wisely than we know towards creating the very things we dream of.

This present number of our BULLETIN is our Holiday Number, since it is the last issue before the August Vacation during which time it does not appear for five consecutive weeks. In it I am giving a few "Dreams" that have been dreamed by Seers of the past and present—dreams that are to come true perhaps in five or ten years, perhaps not for a hundred or even a thousand years—but dreams that will certainly come true some day.

A DREAM OF NATURE

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

DREAMS OF ACHIEVEMENT

O small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain.

Lowell.

Only amid storms can the noble plant flourish; only by opposing struggles against false pretensions can the sweet labors of man be victorious. Nay, men frequently appear to sink under their purposes; but it is only in appearance: the seed germinates more beautifully in a subsequent period from the ashes of the good, and when irrigated with blood seldom fails to shoot up to an unfading flower. I am no longer misled, therefore, by the mechanism of revolutions.

—Herder—trans. by T. Churchill.

There are who triumph in a losing cause,
Who can put on defeat, as 't were a wreath
Unwithering in the adverse popular breath,
Safe from the blasting demagogue's applause;
'T is they who stand for Freedom and God's laws.

Lowell.

The great general is he who turns an apparent defeat into a brilliant victory.

Marsland.

DREAMS OF HEROISM

He's true to God who's true to man; wherever wrong is done,
To the humblest and the weakest, 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all the race.

Lowell.

He is the freeman whom the truth makes free,
And all are slaves beside.
Bravely to do what'er the time demands,
Whether with pen or sword, and not to flinch,
This is the task that fits heroic hands,

Lowell.

1. To be too large for worry; too noble for anger; too strong for fear, and too happy to permit the presence of trouble.

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.*

Marsland.

THE MESSAGE OF THE TREES

(Reprinted by request.)

“ . . . I in June am midway to believe
A tree among my far progenitors,
Such sympathy is mine with all the race,
Such mutual recognition, vaguely sweet,
There is between us,— . . .
And I have many a lifelong leafy friend
Never estranged or careful of my soul,
That knows I hate the ax, and welcomes me
Within his tent as if I were a bird
Or other free companion of the earth.”

He who regards the tree with but cursory attention, accepting the outcome of creative activity daily encountered as “merely a matter of course,” is apt to consider it, when compared with the more highly organized animal, as much lower in the scale of progressive life. Each one gets from his environment what he brings to it; an open mind lifted towards the highest manifestations will feel, when passing beneath the outstretched limbs of thickly-foliaged trees, a stirring of the heart akin to reverence.

Poets have found inspiration in trees for their prophecies. The student of occult lore, following these poet-seers in their utterances, can gain added benediction from his own contemplation and meditation.

A line of interesting research, in this connection, is the uncovering of symbology offered by the trees. We gain knowledge of the deeper mysteries through symbols. Learn then, oh student, some of the messages of involution and evolution brought to you by your kin of the forest.

In the darkness and silence of the protected womb of the great mother Earth rests the seed, waiting patiently for the vital principle to be acted upon by the softening and disintegrating forces of heat, moisture and magnetic currents that set free the latent potentialities.

The root, as the first expression of these possibilities, begins its downward course into the depths of quiet darkness. Here it makes that persistent and strenuous struggle which eventually produces the expansive root growth necessary to the stability and assured foundation of the superstructure.

So the tree becomes what it is because of its *seeming* death and burial in a *seeming* tomb.

Steadily keeping step with the downward growth a stem progresses upward. By obedient submission to its laws of cellular expansion this slight thing develops into the trunk or body of a marvelous oak or elm or palm or sequoia. Wonderful scaffoldings

of branches extend on all sides at established angles and intervals to sustain the elaborate network of twigs and foliage.

The whole process of growth, generally speaking, goes on serenely, this vibration of serenity reaching its climax in the color of the leafage. For, to the ears that hear, green speaks a message of serenity, of individualization, of progress, of compassion. Let the lover of trees recall the hours of companionship spent with one of these silent friends and he will certainly comprehend the poet's meaning when he speaks of the boughs extending their arms in benediction.

When the crowding duties of a busy day have been permitted to fret your souls, try a visit, bodily or mentally, to a well-known tree. Yield yourselves to its influence in whatever way it most affects you. Soon you cease to think why you came, for "the little cares that fretted" you have been soothed into nothingness by the vibrant aura, and the restless heart has become serene.

So far no word has been said of the ultimate reason for this persistent and orderly life. The root, the trunk, the leaf, the blossom, each receives from its environment elements of hydrogen, carbon, oxygen, nitrogen, necessary for the health and stimulation of the whole. The law of vegetable life and growth directs these activities, as well as the chemical changes necessary for sap production and distribution, toward one goal. The fruit is the evident and delightful result, the climax of the tree's life; but we know well that hidden in the heart of the fruit is the focusing point of the whole,—the seed, which contains the potentialities of the entire growth.

A quaintly worded book of unusual knowledge concerning the members of the vegetable kingdom and novel experiences therewith was written by a British mystic who styles himself "Charubel," that is, "The Great Seer." The book is called the "Psychology of Botany." As the volume is out of print and so perhaps out of the reach of most of our readers, no apology is offered for presenting some of its mysterious lore to the notice of lovers of trees.

Charubel holds that all plants, like all persons, have individual characteristics which reveal themselves to the receptive mind through the aura surrounding the plant. More particularly he finds this true of trees, their psychic vibrations producing effects of beauty beyond any loveliness displayed on the material plane.

As a concrete illustration of the difference between this seer's point of view and that of a scientific botanist, read what he tells us, intuitively, of the Yew Tree. His descriptions of other trees are fully as novel, but this one is selected because the account of the Yew fits very pointedly to what has already been remarked on the symbolism of trees:

Charubel says, "This tree absorbs and dispenses. It absorbs the death principles of its surroundings and gives out the life principles." (We may recall here the popular ideas which consign the

Yew tree to church yard decoration.) He tells us that the ancients in the far past believed the Yew to be the symbol of the planet Saturn and of the Sun. Saturn stands for the termination of all things mortal or the termination of the earthly, while the Sun indicates the beginning (the initiation) of a life that shall not be subject to decay or death. So the Yew became a very proper symbol for both the mortal and the immortal. Amplifying this thought he calls his readers' attention to the "pleasing disparity" between the somber evergreen foliage and the fruitage of the beautiful pink berries.

At a time when the students of the O. E. S. were devoting some periods of instruction to the subject of Symbols and Symbolism, it was the good fortune of the writer of this limited appreciation of trees to encounter the Yew in bloom. This happened in the United States Capitol grounds where there is a clump of closely-set shrubs of the Canadian Yew. The calyx, shaped like a tiny cup, had its open throat filled with the golden inner organs set in geometrical pattern,—a fine illustration of Nature's reproduction of the Lingam. The calyx in this ripened state was of a soft fleshy quality and the color a clear translucent coral pink. Hidden among the very dark green foliage and closely resting (for it is stemless) on the black bark of the twigs, the fruit seemed aglow and the effect brought up very vividly the symbolism "life evermore results from death," and recalls the lines of Tennyson in *In Memoriam*:

"Old Yew, which graspeth at the stones
That name the underlying dead . . .
Oh not for thee the glow, the bloom
Who changest not in any gale.
Nor branding summer suns avail
To touch thy thousand years of gloom. . . .
Dark Yew, that graspeth at the stones, . . .
To thee too comes the golden hour
When flower is feeling after flower."

—A. M. Spence.

NOTICES

There will be an opening for a Student Secretary at the Headquarters of the Society in the Fall and any of our Members who are desirous of coming to Washington to follow the Courses of Study should write to us for terms.

Our members and friends will excuse us if we do not write them very long letters during the months of July and August. Business will be attended to as usual, but we need a partial recess to prepare for the coming season and replenish our files of Lessons. We hope to have more help by October.

MEDITATION

Our only hope of eliminating war is to develop a nation strong enough to be able to say "I will not fight," and to hold to its principles in spite of any provocation.

This nation, when it is born, will never be brought into slavery, its inner moral force will be such that it will be at once the servant and the ruler of all others; their brother and their example towards which they aspire.

"In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain, saith the Lord."

Then wars shall cease, and Progress, true Progress, shall become possible.

Then will our Great Men, our Pioneers and Reformers be aided, not hindered, in their work for the advancement of the Race, and the knowledge of the Lord will speedily cover the earth as the waters cover the sea.

Marsland.

Wise laws and just restraints are to a noble nation not chains, but chain-mail—strength and defence.

Ruskin.

A DREAM OF MAN

1. We are taught that the essential condition under which the Spiritual Nature of Man can be developed and disclosed is the ascendancy of the highest element, the Spirit, over the lower elements.
2. The man who would become a disciple, recognized and aided by the Great Ones, must subdue, by the force of his will, the lower nature.
3. This may be attained in four principal ways:
 - (a) The uprooting of all selfishness and a large and generous sympathy for the well-being of others, with a constant effort towards this well-being.
 - (b) The development of the Spiritual Man by Meditation; Communion with the Divine.
 - (c) Dominion of the lower appetites and passions, and the deliberate subordination of the material interests in the world to the Commands of the Spirit.
 - (d) The strict accomplishment of all the duties of the daily life, recognizing the environment as God-given for the advancement of the soul; looking for no results or recompense, whether gratitude, love, or the duty of our fellows; leaving all the results of our actions to the Divine Law of Karma.
7. For him who would mount still higher there is a special education, physical, intellectual and spiritual, to awaken the still dormant powers of the Real Man, and to lead him by way of the Adeptate to the very threshold of Divinity itself.

Marsland.

The Salutation of the Dawn

Listen to the Exhortation of the Dawn!

Look to this Day!

For it is Life, the very Life of Life.

In its brief course lie all the

Verities and Realities of your Existence;

The Bliss of Growth,

The Glory of Action,

The Splendor of Beauty;

For Yesterday is but a Dream,

And Tomorrow is only a Vision;

But Today well lived makes

Every Yesterday a Dream of Happiness,

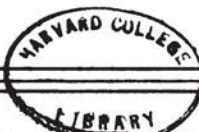
And every Tomorrow a Vision of Hope.

Look well therefore to this Day!

Such is the Salutation of the Dawn.

—From the Sanskrit.

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SEP 8 1919



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THE FAMILY

Whenever, in the past history of the world, a Nation has become weakened through severe or long protracted wars, there has afterwards been a tendency to disregard temporarily the sacred nature of the Family and to allow legislation favoring what would in times of peace be recognized as a laxity of morals. Those in power fear that the birth-rate will be too low to uphold the strength of the country at its normal standard and they seek to increase it by whatever means are available.

It is not at present our intention to discuss the value of such legislation but to point out the ideal to be aimed at in marriage and in the institution of the Family.

After the individual, the Family is the first social unit; it is indeed the first *complete* social unit that represents all the aspects of a trinity: the positive, or the father; the negative or the mother; and the neuter, or the child.

Considered merely as a *civil institution*, its functions are to insure to the state a loyal and efficient citizenship and to the individual the maximum protection and training and the fullest opportunity for growth and personal liberty, intended on the one hand to foster the welfare of individuals and to constitute at the same time a bulwark of strength to the state.

But it has more than a purely civil character; it is essentially a primary *moral* institution of the race, as well as one of the oldest—a fact well attested when we consider that the names designating its members—father, mother, brother, sister—have descended to us from the languages of antiquity, surviving the changes and modifications in nations and forms of government. The idea of the family and the chief relationships of its members, one to another, as husband and wife, parent and child, brother and sister, is not temporary and local; it is permanent and universal, world-wide, age-long; and the principles that govern the family and give it stability are warp threads on the loom of racial progress and evolution—they run the length of our social fabric.

Looking to the permanency and universality of this institution one naturally expects to find it connected with some religious or ethical sanction, for religion alone has such far-reaching stability. Accordingly, we find that the Family and Home are, in their moral aspects, bound up intimately with the purposes and ideals of *religion*, and are effective and necessary instruments of true religious progress. A vigorous, pure, well-ordered domestic life—by virtue of its special faculty of self-perpetuation—is a most potent means of spreading religious teachings and transmitting them to posterity—a fact that should be recognized and utilized by the

Churches and other religious bodies. Even the spiritual teacher consecrated to a life of mystical devotion, though celibate, is known by the children of his faith as Father.

Since the Family is the unit of the state, the first requisite for its proper growth and usefulness is Unity. This is achieved through Love, and manifests in Harmony, or Peace.

It is a mistake to suppose that mutual love between parents or between parents and children is a matter rigidly fixed once for all. Spontaneity of Love should be at the base of marriage, as its impelling cause; it is desirable and even indispensable. But true Love, where it really exists, is also susceptible of cultivation and growth. It is the mission of marriage to provide the proper environment and means for this growth and to create an atmosphere in which children can be properly trained and reared. Love and Tolerance are to be fostered in the interest of the whole organism and all its members, as well as for the resulting benefits to the community. Where all members of the family work together and seek loyally and sincerely to fulfil perfectly each his own functions, forgetful of the failings of others, save where the responsibilities of leadership and parenthood require guidance or firm and loving correction, the establishment of an ideal household is made just so much the easier. In such a case each member has allied himself on the side of Order, and is desirous of learning what are his proper and normal functions. Progress toward Harmony and Peace is then a matter of attaining true knowledge of the nature of our duties and privileges and of making persistent and right application of the knowledge.

Through order diverse elements are brought together as a harmonious whole, for the realization of common purposes which no one member, unaided, could achieve. Speaking generally, whatever promotes the Unity, Permanence, Stability and Order of the family is good in principle and to be cultivated. Whatever leads to the opposite is to be avoided.

The Family has its inception in Marriage, the bond and symbol of its Unity. For the sake of permanence and stability, the marriage laws of all enlightened times have contemplated a life-union. The ideal pair will not shrink from the complete fulfilment of the marriage bond. It is a link of their own making, forged of eternal causes. Those things which cement the union and safeguard its purity are of God, those which tend to its betrayal or dissolution are temporary and incidental. It is because of the inherent unity of the relation that the greatest freedom consists in fulfilling its obligations and responsibilities. Infidelity and divorce, though they may be incidents in certain stages of our civilization, are expressions of imperfect and not ideal relations, tending in the direction of license rather than liberty. A real marriage can no more be undone than it is possible to undo physical parenthood or unloose the relation of brother and sister.

To seek to correct our own weak places is the most effective way to help improve others—whether they be friends and acquaintances or members of our household—for they have then the stimulus of our enthusiasm without encroachment on their personal liberty, and the silent force of our good example without officious advice which they may be unable to appreciate. It is said that one who realizes fully the spirit of discipleship can be happy in any circumstances. This is because, being poised, he has eliminated selfishness and radiates love, not thinking of any return—the only way of loving which is sure to be crowned with happiness and to receive love.

Normally, it is the husband and father who stands at the head of the house. He is the natural protector of its weaker members and the one who primarily determines the nature of its activities and the aims for which it is to strive. The place of the wife, though usually less conspicuous, is one of the greatest charm and usefulness and her womanly beauty is to virile strength like Mercy tempering Justice. The Guardian Angel of the Hearth, it is her mission, as wife and mother, to dispose and adjust affairs within the home, to coöperate with the husband in realizing the aims of the family, and to rear and train its children.

It may happen that one member fails or is unable to perform the functions normal to his station, so that it is necessary for some other member to step in and fill the breach. But this should be done only under the spur of imperative necessity, for in such a case the whole family is hampered by the karmic consequences of this invasion of its Order. It is preferable, where possible, for each to perform perfectly his own duties rather than to take up the discarded ones laid aside by another. In all crises a spirit of loving coöperation will go far toward smoothing the hard places. The great fundamental duties of husband, wife, father, mother, child, are so inherent in the relations themselves that none other than the person in whom they inhere can perform them perfectly.

In civilized states the laws regulating marriage are framed not only for the welfare and convenience of the husband and wife and their offspring, but also for the interest of the community, and it has been well said that the state is a silent party to every marriage. Laws should be so framed as to protect the integrity and unity of the marriage institution, if racial unity and integrity are to be preserved; and the principles of ethics and religion must be the teachers of our civil law-makers.

In times to come, undoubtedly the state will make more ample provision for the protection of mothers and children, whose welfare is now too generally regarded as matter of private and not public concern. In reality it is of the highest public and racial import. But whatever advanced ground the state may ultimately take upon

this question, the family will always remain the appropriate institution for the cultivation of conjugal love and the upbringing of children. For this reason, it must be permanent not only during the life of the parents, but must also be a vehicle for the transmission of tradition, a priceless heritage to posterity. It is in the bosom of the home that children will continue to receive the blessings of a training and culture which cannot possibly be afforded to them in such fullness in any other way.

True progress in the laws of marriage, as well as in the family itself as a social organism, is through the medium of religious cultivation, by which individual character is developed. It is the aggregate of individual characters that gives the moral tone to the community.

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

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

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

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

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

UNSELFISHNESS

Shortsighted is the philosophy which counts on selfishness as the master motive of human action. It is blind to facts of which the world is full. It sees not the present, and reads not the past aright. If you would move men to action, to what shall you appeal? Not to their pockets, but to their patriotism, not to selfishness, but to sympathy. Self-interest is, as it were, a mechanical force—potent, it is true; capable of large and wide results. But there is in human nature what may be likened to a chemical force; which melts and fuses and overwhelms; to which nothing seems impossible. "All that a man hath will he give for his life"—that is self-interest. But in loyalty to higher impulses men will give even life.

It is not selfishness that enriches the annals of every people with heroes and saints. It is not selfishness that on every page of the world's history bursts out in sudden splendor of noble deeds or sheds the soft radiance of benignant lives. It was not selfishness that turned Guatama's back to his royal home or bade the Maid of Orleans lift the sword from the altar; that held the Three Hundred in the Pass of Thermopylae or gathered into Winkelried's bosom the sheaf of spears; that chained Vincent de Paul to the bench of the galley, or brought little starving children, during the Indian famine, tottering to the relief stations with yet weaker starvelings in their arms. Call it religion, patriotism, sympathy, the enthusiasm for humanity, or the love of God—give it what name you will; there is yet a force which overcomes and drives out selfishness; a force which is the electricity of the moral universe; a force beside which all others are weak. Everywhere that men have lived it has shown its power, and today, as ever, the world is full of it. Look around! Among common men and women, amid the care and the struggle of daily life, in the jar of the noisy street and amid the squalor where want hides—every here and there is the darkness lighted with the tremulous play of its lambent flames. He who has not seen it has walked with shut eyes. He who looks may see, as says Plutarch, that "the soul has a principle of kindness in itself, and is born to love, as well as to perceive, think, or remember."

Henry George

EXPRESSION

Is there no infallible telegraphy to convey your thought None whatever, except that of action. Only by living out what is in your heart can you be certain of true expression. Never was a proverb more true than that actions speak more loudly than words. Without thinking too much about the how or why, express yourself in acts; and by some kindly magic, what was in your brain and heart wings its way straight, not only to the understanding of your friend, but, it may be, to that of the whole world.

Collier's

MEDITATION

All great teachers have enjoined on their disciples humility, as an essential to entering upon the true path. "Whosoever," says the Lord Issa, "shall not receive the kingdom of God as a little child, he shall not enter therein."

But so persistent and self-assertive is the personality of man that we habitually forget to be humble, and even when we do remember, there are always so many and such good reasons for our disobedience, that a proper pride, self-respect and conscious virtue blind our eyes to the low and narrow doorway.

For the personality knows that it has but this one life to live, and its motto is "Eat, drink and be merry, for tomorrow you die." The soul has a farther outlook and a clearer knowledge of the truth; its life is for all time, without beginning, without end, eternal in the heavens. It is willing to suffer that it may advance, to be humiliated, bruised, persecuted, to become as nothing in the world, if by this humility the world may be profited. Humbly it listens, to discern, if possible, the voice of the Master in every one of the vicissitudes of life, and gently, as a little child, it learns from all.

The adoption of this gentle, receptive, uncritical attitude is the first requisite for entrance on the path. The true disciple is ever humble, submissive and obedient. He does not submit himself to the *personality* or *personal will* of anyone, but he obeys because the God within him recognizes the Divine Truth in the words of his Teacher, in his fellow-man, in all that is! Blessed, indeed, is he who can and does learn from every other creature.

HUMILITY

1. Be humble if thou wouldst attain to wisdom. Be humbler still when wisdom thou hast mastered.
2. Those who are humiliated and yet do not humiliate, those who hear themselves put to scorn and yet answer not, those who do all for love and accept their afflictions with joy—of them the Scripture speaks when it says: "The friends of God shine as a sun in His Splendor."
3. He who endures reproach gladly, learns from it his faults and tries his mettle upon it.
4. The greatest souls are the humblest and the least obtrusive.
5. Humility contends with greater enemies, is more constantly engaged, more violently assaulted, bears more, suffers more, and requires greater courage to support itself, than any instance of worldly bravery.
6. The entrance to the true path is small and difficult, and he who would enter must become as nothing in the eyes of men.
7. Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

A Prophet

Once hardly in a cycle blossometh
A flower-like soul ripe with the seeds of song,
A spirit foreordained to cope with wrong,
Whose divine thoughts are natural as breath,
Who the old Darkness thickly scattereth
With starry words, that shoot prevailing light
Into the deeps, and wither, with the blight
Of serene Truth, the coward heart of Death:
Woe, if such spirit thwart its errand high,
And mock with lies the longing soul of man!
Yet one age longer must true Culture lie,
Soothing her bitter fetters as she can,
Until new messages of love outstart
At the next beating of the Infinite Heart.

Lowell



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Bulletin

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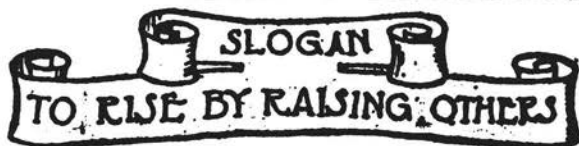
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Love and Marriage

"As one lamp lights another, nor grows less, so nobleness kindleth nobleness."

For many years there has been no instruction, except of the vaguest nature given to youth on the subject of marriage. All that approaches love and courtship is made the butt of inuendo and teasing reference, so that the right-minded youth is disgusted and hides his natural feelings, or throws over them the cloak of trifling and banter.

Yet the attraction between the sexes is a natural law and, as such, should be respected and obeyed. It is right that young people should be thrown together, and it is the duty of parents to provide opportunities where they may openly meet in the home and join in those innocent amusements that youth craves. If this outlet for the natural exuberance of growing boys and girls is provided, the first step towards a happy home will have been taken. If, on the other hand, this natural "give and take" is denied, nature's law will be violated, and evil of some kind must result.

For woman is the complement of man; and man is the complement of woman. Neither one is complete without the society and friendship of the other.

If a family is composed entirely of boys, especially if there is no mother, the members will be found lacking in that gentle consideration and spirit of protection which sit so well upon strength; while if there are women alone, they are apt to grow petty and trivial—tender but weak.

Number One, the man, needs for his proper evolution the comfort and solace of Number Two. Number Two, the woman, needs the protection and love of Number One.

Which things are a mystery, simple as they appear.

For they point right back to the very principle of Creation; and man, seen in this aspect, takes the place of God Himself in His two aspects of Creation and Preservation—Brahma and Vishnu—Man and Woman: God is both equally.

The *Creator*, the First Great Cause, is the Number One: Unity, Order, Principle, Law, Spiritual Oneness, Plan.

ONE opposing Himself to Himself gives forth two, *Preservation*, the second step in involution: Divisibility, multiplicity, opposition, analysis, intellectuality, are the result. Without this variety the world would indeed be a monotonous place.

Esoterism teaches us that there is, in addition to the visible, an invisible world—an ebb and flow of emotional, mental and spiritual fluids even more potent than the circulation of the visible fluids known to material science.

Every living creature is bathed in these subtle fluids and makes use of them in self-expression, according to his powers. And the attraction that culminates in Love and Marriage is of the nature of these invisible currents.

And this transcendent Truth is present in all creation and in all creative activity. Just as, "In the beginning God created the heaven and the earth," so does man today in his feeble way imitate the great Creator. He sees in woman himself, and yet not himself but his opposite; he recognizes diversity and opposition in all around him, in good and evil, in truth and error, in light and darkness, in heat and cold, in rest and motion, in male and female. And all these are expressions of the same principle and embody the same truth.

And man seeks to approach these opposites one to the other, each to his fellow, with an instinctive application of a law which he is only now beginning to understand in its simplest phrases, but of whose inner working and principle he is for the present in ignorance.

All creation is by the due interaction of opposites.

But how and why the union of these two opposites creates the vital spark is a secret.

We can make the connection between the seed and the earth in which we intend it to sprout and grow, but there our power ends. We can bring together the positive and the negative and observe the phenomena, but we cannot introduce any variation in the law; and if the current happens to short-circuit and no results are produced, we often do not know enough even to suggest the remedy.

The wise man is modest in the presence of mystery.

When a simple, generous soul finds itself approaching a great Truth, a modest and unassuming behaviour will instinctively be recognized as proper to the occasion. The difference between his own lowliness and the majesty of the Truth in question is so great that any other bearing would appear to him presumptuous.

This is true modesty.

In the French language there are two entirely dissimilar words, both of which are translated by the English "modesty": *la modestie* and *la pudeur*. The first of these is in part described above, the second, *pudeur*, may be understood as sex-shame or self-consciousness in the presence of a person of the opposite sex, etc.

The presence of this emotion is observed wherever man is found, and its universality has attracted the attention of many scientific men who have travelled among various uncivilized races and have written accounts of many interesting facts discovered.

Everywhere they find some form of modesty prevailing and usually the exaction of secrecy in regard to the digestive and sexual processes. Naturally they ask themselves why this should be so. They relate a more or less elaborate system of "taboo." Anything

unknown or unusual is tabooed; it is unknown, therefore probably dangerous and to be avoided.

These "taboos" have given rise among simple peoples to Evolutionary Ethics, to religious, moral and social habits, just as is the case among ourselves.

Primitive man, however, regards the creations of his own imagination as no less real than tangible things; from this it follows that all affairs, public, private, political, domestic, individual, social, speculative or scientific, are religious.

Sex is also religious in the eyes of most, if not all, uncivilized tribes, and is hedged around with every kind of religious ceremony. These are of two kinds: some rites are intended for the purpose of purification, and others are propitiatory. But in all cases the danger to be apprehended and guarded against is a *spiritual peril*.

This is a most interesting fact, since it seems to contradict the explanation that has been made by some scientists when trying to account for the universal instinct in lovers to seek retirement: that their modesty, or sex-shame, is the result of a fear of attack from some foe at a time when they were less alert and therefore exposed to danger from the onslaught. It would seem that if this were the case, the danger would have been recognized as a physical and not a spiritual peril.

The newly-wed are supposed to be more than usually open to assaults of gins and evil spirits, and special ceremonies are ordered for them. Those under crises are considered as charged with electric force; this is to be feared and they must be insulated by taboo. How suggestive is this! Truly we may learn much from the crude ideas of the primitive races.

In view of what we know of the Law of Creation and the mystery with which it is clothed it is but natural that man (positive) when approaching the desired woman (negative) should experience awe and should feel an emotion akin to fear; not alone because he sees her through rose-colored glasses, but because of the electric condition about them both, and the mystery of it all. And the same is true of woman in perhaps a still greater degree.

They are in presence of a great and sacred secret, and this makes them modest or ashamed, according as they are more or less evolved.

They are also in presence of each other, and each one believes the other to be much greater, wiser or more beautiful than himself.

These ideas added to the electrical currents above alluded to induce in each the emotion of modesty, if they are pure; or of shame-facedness and bashful self-consciousness in less favored cases.

Modesty is almost an act of worship;—not of the person or thing as such, but of the mysterious secret that it is supposed to embody.

If the mystery is known to cover some thing or some thought that is reprehensible or evil, then the emotion experienced is fear and the negative of modesty, i. e., *shame*, for shame has been defined to be the emotion caused by the presence of or contact with what is dangerous or useless to the individual organism.

The knowledge of the fact that a mystery exists comes intuitively with the third inflow, or stage of growth, at about fourteen or fifteen years of age, and with it come a host of feelings and desires surging into the being, difficult to be understood or controlled, unless self-control has been carefully taught and the child has been duly prepared.

The secret of Creation is one of transcendent beauty and of first importance; and to the "prepared" it will be revealed—to those who with purity of desire and true love to their fellows have the Will to take the kingdom of heaven by force.

Hear this parable:

Once upon a time there was born to a great king, a little son. The fairies gathered expectantly around his cradle, but as soon as they saw him they turned sadly aside. "Poor soul," they said, "what a heavy burden of selfishness hast thou brought over with thee from thy past existence! What gift can we bestow which shall best help thee to rise from under thy heavy load?"

Then the wisest of the shining ones said: "We will give him a strong will with which to make or mar his destiny; by means of this our gift, shall he make of himself or man or beast."

Time passed, the baby screamed, and the boy stormed and raged to get his own selfish way until the parents, who were wise, let him have his will and learn by experience even when it hurt him a little, so that gradually the child grew to use his will, to judge his experiences, and to choose the pleasantest.

The boy became a man, and love was born. The flames of passion, desire and jealousy consumed him; the determination to bend another to his will was met by opposition;—anger, hatred, malice, all made havoc of his being; but his will held firm and out of the thickest of the darkness there was born a new order of things.

He would work for the world, his fellow-man was not worthy of his love, he was not understood. The world would render him justice, mankind should be grateful. From his high station he reached down his hand to the poor, but the poor would none of him, —instead of the reward which he had looked for, he received only hard names. Again did the flame of his selfish nature break forth and threaten to burn and consume his inner being.

But his will held firm; again there was a readjustment. The looking for gratitude was relinquished, the desire for the kind

words of men, all desire to *get* was seen to be vain, unworthy,—and the tortured soul came out into the clearness of the beatific vision:

Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!

THOUGHT

Constant thinking means constant vibration; this means constant waste. Exhaustion, the result of useless expenditure of energy, is what we must learn to control.

Repression is dangerous; the explosion is sure to come, or there will be a breakdown, mentally or physically, maybe both. Learn to relax and replace negative by positive thought.

Relaxation is a word many people do not like because they do not understand it. People who never relax are those who, instead of replacing an unhappy thought by a happy one, repress their emotions, thus always living in a tense condition.

Thoughts Are Forces that repay us in our own coin.

Whatever you harbor in the innermost chambers of your heart, will, sooner or later, by the inevitable law of reaction, shape itself in your outward life.

There are not words—no, nor imagination—that overestimates the thought value of any life; the state of perpetual joyousness, for example, how essential it is to the growth of the human being, mental and spiritual!

If we could but know how important it is to hold constructive thoughts, we should make a greater effort to live in the upper story of consciousness.

Every thought of the brain is a chisel, chipping away at our character; and our characters are building our destinies.

Our thought force has proved to be a wedge, opening the seemingly inaccessible wall of circumstances.

OPTIMISM

It is said that Optimism makes the world go round and words of cheer help it on its way; so always be optimistic and smile. One can do nothing that will serve better than the habit of smiling at discouragement and woes.

In the home, the business or the social life, a pleasant, wholesome smile adds immensely to one's personal charm. Its power for good is inestimable.

It is the meaning of your smile which gives it power. A surface smile is far better than no smile at all; but to have your smile carry weight, you must put yourself into it. Put spirit, life and meaning into your mental attitude, then paint it with a smile and people will believe in you because you will have complied with one of the laws of success.

Dr. Elizabeth Hinckley

MEDITATION

Esoterism gives the history of the past and the future of the earth and of the other planets.

It explains the evolution of life through mineral, vegetable, animal and human forms, cycle after cycle—for all life is cyclic. It tells of an etheric substance in which all the universe is bathed, the Breath, called the Akasa or the Astral Light, which is the reservoir of all present, past and future events. It gives a satisfactory explanation of the object and utility of the other planets and the nature of their inhabitants; of the geological cataclysms of the earth; it explains the existence of suffering and inequality; it provides a definite and intelligible scheme of manifestation including both involution, or the descent of spirit into matter, and evolution or the ascent of spirit to God—a perfect cycle, a small arc of which has been partially *discovered* by Darwin and other scientific investigators.

—“*What Esoterism Is,*” MARSLAND

CREATION

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

True Manhood

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

—Tennyson



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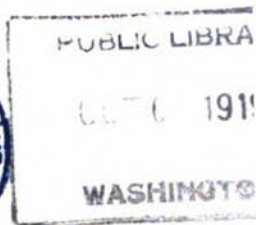
No. 17

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN

TO RISE BY RAISING OTHERS

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Immortality

The doctrine of immortality is a universal one; in every age, among all peoples, great souls have proclaimed with one voice that, although the body or outer shell perishes, yet the soul endures for ever. And man is content, on the whole, to let the body go if he can be sure that he, the real man, will live on. It is against the idea of annihilation that he cries out;—alike desire, reason and aspiration crave a future.

Nor is the thinking man able to accept a future state such as is generally pictured—the self-centered happiness of the few accounted “good” whilst the many are in torment.

Let us learn from nature. Where do we find a plant that grows, blooms, fruits, and leaves no sign? Do not the seeds fall, die and live again? See the forest tree: in the summer it is in full luxuriance of life, in winter it looks dead; but spring awakens it to a new and a stronger or a weaker life.

So with the soul of man, it wakes into conscious, physical life, it enters a suitable body prepared for it, its own creation indeed, laid aside as the seed of a past life; it lives in the world as a man, passes through many trials and vicissitudes, which strengthen or weaken the soul according as they are encountered with fortitude or resisted,—then it sleeps, the body falls and dies. But not so the soul or germ, it does but sleep outwardly, within all is activity, assimilation, building up, preparation for the next experience. Many years are spent by the soul in the heaven-world, not idly but absorbed in a phase of life which is indispensable if the soul be immortal, for it is now that it dwells in the presence of God, and draws strength from its own higher self to live again on earth.

The space between two earth lives corresponds with the winter, or with sleep; it is not a time of selfish enjoyment, though it may be full of bliss, in it the soul accumulates the results of past experiences, makes over weak places, and issues forth at last, stronger or weaker, as man rises from sleep.

Truly man builds the temple of his own immortality by each action of his daily life,—a victory over self is a stone rightly placed adding to the strength and beauty of the edifice; while a yielding to the enemy builds in poor material which sooner or later has to be torn out.

For many ages does this purification last, until perfected, man becomes indeed Divine.

SHADOWS

A shadow is an intelligible evidence that something is being intercepted. He who walks with his eyes upon the ground may still know that there are trees and men and church spires. He may also know that overhead the sun is gloriously shining. Yet as long as he looks down, he sees neither the blundering, pleading, needy throng, nor the dazzling King of Day.

As a man may focus his physical eye upon the ground, even so he may focus his mental eye to perceive only shadows. He who fixes his mental sight aright sees that a tree is really a shadow, being merely the expression or symbol of an idea—an idea which has been intercepted by matter and is expressing itself through matter; he may see that the sunshine is only a shadow of the sun; and that even the sun itself, while its rays are too fiery for the physical eye to directly sustain, is still only a shadow of the Real Sun.

Truly, this world seen thus, is not only full of shadows, but it is ALL shadows! Yet a shadow is a wonderful thing, inasmuch as it betrays and portrays intercepted brightness and light. For where there is no light there is no shadow. So hope springs eternal in the human breast, for as we may, by detecting the shadow, plainly perceive the tree and the sun, so may we by perceiving the intercepted ideas in higher realms of being, at last perceive the Author of All.

A selfish man has not only his mental eye but his spiritual eye also fixed upon the ground, so that he sees not the needs or rights of the mass of humanity about him, nor does he see that he is himself a part of that mass and with it must rise or fall. Or rather let us assert that to the selfish man spiritual sight has not yet come, that the spiritual eye is still closed.

Selfishness is a dense shadow, but the selfish man is the shadow of the mental man, the unselfish man is the shadow of the spiritual man and the spiritual man is the shadow of a Celestial Being.

One of our greatest teachers said, "Thou shalt love thy neighbor as thyself," and this teaching was, as he well knew, but a shadow—the brightest that the present mind of the majority of men can bear, for we are not able to make use of too high a teaching at any time, or endure too bright a light. This teacher exemplified the light behind that teaching in his own life of devotion and service, for he loved humanity not "as himself" but whole-heartedly, and he loved himself not at all. And still again, his love for humanity, so great, so wonderful, so radiant, was but the shadow of his love for "The Father."

The spiritual eye sees all material things as shadows and acknowledges no light, no reality, but the One. When one with spiritual comprehension perceives a fellow human in his proximity

he sees him as a group of shadows, thus: a body,—inert matter, a shadow of a mental principle manifesting by means of it; a mind,—the shadow of higher intelligence; a soul,—the shadow of that Ray from the Great Flame which projected and is building it.

There are mortals who are yet dense shadows, and some which are less dark—in other words more nearly alive, for this earthly life is not life at all, but a shadow of the One Life. And no matter how dense a shadow a man's life may be, the open Spiritual eye discerns that it has a degree of light and the desire of the possessor of such an eye is to send more light into it, to disperse some of the gloom, to replace some of the ignorance with knowledge, to transmute dull inertia into active aspiration, to strike the cold steel so deftly as to produce a spark and kindle a fire. And so he tries.

He knows he cannot at once manifest realities to that shadowed soul, (our highest attainable ideals are to each of us our realities), and so he is content to try to cast a fair and beautiful shadow into that life. He speaks a word of cheer.

And lo, he has changed the shadow. For an impression depends less upon that which impresses than upon the nature of that which receives. The kind word cannot produce upon a dense soul a complete illumination of the verity of the Divine Love, although that is its origin, nor even a perception of the Universal Love, although the word is a manifestation of it; but it DOES lighten the shadow of despair to the fairer shadow of a recognition of human friendship.

A manifestation of human friendship is the shadow of Universal Love. What is termed "moral support" or "standing by a brother who is in disgrace" is a shadow of Equality in the Divine Balance; financial assistance when truly needed is a shadow of the "All Sufficiency in All Things" which God is; the key to the ray of truth or knowledge which a brother lacks and seeks, is a shadow of the Divine Wisdom; a well regulated, well poised, pure, honorable and chaste life is a shadow of the Divine Goodness and Beauty.

Perhaps a would-be world-worker writes a book, and his book is a shadow—all books are—shadows of ideas. It is practically impossible to compose even one sentence which shall accurately convey the precise idea of the writer, and could a whole book be so composed in the estimate of its author, its accuracy would manifest only when perused by those whose minds were of the same degree of development, with the same degree of receptivity as the writer's, and with the same store of contemporaneous information.

The world's Great Teachers have made many conscientious attempts to GIVE us the truths for which they have studied and fought and bled. How impossible a task! We cannot comprehend their teachings until we have ourselves studied and fought and bled to gain those same truths. But these spiritual guides do succeed in giving us shadows, which little by little, we can translate.

The creeds taught in the churches are as truly shadows as those which the church spires cast upon the pavement. Seeing the shadow of the spire we say, "Here is a church," and seeing the church we say, "Here is a creed," and having knowledge of a creed we say, "Here is the shadow of a Religion" and a religion is a shadow of a truth, and a truth is a shadow of All Truth. So we rise from shadow to shade and from shade to light and from light to day and from day to immortality.

He who lives for self alone is a shadow cast upon the ground. He who lives for others because he realizes the need of others for that which he has, is a shadow cast upon the calm surface of a lake;—something more than an ordinary shadow, a reflection of color, of motion, of life itself, but still not the reality. He who lives for others because he lives for the Most High is a sun, the brightest and noblest shadow yet projected upon earth, for in him is an inherent light, which casts its rays without, brightening the dark corners and removing or obliterating some of the denser shadows.

Men see the shadow cast upon the ground and love it not. They see the shadow cast upon the lake and admire and applaud it. The sun they do not see, but only its effects, for the work of the Most High is not as the work of the philanthropist and does not conform to the same standards,—the philanthropist gives, the Most High evolves, or induces—so that the Great Teachers of the world, the servants of the Most High, meet with ignominy and persecution from the multitudes whenever their work is perceived. For the multitudes rebel against too great a light.

Every shadow implies the existence of something better and brighter—of light. Some shadows may become lights and there is a proper use for each. That is to say, every shadow MAY become a light and indeed is one, to a certain extent. Anger against something beyond control such as a circumstance or the act of another, or the supposed or actual thought or word of another, is a dense and fearsome shadow, but still it is the shadow of anger directed towards evil; and therefore, anger directed towards evil in ourselves is the shadow of righteousness or love of that which is good, and will eradicate our faults. "When thy gaze turns itself on thine own soul be most severe." When we feel anger towards something in ourselves, this is a proper shadow, for we set about correcting an evil tendency and this moral labor is the shadow of Spiritual Growth.

This material world seems to be composed of shadows of man, who, while he is part of it and maintained by it as regards the physical body, is yet above it in that he has elements not derived from it nor apparently manifesting in it. Thus the mineral or earthy portion of the world is as the shadow of the purely selfish man. The vegetable kingdom may be seen as the shadow of a man

who loves only himself and his family or race and acquires only for them and himself and gives nothing to any aside from these; the animal world seems composed of shadows of the passions of man; water is the shadow of the unselfish man who lives for and gives to all, such as the philanthropists and preachers; air seems to be the shadow of the spiritual man, since it maintains all, and is the least tangible though the most essential of all the elements supporting earthly existence.

Man, in his turn, is the shadow of beings higher than himself. Not knowing these beings, he cannot yet fully translate their shadows, but still he knows that lofty, noble, pure, disinterested love, great as this is when developed in man, is still a shadow as many times removed from its light as is the shadow of the spire from the All Truth. Yet the inherent light of this adorable though distant shadow of the Divine Love enables one to look upon a cruelly selfish man and to say not "There is no light in him," but "The light of love is somewhat intercepted here—how can I assist this brother to clear away a part of his obstructions so the light may shine through?"

One who comes to a knowledge of the truth about shadows, and is able to rise to some conception of the varied yet homogeneous lights which cause them, resolutely seeks for the Great Lights which are intercepted, by holding fast, cultivating and replenishing such light as he has. He holds fast by exercise of the Will, cultivates by Meditation, and replenishes by Service.

Aterrol

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MEDITATION

The practice of present-day hypnotism is both destructive and injurious to all concerned.

In medical practice it is unnecessary and undesirable—even though much good can apparently be effected temporarily by its use in certain cases; for magnetism, as it is employed in the schools in Paris, can replace it in every instance, without bringing the unfortunate attendant results.

He who relinquishes his Will to the dominion of another, whether visible or invisible, and allows himself to be controlled by that other, is giving up his own birthright and, in weakening himself, is retarding the progress of the race.

Mediumistic control is harmful to all concerned, for, while the medium is speaking the words of another, his own God-given intelligence is lying fallow, his mental powers are circumscribed (for his control only allows him to move in a narrow field), while his emotional nature is subjected to a great strain and he becomes irritable and oppressed.

A very subtle form of danger is encountered by those who are delving curiously into the secrets of Ceremonial Magic of one kind or another. Those who enter the astral realm, who evoke the presence of spirits by magic arts, are in danger if they succeed, of "selling their souls to the devil," for the powers invoked always exact a terrible penalty, and the danger is great.

"What Esoterism Is," Marsland

PSYCHISM

1. Creative constructive work is of more value than reading and repeating the ideas of others.
2. Esoterism values the development of the will rather than the use of occult practices, and avoids all negative psychism.
3. Have faith rather than belief, and shun doubt and scepticism.
4. Esteem humility above "affirmations," and avoid combativeness and self-righteousness.
5. Destruction of the work of others is to be avoided.
6. The willingness to suffer is greater than mental suggestions; self pity, complaints and rebellion are always avoided.
7. Positive action in formation of character is better than treatments for success; self-seeking and black magic find no place in the teachings of Esoterism.

"What Esoterism Is," Marsland

My Purpose

To be a little kindlier with the passing of each day,
To leave but happy memories as I go along my way;
To use possessions that are mine in service full and free,
To sacrifice the trivial things for larger good to be;
To give of love in lavish way that friendships true may live,
To be less quick to criticise, more ready to forgive,
To use such talents as I have that happiness may grow,
To take the bitter with the sweet, assured 'tis better so,
To be quite free from self-intent whate'er the task I do,
To help the world's faith stronger grow in all that's good and true,
To keep my faith in God and right no matter how things run,
To work and play and pray and trust until the journey's done;
God grant to me the strength of heart, of motive, and of will,
To do my part, and falter not this purpose to fulfill.

Henrietta Heron

—FROM THE ADULT BIBLE CLASS QUARTERLY



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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND

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Our Immediate Future

(Notes of a Lecture given at the Headquarters by the President,
October 5, 1919.)

There is no subject that is quite so interesting to the average man as "The Immediate Future."

For "Hope springs eternal in the human breast," and he always *hopes* that the future may be better and more satisfying than the past.

Most men are concerned with their own personal future or that of their family or friends.

A few are looking further afield and are preparing to play their part in the future of their own city, or community, or even country, while one here and there will take a worldview and will think for the good of all peoples.

In my remarks this evening I shall speak to all of these in turn; for I see all three classes represented before me.

Some thirteen years ago, April 15, 1906, I gave a talk in this room in which I described the events that have since transpired, as far as they concern "Our Immediate Future" and the "World Struggle," and I went on to give still further particulars that have not yet come to pass, but which are imminent.

I have several times, when requested, given similar statements for newspaper publication or otherwise, all of which have proven true.

And I mention these facts, not by way of boasting, but so that those who are here for the first time may understand that I am not speaking idly, and may give heed to my words.

One of the predictions made by me in 1906 was that "Before the great events there would be in the world a general war followed by a false peace," a condition exactly describing the present moment.

And we are almost at the end of this *peace*.

What is to follow?

There are many people who will say that it is impossible to "divine" the future—that no one can foretell events before they happen—but it is also true that this is often done.

And to those who believe in God and His Goodness, it would seem natural that He would not leave His children without warning if some danger is imminent.

Whether they listen to His warning or not is their own free decision.

There will always be those who "hear" and those who scoff.

But all know that the present is the outcome of the past—that as a man sows so shall he reap—that as a Nation decides will be the consequences.

If, therefore, we would know the future we must form our judgment from the past, revised and corrected up to the present.

If we can form a true judgment on these we can know at least something of the future.

For all the present unrest, strife and war have had their causes in the injustices of the past.

Forgetfulness, selfishness and want of development are the causes of all disputes, wranglings and quarrels between individuals, between communities and between nations.

Men have "forgotten" God; they are selfishly seeking pleasure and the goods of the physical life, putting these in the *first* place; they are without high ideals.

Materialism is prevalent, even in the practices of religious bodies which should know better.

Compromise and selfish aims decide most, if not all, matters—even in high places.

Of clear *thought* based on principle there is little, almost none.

The intellectual field is clouded and obscure.

Those seated in high places do not know how to seek for *Principle* to guide their decisions—they hunt for *precedent*.

All is in confusion; in men's minds as well as in all the fields of action.

There has not been such disorder and chaos since the time known as "The Tower of Babel."

This is what we learn from a study of the past and present.

What must the future be?

If we examine the present period by the law of cycles, we learn that it is in the cycle of Mars, when war and struggle of every kind prevail.

Therefore it appears that individuals and Nations will struggle and fight to free themselves from the disorder and anarchy around them.

At first (we are now in the tenth year of the cycle which lasts till 1944) their efforts will show themselves in tumult, commotion and agitation.

But after a time bewilderment and astonishment will be followed by the positive aspect of Mars; and strength, courage, ingenuity, fortitude and heroism will be born.

This will be after 1925 however. Up to that time we may expect that the whole world will be distracted by martial afflictions;

fighting, civil war, commercialism, anarchy, sudden death with violence, revolutions, the overthrow of civil, social and religious institutions, loose morality, etc.

The immediate conditions are threatening. At the end of last year I made a prediction based upon the time of signing the Armistice to the effect that little or nothing would be accomplished by it; but that at certain periods there would be grave troubles. One of these dates was February 13, when both Germans and Allies were threatened. This showed in the two attempts at assassination around that date—that of Clemenceau and of the Premier of Bavaria.

This month of October appears very stormy, especially around the 24th, which will be marked by "corruption of the question and a quick death" (perhaps by cataclysm, tidal wave or earthquake).

March, 1920, is another period when we may look for trouble. At this time there may be expected some drastic calamity leading to great mortality.

This is a time when there is a cry of "Peace! Peace!" but there is no peace. Therefore let everyone husband his strength and resources against the time when he will need all the force he has to continue to hold his own.

And to him that overcometh will be given entrance to the Temple of God; and he shall go no more out.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE.

October 5, 1919.

HUSBAND AND FATHER

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

Thus there are two forces operating: centrifugal and centripetal force; and there are two classes of men; the one in which centrifugal force rules and the other in which centripetal force predominates—that is to say, men of positive force and men whose lives are negative.

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

In the average person, whether man or woman, the negative view of life prevails: people are afraid of sickness and talk about it frequently, even at the dinner table; all the clouds of their life, whether past, present or to come, are dwelt upon and the bright

places are forgotten; thus they enslave themselves in a thousand ways to calamity and everything goes wrong with them.

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

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

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

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

But if the Father of a family possessed only the Number One qualities he would be very imperfectly equipped for the journey of life. He would begin many new things but having no perseverance would not carry them to a conclusion; he would rashly undertake the most venturesome enterprises and would assume responsibilities that were beyond his sphere of duty and his power to bear. He would make great and brilliant schemes and would spend his whole life in beginning things that he could not bring to perfection.

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

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

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

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

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

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

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

The husband should be the leader of his family in all of its great and most important enterprises. He was its originator; he, normally and usually, provides its sustenance; he chose his helpmeet by whose aid the family was founded. Therefore he must be strong in his own creative powers. Afterwards as the family develops he will be strong in making every other member active. The wife and each one of the children, whether infant or grown man, will know that his loving interest centers in everything that they do, that he appreciates their point of view and that he has always something useful to suggest along their own lines. Opposition of any kind does not sit well upon the father, and if it has to be undertaken, it should always be of the nature of a new creation. Thus if the children quarrel, the father will recognize the presence of energy and force, though misdirected, and will create a new outlet for this energy. He will encourage the activity of every member of the family and teach them how to spend their strength to the best advantage. He supplies the plan of action, and if this is well done, the various actors will gladly co-operate to

make of the family a thing of goodness, beauty and truth. If, however, the plan is ill-defined or vacillating, if it is not along the lines of justice, or is in any way out of harmony with the Great Plan, there will be weakness, trouble and vexation of all kinds.

Since at the present stage of our development these laws are very imperfectly understood, it is not to be wondered at that in-harmony and suffering in the family relation are so prevalent.

Strength, creative energy, power to construct and re-construct, purity of purpose, voluntary self-sacrifice, idealism and truth are the salient features in the character. They can all be summed up in one word—*Love*, active, self-controlled and powerful! Love of country, love of principle, love of God and all Good.

MEDITATION

Esoterism declares the invisible to be more real than the visible, the life than the form, the soul than the body.

This is the principle that distinguishes esoterism on the one hand, from the judgment of the intellectual man, on the other—the Christ-life from worldly belief. The life of the disciple of esoterism is marked by a living faith in the invisible, and a knowledge of the truth from experience. He does not believe, he *knows*!

—“*What Esoterism Is,*” Marsland.

BELIEF AND KNOWLEDGE

1. Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?

—Collins, “*Through the Gates of Gold*”

2. Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive.

3. I am conscious of the harmonies that fill the ethereal world.

4. I feel that there are innumerable spheres in my being, mental, intellectual, spiritual, divine.

5. The soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained.

6. Only assiduous efforts can regulate the vibrations of the being so as to bring them into harmony with the perfect and eternal vibrations of transcendent worlds.

7. Then, and only then, shall I stand face to face with the unclouded eternal truths of God!

—Van der Naillen

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The Majesty of Grief

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

—Sonnet by AUBREY DE VERE.



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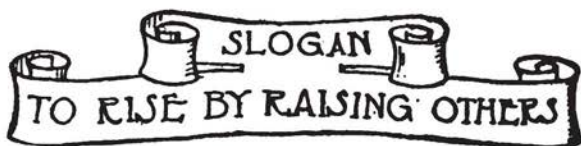
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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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What each of us can do to help at the present crisis

(Notes of a Lecture given at the Headquarters by the President,
O. E. S., October 19, 1919)

In what way is the present a "Crisis?"

Some 2,000 years ago there was introduced to the world a new Teaching—Christianity—beautiful, simple, dealing with the soul, mystical and withal practical.

It was so plain that it was misunderstood.

And today, after 20 centuries, the Western World declares this Teaching (which it has never given a real trial) to be "impractical."

Instead of living for the things of the soul men have turned to the outer material and physical and declared that this is all there is.

Materialism stalks abroad unabashed and unashamed—because unproved, even unrecognized for the most part.

Materialism also *hides itself subtly* in compromises, in treaty, in pride and covetousness, in lust and anger, in gluttony, envy and sloth.

The Lord God has long patience, but there comes, at the end of every Era, a time of reckoning.

And the present "Crisis" is not only the summing up of an Era—the Christian—it is further the turning point of the whole Manvantara of 306,720,000 years.

Those who can triumph now over the *lower natural* man and live for the soul and for spiritual things, as taught by the Sermon on the Mount, will go forward.

Those who will not heed the higher call will not graduate at present—they must sleep till another opportunity awaits them.

The enemy to be slain is the Giant Materiality; and the marks of the beast are: PRIDE, COVETOUSNESS, LUST, ANGER, GLUTTONY, ENVY, SLOTH.

We must then cultivate HUMILITY, work hard and not look for appreciation—take equally praise and blame—when reproved try to do better but not excuse the personality—be silent and secret in doing good.

LIBERALITY—Attend to our money affairs and other worldly goods diligently and with justice to ourselves and to others—always "give" more than we "get"—avoid debts—put our surplus in circulation as far as prudent.

CHASTITY—Let our love go out towards all beautiful things and control the lower emotions—live a life, the details of which are higher than those of the lives of the average—spend our leisure time "doing good" as did the Lord Jesus.

MEEKNESS—"Blessed are the Meek; for they shall inherit the earth." The Meek are those who live for spiritual things and who have realized the impermanence and instability of earthly aims—they are meek in the presence of anger because they know its weakness. But there is no lion stronger or more indomitable than the "meek" man when he is roused to do battle for RIGHT.

TEMPERANCE—Use with moderation and reserve all the good things of life, remembering that spiritual things should go first, temporal things second—eat, drink, sleep, take pleasure—but always with the view of rounding out the life as well as for enjoyment—Temperance is not prohibition.

BROTHERLY LOVE—teaches us to rejoice in the gifts and good fortune of those about us even if our own life appears empty of similar blessings—to love and succor those who need—service.

DILIGENCE—To plan our lives so as to be of the greatest use to ourselves, to the community and to the world as a whole—to serve industriously in our proper sphere; to try to better our condition and to do our full duty to God, to Man and to ourselves.

All this is *preparatory* with a view to rendering ourselves increasingly fitting instruments.

We may see therefore by these considerations how much there is to be done.

Having done all that is cited above we have still to begin **DIRECT WORK**.

What can each of us *do* to help?

First: Realize that the Crisis is real, that we do approach a great and important moment in the world's history.

Try to understand something of the causes that have led to the present conditions.

If you are a person of influence, use that influence to draw attention to the subject by writing, by public speaking, or even by discussion in the family circle and among friends—always with reserve, however, choosing as audience those people who are open-minded.

Study the subject and meditate upon it so that you can drop a word here and there even among strangers.

Propagate around you right thought, right principles and right ideals in regard to the Present Crisis and our responsibilities.

See that your children and all those dependent upon you know all that you know about it, according to their age and understanding.

Bring your life into order in preparation for "The Great Events" that are to follow. Prepare!

Clear the decks for action and bring up all your reserves.

Consider what are likely to be the demands made upon you and see if you are able to contribute at least something to a moment of peril if such should come.

Do not run either your purse or your household on a bare margin, prepare for a rainy day, husband your strength, care for your health.

Join yourself to some organization or group that thinks as you do and has similar ideals so that when the moment of action comes you may be able to make your voice heard.

“Be strong and of a good Courage!” Work in all things, small as well as great, for Justice; for Justice is the forerunner of lasting peace.

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

A FABLE AND A PROBLEM

The Soul was Young as a Charioteer, but it had at last learned to balance the Chariot, and to drive the two Horses evenly, and straight away on the Course. It had driven them Victoriously in several Frays, when one day it appeared before its Instructor and said:

“Dear Master, Thou Knowest there is yet one Battle in which I must engage before I can undertake the Passage up the Mountain-side. If it is your pleasure, I will Enlist in the Undertaking Now.”

And the Instructor assented. Then the Soul resumed:

“In entering upon this Battle, I have only one Misgiving. Thou knowest that my Wheel-horse is a Thoroughbred, but my Pole-horse is a Buckskin, which, as every horseman knows, is a Mongrel Yellow Mustang, and never yet has such a Steed been trained to complete Trustworthiness. Now, since the Rule of this Particular Battle is that the Pole-horse must be driven without the Bits, I ask your Promise that you will Speak if he becomes Unmanageable, for he knows and Loves your Voice.”

The Teacher promised, and the Soul entered the Lists. Alas, it was so entirely engrossed in Balancing the Chariot and Watching the Foe that the Buckskin took Advantage of the Comparative Freedom from Restraint and Bolted for a vile Mud-puddle, of a Kind that the Charioteer especially Disliked.

The Soul at once perceived its Danger, and cried, “Oh, Master, the Time has Come, Speak Now as you Promised, I beseech you, for I Need you Sorely,” and it waited pale and trembling for the promised Word.

But the Instructor was Busy on his own Earthly Business, and the Cry of the Tortured Soul Annoyed him, so he gave it such a Rousing Cuff that he Knocked it from the Chariot into the very Mud-hole it so Abhorred; and there it was Trampled by its Own Horses, and Run Over by its Own Chariot. Before it fainted, it managed to Climb out upon some Rocks, where it sank into Unconsciousness, Bruised and Bleeding.

The Buckskin went as he listed, but the Wheel-Horse Watched in Anguish over the Quivering Soul, as any Faithful Well-trained Servant would, and seeing the Master near by, Searching, Searching, still Intent on his own Mundane Affairs, in turn besought him, saying:

"Our Charioteer has Fallen; I pray you Bind its Wounds." But the Master went on his Own Way, merely saying, "I have Troubles Enough of my Own and I cannot Help Anyone Else."

And therein is the Travesty of Fate, for while the Battered Soul was Climbing out upon the Rocks, the Wheel-horse had Found and Seized the Gold for which the Teacher so anxiously Sought—Found it High and Dry—Glistening in the Sun. Once before this same thing had happened and the Ruby which was then Sought had been Bestowed upon the Instructor who Desired it.

This is the First Part of the Fable. The Problem is, Will the Soul Re-awaken? If it does, Will the Wheel-horse, which Retains the Gold, Permit it to be Given to the Master, and should it be so Given? Never had the Master asked for help without a Prompt Response from the Soul which he had thus Abandoned. Was it not Time for the Soul to Abandon the Master in Turn?

PART II.

And so the Soul Slept—but, since Souls are Divine, it was Refreshed by the Divine Essence while Unconscious. And during that Sleep the Wheel-horse remained, now near the Charioteer, whinnying in Sympathy or Neighing for Help from those around, and anon Nudging the Sleeper, Hoping to Awaken him to Action, so that once again, United and Co-ordinated they might Follow the Course.

The Pole-horse, who in the Inauguration of the Triple Alliance, had been Headstrong and Wilful, dragging the Wheel-horse and the Charioteer over Rough and Stony Roads which ran in Circles, or taking them into Blind Alleys and through the Foulest By-ways—this Pole-horse, I say, apparently again Freed, looked about him with a Wild and Anxious Eye. He Realized that he had Conquered, he had Unseated his Owner, he could now again Traverse any of the Old Ways at his Pleasure, or so he THOUGHT, but, None of Them Allured Him! He no longer Loved the Rocky Circling Path; he knew the Blind Alleys Led Nowhere; and as for Mud-puddles he had Learned that there was Nothing in them but a Dirty Splash. What he now Most Desired in all the World was the Guidance, the Oversight, the Loving Discipline of the Charioteer, to whom he was Indispensable when Obedient, but most Vexatious when Rebellious.

And so, after Casting that Frenzied and Distraught Glance upon all the Ways that were Open to him, he Voluntarily and

Meekly assumed Guard over the Chariot, lest some wayfaring Traveler or Unfriendly Passer-by should further Profane it; and None Dared even to Approach it in the Face of so Desperate a Guardian.

Then the Blessed Rain fell from Heaven and Washed the Mud from the Chariot and the Taint from the Feet of the Horses, and the Glorious Sun Arose again and the Eyes of the Soul were Opened by its Healing Rays.

Thus Awaking, the Charioteer saw his Chariot Untarnished and Unharmed, and his Steeds, Docile and Fond, awaiting his Command, and he Realized that All was not Lost.

He arose, Harnessed them Anew, and thus Addressed them:

"Listen now, my two Servants, and heed what I shall say to you. We have been Ages in Perfecting our Alliance so that we are Ready for a Real Journey. Our Goal is the Stars. Alone and Unaided we must make our way, not because he whom we Miscalled Master failed us, but because although we were Wrecked, we have Learned the greatest of all Lessons—Self-Reliance. I say we miscalled him Master, because he is Human and the True Master is Divine. He is *IN ME*, and I knew it Not, although I Thought I did. Our Disaster was therefore *MY* fault, and *MINE ALONE*.

"You, my Beloved though Troublesome Buckskin, whom Men with sufficient Understanding call Sub-Conscious Mind, have lost your Primitive Wildness and Unprofitable Desires, as is Shown by your Standing Guard over my Chariot in my Absence, and you will in Future apply your Wonderful Strength only to the Progress of the Chariot, instead of Attempting to Damage it as you Formerly Did. You are not, in future—now Understand and Heed this, for it is a Command—you are not to Love or Heed any Voice save Mine, and if you do not directly and instantly Hear my Silent Behest, I will instruct your Mate in Harness, who is known as Intellect, to give you a sharp nip on the shoulder, or a mild nudge, as Occasion Demands. I Commend you for having taken only one Rash Leap and for Immediately Regretting that, and more Highly Still, for Remaining on Guard as I should have Asked you to do had I been Conscious. Remain always thus! From now on, my Strong and Sturdy Buckskin, Demonstrate what a Wonderful Servant a Mere Mustang can be, thus Cheering Others who have to deal with Such as you Once Were; and do not, by yielding to Impatience and Overflowing Energy, stir up Unrest and Excitement in Others of your Kind.

(To be continued)

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MEDITATION

There are two kinds of patience: the patience of strength and the patience of weakness. The "perfect work" of patience will be both strong and gentle; it will give to the weak and the oppressed a superhuman power of endurance, while to the vigor and ardent zeal of the intense and energetic nature it adds a tender courtesy and a merciful toleration.

Patience under provocation and patience in adversity are highly commendable; for the exercise of this virtue under such aggravated circumstances generates a great and most beneficent force, akin to love. The personality of the sufferer is at the same time purified and the lower nature subdued and subjected to the higher.

But such patience should always be an active patience, and not a negative form of lethargic acquiescence in provocation or in adversity. Some action should be at once planned and carried forward to correct these conditions, so that the Order in the community which has been for the moment threatened, may be restored and a further breach or misfortune be prevented.

If we acquiesce in an insult and make no effort to correct the condition pointed out by it, we are in reality contributing to disorder; for our inaction is equivalent to disordered action. "Inaction in a deed of mercy is action in a deadly sin."

Order is heaven's first law; towards this all men are privileged to work, and each is expected to contribute his quota to the advancement of the race by making order in his own life.

—*Bulletin.*

PATIENCE

1. Patience is from above; it is a manifestation of the second aspect of the Trinity; it nourishes, preserves and makes fruitful the projects that would otherwise be barren of results.
2. True patience is born of wisdom and a far horizon; God, Nature, Divine Principle, these alone are patient, tolerant, forgiving, ever hopeful, because they know that time is needed for evolution.
3. He is not truly patient who is willing to suffer only so much as he thinks good, and from whom he pleases.
4. But the truly patient man minds not by whom he is exercised, whether by his superiors, by one of his equals, or by an inferior; whether by a good and holy man, or by one that is perverse and unworthy; he takes it all thankfully as from the hands of God, and esteems it as great gain.
5. Without a combat thou canst not attain unto the crown of patience.
6. Truly patience is one of the greatest of human virtues, as it is one of the last to ripen.
7. And let patience have its perfect work.

The Little Prayer

Among the prayers that all day long
Made clamor at the throne
Was one that lost itself in song,
Meant for the Lord alone.
Its sweetness reached Him clear and strong,
As swift as sigh or moan.

A heart with joy that overbrimmed
Sent forth the little prayer
Its notes an angel might have hymned
In heaven's serenest air.
No tear its brightness had bedimmed ;
It bore no weight of care.

"Dear Christ, I am so blithe," it said,
"I am so glad and gay,
I cannot walk with drooping head
Upon the radiant way.
But fain I am with Thee to tread
Each hour and every day.

"And I would bring some joy to Thee,
There sitting on Thy throne ;
Oh, let my very gladness be
A service all Thine own."
The little prayer went pleadingly
In softest undertone.

And Christ, Who listened, smiled to hear
The tender little prayer
That had no thought of grief or fear,
Nor any weight of care.
The little prayer drew very near
His heart, and lingered there.

—Margaret E. Sangster.



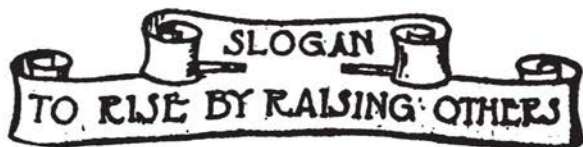
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Friday, ~~October~~ ^{October} 14, 1919

No. 20

Bulletin
OF THE
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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Appeal of Esoterism To Capital and Labor

The moment that we have so often foreseen and written about is now upon us. Two brothers, members of the same family, are locked in a death-grapple—or what they believe to be such. For Labor is the brother of Capital, just as Capital is the brother of Labor; and there is even a more intimate relationship between you yet, as we shall see.

Why must you fight? Why will ye die Not that ye can die, in any case, either one of you, for the outcome of this struggle is already written: in a larger understanding, a greater respect each for the other, a closer equality of opportunities and privileges and entirely new relations. This is one of the predictions of the

NEW ERA.

Out of this struggle there is to be born a new order of things in the business world. Competition, though useful in its place, as a means of classification and measurement, will pale before co-operation and Brotherly Love.

Justice will be done—and out of Justice will come PEACE!

To those of our Readers who are familiar with the Law of the Ternary, all these things that happen are clarified and intelligible. It is readily seen that these two Brothers to whom we have appealed above, are the two opposite and opposing terms, Number One and Number Two.

Number One, the Father is easily identified with *Capital*, the Creator, Provider, the one who makes the plans, assumes the responsibility, does things on a large scale, issues the orders and directs others. Capital *has*, it is true, the qualities of the Mother also, but in a less degree; it is the centrifugal energy that predominates. Labor is typified by Number Two, the Mother and helpmeet: Protecting, guarding, defending, hardworking, patient, persevering, able and willing to carry out plans but unwilling to look far enough ahead to make them; averse to assuming responsibility; able to follow but less able to lead. Labor also, has some of the Creative powers but the centripetal force predominates.

In the present conflict, the Father has failed to see the changed conditions in the world about him and is absolutely determined to hold down the Mother to the former relations which obtained between them and to servile dependence upon him and his behests.

The Mother, more intuitive and quicker to sense the change of ERA can no longer be as she formerly was—submissive, resigned, self-forgetful, industrious; a new spirit of independence and desperation has awakened in her breast: she would be indeed a Helpmeet—an equal!

The Love which forms the link between these two is manifested in Hatred, its negative; for hatred and Love are but the two opposite poles of the same emotion.

Thus they stand today, ready for the fray; nor can any ground of agreement be found between them.

And while the bout is on, which may be for several months, millions of men, women and children, who have no share in the dispute, must perforce stand idle, perhaps starving and in need.

My brethren, these things ought not so to be, in a civilized country, in an enlightened age, when Brotherhood is believed to rule.

It does not seem likely that the struggle will be brief, although we would fain believe it to be so. Many and terrible things may happen before

THE GREAT EVENTS

take place for which we are bidden to look. Some people think that it is pessimistic to speak and write as we do in warning; they believe that we should not recognize the conditions of strife around us. There is however one great difference between a pessimist and an optimist—*Fear*. The Optimist recognizes a difficult situation as such and prepares to meet it without any fear, looking upon the experience as a test of his character and ability. The Pessimist on the other hand is full of fear, complaining and self-pity; he does not have the courage to meet the circumstances but throws the burden upon some other man.

From the time of Noah down to the times of the Lord Jesus, prophets have always been found to call people's attention to perilous times before they came, so that the faithful might be prepared; and also to explain the meaning of the strange happenings lest even the disciple lose his faith.

THE GREAT EVENTS are preparing when men will learn of Brotherhood—true Brotherhood—but the time is not yet. Watch and Pray!

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

A FABLE AND A PROBLEM

(Continued)

“You, my Intellect, Must in future act upon my Instructions without Hesitation; your Obedience Must be Implicit and Absolute, and not at all Subject to your Own Approval. For it was YOU who advised me to Rely upon the Master, whereas, had I but Spoken to the Buckskin Myself, I have no Doubt he would have Obeyed me. In return for perfect Obedience, you may Assist me in choosing the Best Manner of Expression so that Those who Read or Hear may Understand and come at last to KNOW.. Thus will you, too, throw all your Power into the Chariot.”

It is impossible for any triune Being to become such without each of its Members taking on Some of the Qualities of each of the Others, and as the once Turbulent Buckskin had been Moulded more in the Image of the Quiet Soul, so the Naturally Obedient and Helpful Wheel-horse had Acquired some of the Recalcitrance of the Pole-horse, and now he showed this Quality Transiently by Shaking his Head, and Jangling the Silver Ornaments of his Harness; and then respectfully Saluting the Charioteer, he Submitted this Reservation:

"But, my Lord—a word. Our Former Master Failed us because of Selfishness and Indifference, which are Violations of the Law of Love. Therefore, I, for My Part, Renounce all Allegiance to him, and Nevermore will I Willingly Lay Our Hard-won Trophies at his Feet."

But the new Regenerated Soul only Smiled and said, Nor so. He may do his Duty or Fail to do it. What his Duty may be, it is not for us to Decide. We have only to Do our Own. And as for Trophies, what do they Matter? The Work is Ours, and the only Reward we ask is that we may do it Well. So cease that Cuddling and Nuzzling of the Puny and Trifling Pot of Gold which you Design to Bestow on Me and Defend from all Comers—especially from the One-Time Master who Failed us in our Hour of Need. What we Have Belongs to All, and our Mission, while this Chariot Lasts, is to Seek out Others who Need Aid and to Bestow it Lovingly and Generously.

"And from this Chariot," here he resumed his Seat therein and gathered up the Reins, "will I dispense the Universal Love, by means of a word of Good-Cheer, a Direction to those Seeking the Right Road; from this will I hurl forth Speech, Words of Truth, Ideas of Goodness, and Symbols of Beauty. I am henceforth My Own and Only Master, as I am yours, for We are One, and when this Chariot is worn out and Crumbles to Dust, I will Take you both with Me and we will Build a Better and More Efficient Vehicle in some Beauteous far away Land where there is Further Work for us to do.

"We must constantly bear in mind that our sole Legitimate Work is to Help Others along the Way—for no Warfare is Legitimate after we have thus Arranged our Own Internal Harmony—and therefore I Beseech you both to Listen for the Cry of Distress, the Appeal for Truth, the Petition for Love. I may not always Hear them, for I have lost the Capacity for Distress now that the Mustang is so nearly Tamed; I secure Truth from the Most High Himself, and in Him only will I trust, now that I have found the True Master; and as for Love, does He not Love me "As His Own Heart and Substance"—with that Love of which Human Tenderness is only a Pale Shadow? And do not I Love Him and Him Only?

"Therefore, listen Well *for* me, lest in my own Joy and Security, Knowing as I do that ALL IS WELL, I Pass a Sufferer By. For if ever we Fail a Brother as our Brother Failed us, may we be again Resolved into the Stones whose Likeness we shall Manifest!

"Our Brother and Former Master Merits no Reproach from us—we must Blame only our own Weakness—perhaps he failed Somewhat in his Duty—but WE Failed Grievously in OUR OWN.

"I see with great Happiness that we are all Agreed. So are you Ready? Then "FORWARD!"

As they journeyed on, Intellect submitted the following questions and Arguments to the Soul; for it was Still Tainted with the Disturbance Created by the Buckskin, and it could not Forget nor at first Forgive the Erstwhile Master for His Defection, for His Neglect and Coldness. (Truly, Intellect is as restless as the Wind!)

(1) Is it not Better to help a Disciple a LITTLE by Love, than to Attempt to Inculcate a Bigger Lesson by Harshness which, were the Disciple less Strong, might Retard his Soul for Ages? For note—by that Cuff on the Ear, the Teacher lost the Confidence of the Charioteer, and with it, as all Teachers Know, the Power to Help that Disciple Again. And what Loss can be more Serious than that of the Capacity for Service? A Disciple MAY be Capable of traveling on Alone; but ALL are not, else no Teachers would be Provided.

(2) Is it not Better to Err by Assisting one who could only by Superhuman Effort himself Attain, than to Overestimate a Disciple's Strength? Is it not Inexcusable to Fail a Brother in Need?

(3) Manifested Love alone wins Confidence and Alone Sustains it. Moreover, the Foundation of all True Service is Love and Harshness or Indifference Have no Place in It. The Experiences of Life, provided by the Divine Wisdom, Contain in Themselves the Harshness Necessary to elicit the Spark from the Flint; but Love is the Oil which Feeds the Flame. Life Itself Creates the Spark. Teachers Exist but to Foster the Kindled Fire.

Intellect Argued thus, because while the Charioteer Learned Self-Reliance Almost in Perfection, and Good came out of Seeming Evil, *as always*, yet the Soul went Forward with the Handicap against which he Tilted—he did not and cannot Drive the Buckskin without the Bits and the inability to do so Debars him from many Fields of the World's Work; it limits him in a Measure, from the Universal Usefulness to which he aspires, for Universal Usefulness is on the Mountain-Top.

But the Soul, although it plainly heard the Muttering of Intellect, Refused to Answer and Insisted on Implicit Obedience, for it KNEW ALL WAS WELL.

And the Hidden Reason was, that the Soul, Separated for a Time from its Chariot and its Horses and all Worldly Considera-

tions, Met its True Master Face to Face, for at Last it brought Fully into Consciousness this Message from Him:

"Blame not thy Teacher for Failing thee, for I will explain this Puzzle. Seeing thee overcome with Dread and Kindled with Fear of the Vile Mud-hole, and Hearing thee call on Mortal Man for Help in thy spiritual Need, I, thy Lord, spake to thy Teacher's Lord (and while we are Two We are still One) and, I demanded of Him that He blind His Creature to thy Peril and Deafen him to thy Cry, for that I Myself Would Instruct and Help thee and thus make Myself fully known to thee. Abide then, in Me, and in Me Alone, for I Abide Constantly in thee."

As has been said, the Message was not Remembered Immediately, but by Degrees, as Day after Day the Newly Found Master Showed His Love and Watchful Care, and the Buckskin and the Wheel-horse Drew the Chariot Smoothly, Easily and Safely through Great Perils, and Overcame Terrible Difficulties, Working Harmoniously with the Charioteer, while all three Watched for Opportunities to Render Service on every Side.

And Eventually the Charioteer will Overcome His Handicap, and will Drive the Buckskin without Bridle or Bit, for, and this is the

MORAL:

Though the Teacher may Err, the Lord is There—and He will Transmute the Error into Rightness; though the Disciple may Fall, the Lord is There Also, and He will Raise him Up Again.

—*Atterol.*

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

This little book of quotations has been compiled for the use of the aspiring soul wherever found.

It has, however, a special value for the Members of our Society, linking them together in one great Unity throughout the world. For as the sun reaches his zenith at noon, at one meridian after another, so from height to height the same word echoes; and the humblest member, however far distant he may be, can bear his part in the great world-movement by silently meditating upon the idea suggested, and by sending out a thought of love to all.

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MEDITATION

Esoterism begins where Exoterism ends: it takes the "good man" by the hand, after he has learned all that the sectarian religions of the day can teach him, and bids him climb yet higher. Those far off vistas which his faith but vaguely senses, it declares true; his hopes and spiritual aspirations it bids him realize; it presents him with a new science in religion, as well as religion in all true science; it teaches him, step by step, as he is able to learn, the mysteries of the nature of God and the laws of the Universe; in short, it teaches him to round out all the phases of his being, balancing the intellectual by the spiritual, and curbing the emotions and desires of the lower nature.

Thus his higher powers develop naturally, without using any method of artificial forcing, and he attains to that perfection of knowledge which gives him the power to direct the forces of Nature and to perform so-called *miracles*.

The true Lanu (disciple) however remains ever humble and unobtrusive, he does not seek after powers or desire them—he asks for nothing but gives everything, for well he knows that if Esoterism offers all things, it demands all in return. All or nothing it asks; all or nothing it gives!

HUMILITY

1. Be humble if thou wouldst attain to wisdom. Be humbler still when wisdom thou hast mastered.
2. Those who are humiliated and yet do not humiliate, those who hear themselves put to scorn and yet answer not, those who do all for love and accept their afflictions with joy—of them the Scripture speaks when it says: "The friends of God shine as a sun in His Splendor."
3. He who endures reproach gladly, learns from it his faults and tries his mettle upon it.
4. The greatest souls are the humblest and the least obtrusive.
5. Humility contends with greater enemies, is more constantly engaged, more violently assaulted, bears more, suffers more, and requires greater courage to support itself, than any instance of worldly bravery.
6. The entrance to the true path is small and difficult, and he who would enter must become as nothing in the eyes of men.
7. Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

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Longing

Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.

Still, through our paltry stir and strife,
Glow down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real;
To let the new life in, we know,
Desire must ope the portal;—
Perhaps the longing to be so
Helps make the soul immortal.

Longing is God's fresh heavenward will
With our poor earthward striving;
We quench it that we may be still
Content with merely living;
But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread his ways,
But when the spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

—Lowell.

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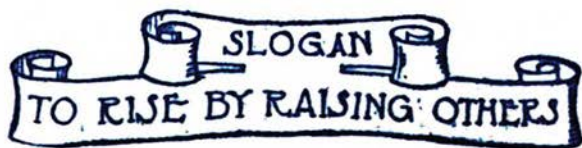
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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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The Soul Of Our Country

The Soul of a Country is a very complex and wonderful organism; it lives and pulsates, it grows like any other living being, increasing or decreasing as the senses, the imagination and intelligence of its individuals become purified or coarsened; it is affected by each separate act, thought and emotion of every one of its children; it has its times of health and its seasons of weakness.

To the ordinary, worldly man, the soul is unreal (because invisible), intangible, incomprehensible and unworthy of serious consideration for practical uses. Our minds are centred in business, in commerce, in armies and battleships, in dollars and real estate, in negative doubts and fears, in sicknesses, war and so-called death. It is difficult for us to free our thoughts from the tangle these have woven about us; all these things are real issues with us, with them we have to deal every day. But the soul—that is far away, indistinct and nebulous; we do not clearly understand what the soul is.

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

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

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

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

The general trend of the *sense* life of all the people, their physical pleasures and pains as a whole, is the lowest manifestation of the soul of our country; the nation whose soul is alive and conscious of the greatness of its destiny recognizes the fact that sensuous pleasure and pain have their place in the life of a nation, but not the first place, not even an important place. The life of the senses is the lowest of which humanity is capable and it should be made to serve the higher issues.

Next higher is the life in which *instinct* plays a large part. In the life of all men, even the greatest, habit and routine are essen-

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

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

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

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

Invisible, yet potent, it wields the real power over the visible and apparent. And though in times of prosperity and ease the outer physical life may blind us so that we almost believe that the visible is all there is of reality, yet it needs but a crisis—some great calamity perhaps, war or cataclysm, to bring us a deeper insight into life's problems and cause us to seek in our own soul the meaning of our sufferings.

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

The seat of power is in the invisible.

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

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

PERFECTION

Man is the product of infinity and the urge of unexpressed love for sentient existence. This love is the one truth, the fundamental aspect of infinity and the cause of all existence. It is manifested in all nature, yes in all being on all planes; from the most material of physical expression to the nearest manifestation—too sublime for finite beings to conceive of—to Godhead itself: Godhead being spoken of here as Infinity. Man's consciousness being far below that of celestial intelligence, which is ordinarily conceived by him, and worshiped as Godhead itself, is far from even a comparative perfection; perfection being understood in the sense of a complete knowledge and harmony with the divine plan of being and progression.

This perfection, then, is to be aspired to, and striven after as a starving man seeks for sustenance, as a thirst-crazed man strives for water, as a mother seeks to protect her young. It is the urge, which, though man does not perceive it, is the striving of the spirit for union with All Spirit. It is not perceived by man, because the spirit which is the real man has not yet been allowed to control the will; the spirit being that part of life that is the connecting link between infinity and finitude. It is the attribute mentioned by some writers as the Universal Soul; The Over Soul of Emerson. Yet, while it is universal and un-differentiated, it is also the Divine Spark ensouling the individual entity called man.

The truth, ordinarily considered metaphysical in expression and contrary to man-reason, is, that separation does not exist, though seemingly it does. This is the result of the same cause that is mentioned above; *i. e.*, man has not recognized his spiritual nature as yet. He has recognized it in the sense of believing it to be so merely as a theory, but still does not know it, by having it in his consciousness as an undoubted truth; knowing it as well as he knows the difference between black and white, as well as he knows of his very existence.

This consciousness, and this alone, will lead to perfection. It cannot be imparted to one by another, it cannot be discovered outside of the spirit itself. It comes from within, and is from the spirit. The spirit in me may speak to the spirit in you, but unless you are aware of the spirit within, unless your consciousness is working on the plane of the spirit, you will not, cannot, perceive.

Perfection, then, is the result of full consciousness working on the Spiritual Plane, in full accord and harmony with the Divine Plan and Love of the Infinite. Search within for the road to this spiritual consciousness, once attained and it is ever secure, all less fundamental will fade away, and reality will be perceived. Hesitate not, however, to seek knowledge from outside sources, and hesitate not to impart such knowledge as you possess to others; as this very effort is the key to the awakening, the alarm which calls to the spirit to make itself known. Passivity does not succeed; activity, even in a poor cause, is better than passivity in the most noble.

—By *Adelphus*

A Prayer

“I must praise Thy Goodness that Thou hast left nothing undone to draw me to Thyself.

“It pleased thee, early, to make me feel the heavy hand of Thy wrath, and by many chastisements to bring my proud heart low.

“Sickness and other misfortunes hast Thou caused to hang over me, to bring my straying from thee to my remembrance.

“But one thing I ask of Thee, my God.

“Not to cease Thy work in my improvement.

“Let me tend toward Thee no matter by what means.

“And be fruitful in good works.”

—*Beethoven*

REFLECTIONS

Think, often, of how swiftly all things pass away and are no more—the works of Nature and the world of man. The substance of the Universe—matter—is like unto a river that flows on forever. All things are not only in a constant state of change, but they are the cause of constant and infinite change in other things. Upon a narrow ledge thou standest! Behind thee, the bottomless abyss of the Past! In front of thee, the Future that will swallow up all things that now are! Over what things, then, in this present life, wilt thou, O foolish man, be disquieted or exalted—making thyself wretched; seeing that they can vex thee only a time—a brief, brief time!

Suffering is caused by the combustion of something impure within, by the Light—one may not know what is being consumed—whence arises the smudge—but when the smoke has cleared, a pure spot will be found which was soiled before. When an unclean segment of being is discovered it may be voluntarily purified and the impurity consciously fed to the flame by refusing expression to the emotion or instinct which betrays the existence of the inordination.

—Atterol

Wit is a magnet to find wit, and character to find character. Do you not know that people are as those with whom they converse? And if all or any are heavy to me, that fact accuses me. Why complain, as if a man's debt to his inferiors were not at least equal to his debt to his superiors? If men were equals, the waters would not move; but the difference of level which makes Niagara a cataract, makes eloquence, indignation, poetry in him who finds there is much to communicate. With self-respect then there must be in the aspirant the strong fellow-feeling, the humanity, which makes men of all classes warm to him as their leader and representative.

—Emerson, "Greatness"

CALENDAR

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MEDITATION

It is said that "Beauty is but skin-deep;" "Beauty is vain," say the Scriptures, meaning that it is transitory and therefore of little value. Yet is Beauty one of the three ideals chosen by the wise of all ages to characterize perfection: Goodness, Truth and Beauty. Whatever is ideally good, ideally true and ideally beautiful is necessarily allowed to be perfect.

There must then be, in addition to the fleeting evanescent glamor that is here today and gone tomorrow, another and deeper beauty, resting upon conditions of law and order, and pointing to eternal possibilities of a beauty that shall last forever and that, far from decreasing in splendor as age comes on, shall but develop new charms.

The beauty that is ephemeral and short-lived is so because it lacks the knowledge of spiritual things; it is of the earth and of Nature, subject to change and decay.

But the man who loves beauty and understands its principle can create beauty in the midst of the most unfavorable conditions; and in proportion as his soul is great and joyous will all the works of his hands be beautiful.

—*Marsland*

BEAUTY

1. How much more beauty God has made than human eyes can see.
2. No artist can be graceful, imaginative, or original unless he be truthful; and the pursuit of beauty, instead of leading us away from truth, increases the desire for it and the necessity of it tenfold.
3. Every right action and true thought sets the seal of its beauty on person and face.
4. It is only kindness and tenderness which will ever enable you to see what beauty there is in the dark eyes that are sunk with weeping, and in the paleness of those fixed faces which the earth's adversity has compassed about, till they shine in their patience like dying watch-fires through twilight.
—*Ruskin*
5. To the attentive eye each moment of the year has its own beauty.
—*Emerson*
6. Foster the beautiful, and every hour thou callest new flowers to birth.
—*Schiller*
7. That is true beauty which has not only a substance but a spirit—a beauty which never clogs—always enchanting—never the same.
—*Cotton*

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Thanksgiving

The roar of the world is in my ears.

Thank God for the roar of the world!

Thank God for the mighty tide of fears

Against me always hurled!

Thank God for the bitter and ceaseless strife

And the sting of His chastening rod!

Thank God for the stress and the pain of life,

And oh thank God for God!

—By *Joyce Kilmer*



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OF THE WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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Universal Peace

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

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

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

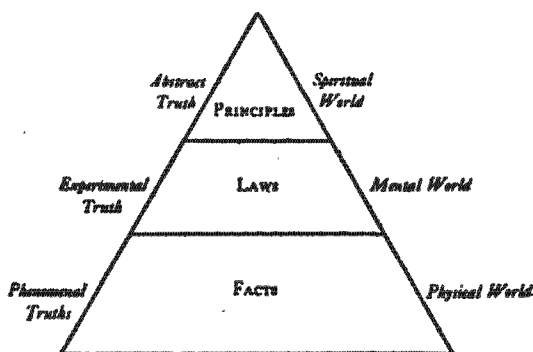
To state this in still other words: “Unity goes forth into diversity, to return again to a unity of higher order.”

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

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

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

But equality of growth is the exception, not the rule. At the present stage of man's growth, he is like the hobbledehoy youth—overgrown in some ways and undeveloped in others. His physical, emotional and selfish traits are stronger than his higher, altruistic and reasoning faculties. He wants to grow, physically, mentally and even spiritually, *for his own advancement* without regard to the advancement of other men, or the good of the Whole. He has not yet learned to reason truly. He argues from the realm of Fact to Law; but he forgets that these are governed by a still more powerful and important realm of Principle.



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

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

What, then, makes for Peace?

Some think that if the combatants in any quarrel refuse to continue their resistance that would bring peace! The fight would be over it is true; but the after conditions might be those of slavery and oppression, whereas to ensure Peace *there must first be Justice.*

Other men put their faith in Peace Commissions and Leagues to Promote Peace. Unfortunately the immediate results of Peace Conferences have been to convince the more peace-loving countries of their need of great armaments; some such expeditions have even drawn upon their cause the added sting of ridicule because they fought among themselves!

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

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

Christmas and the New Year

In the infancy of our present white race, more than 8,000 years ago, Rama, the great Initiate, taught his followers the mysteries of the relations between God, Man and the Universe by simple means suited to their child-like natures.

Thus the one-ness of Life and Death was figured forth in the feast of the New Year, when the people were bidden to worship at once the souls of the Ancestors and those of the incoming and new-born; the soul incarnating, and the soul leaving the body after having fulfilled its mission of work and of moral and psychic advancement.

In the night of this holy feast, the people assembled in the Sanctuaries and in the forests, made fires and sang joyously the universal kiss of Heaven to earth, awaiting the birth of the new Sun.

We, though no longer in the early years of the race, are nevertheless sadly in need of this very teaching, for to us, life is apt to have no part in our idea of death, and heaven oft-times seems to be far away indeed from earth.

Let the old year die, behold all things are become new! For death is but another aspect of life, a shifting of activity from the earthly plane to the one above; and he who wills it so, has within himself the joy and peace of Heaven though his feet still walk the earth.

“We are but strangers here, Heaven is our Home.”

WHY?

(From a Brother in Venezuela, S. A.)

My Brothers:

Yes! I know why there is thrust upon our soul the necessity of an act of justice; why we are obliged to walk in the straight path pointed out by reason; to analyze and understand the differences, transformations and range of human thought as it is at the present time and as it may be contemplated to Eternity.

I know why institutions change their form enlarging their field of expression and moulding themselves according to the requirements of progress.

I know why those things which formerly seemed erroneous, sheer nonsense, ridiculous or impossible, nevertheless appear today before the vision proud and triumphant, practical, reasonable, as a fruitful tree which having given the perfume of its flowers, delights us with the sweetness of its fruit.

I know why the heart palpitates eagerly in the breast; why the soul is plunged in sorrow; why an idea which we seek in vain to grasp pursues us; why there is this struggle of our dual organism, the human soul which suffers and the intellectual element which resists the commands of the spirit.

I know why reason misleads us, forbidding today that which yesterday appeared to us just, exact and perfect.

But, what I do not know—that which my intellectual capacity cannot explain to me, is: why we should allow ourselves to break the harmony which Nature shows throughout her works; why we do not learn to appreciate our own forces and to walk in those straight paths commanded by reason and by conscience; why we wander in the fatal paths of error when already ignorance is overcome and the Idea is seen triumphant?

Brothers, if we meditate a little, if reverently and with good will we think upon all these points, we shall see the importance of the simple phrase: Truth does not hide Itself from us but neither will it reveal Itself save as the reward of our intelligence, travail and reflection.

E. FUENMAYOR MORAN

Translated from the Spanish.

MY FRIEND

When first I looked upon the face of pain
I shrank repelled, as one shrinks from a foe
Who stands with dagger poised for a blow.
I was in search of pleasure and of gain.
I turned aside to let him pass. In vain!
He looked straight in my eyes and would not go.
"Shake hands," he said, "our paths are one and so
We must be comrades on the way 'tis plain."

I felt the firm clasp of his hand on mine.
Through all my veins it sent a strengthening glow.
I straightway linked my arm in his and lo!
He led me forth to joy almost divine,
With God's great truths enriched me in the end,
And now I hold him as my dearest friend.

—*Ella Wheeler Wilcox.*

TO THE DISCIPLE

Peradventure men may curse thee, torture thee, kill thee; yet can all these things not prevent thee from keeping at all times thy thoughts pure, considerate, sober, and just. If one should stand beside a limpid stream and cease not to revile it, would the spring stop pouring forth its refreshing waters? Nay, if such an one should even cast into the stream mud and mire, would not the stream quickly scatter it, and so bear it away that not even a trace would remain? How then wilt thou be able to have within thee not a mere well that may fail thee, but a fountain that shall never cease to flow? By wonting thyself every moment to independence in judgment, joined together with serenity of thought and simplicity in act and bearing.

—*Marcus Aurelius*

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MEDITATION

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

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

We see this power of poise in all great leaders of men and in those who hold in their hands the safety and welfare of thousands. In the life of the disciple, especially, poise is an outward sign of advancement. It is not always the eloquent speaker or the brilliant writer who is the Great Soul, but the one who is calm and poised at critical moments. When we observe a man serene in all great crises and at the same time active in serving others, who is always at his best in a moment of danger, and whose equilibrium is never disturbed by any of the so-called accidents of life—then we know that this one is stayed upon some power greater than the common.

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

SELF-RELIANCE

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

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Hope

Oh yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
That not one life shall be destroy'd,
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivell'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last—far off—at last, to all,
And every winter change to spring.

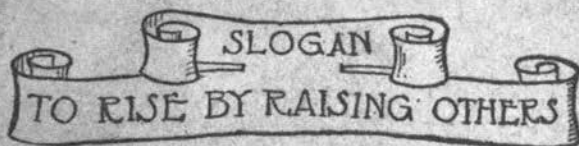
—Tennyson



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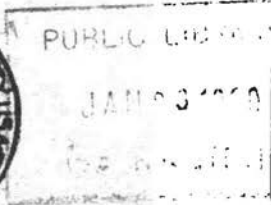
Vol. XVI.

Friday, January 23, 1920

No. 1

Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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A New Year's Wish

A bright New Year and a sunny track
Along an upward way,
And a song of praise on looking back
When the year has passed away,
And golden sheaves nor small nor few—
This is my New Year's wish for you.

A NEW YEAR

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

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

Whence comes this energy and what is its nature, we are not enlightened enough to explain, but we know that it is peculiar to every completed work. The words "It is Finished," have by association become sacred ones to us all; and all without knowing it, reap somewhat of their power, from the child who finishes his task, and then, with buoyant spirits runs to his play,—down to the wearied mother who at last with a sigh of relief comes to the end of her basket of mending.

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

But, you will ask us, impatient at this long preamble, what has all this to do with our New Year?

Just this, that it may set us thinking about the relations between the Old and the New Years, that we may bring to a completion whatever is dragging us back into the past, or rectify some error so as to start afresh, and enter with cheerful heart and glad voice upon the storms and troubles of the New Year.

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

May this coming year be one of many opportunities, of glad and willing service and of golden harvest.

Pride

There are many people who live lives of purity, compassion and mercy who are nevertheless not wholly free from the desires of the flesh. These desires are not usually ascribed to the animal nature of mankind; even finer longings, that may be almost impersonal, are, on occasion, as reactive and debasing as lust and hatred so readily perceived as being of the lower nature.

How often does one desire riches for the needs of home or family? Is this wrong? No and yes. The desire to give to one's family the necessities of life, the comforts and luxuries, even, that go to make for material welfare and happiness, is to be commended; but when this desire comprises the longing for show, so that one's family may appear better than those of one's neighbors, or when this desire leads to the deprivation of others for its own aggrandizement, it is wholly wrong. More wrong, in fact than the ordinary selfishness and brutality of the lower nature, because it is the corruption of an impulse that of its very nature is higher than the passions.

The depth and corresponding evil return, or Karmic retribution, of any inordinate act, can be measured by the rank of the impulse which if used in its normal manner would be wholly ordinate; *i. e.*, the inordination of any act is of corresponding magnitude with its ordination.

Along this same line, the one volitional activity, that more than any other becomes a stumbling block, is pride. This creeps in where least expected, is evidenced by the brutes, and even angels seem not wholly beyond its influence. If mythology is to be given credence, pride was the cause of the fall of Satan. It must be fought against on every step of the Path. Killed in one guise, it will reappear in another. It will die defeated when recognized as an avowed enemy, only to reappear in the guise of a friend. Some virtue to be attained will appear ahead on the path, but when reached and examined carefully it will be seen to be only the old enemy, pride, covered in a glittering dress. You may see it in the faithful mother dog's eyes as she stands over her pups. It appears in mankind in myriad forms: Pride of attainments, pride of possessions, pride of family, pride of race, of country, of religion, of what not.

Certain prides at certain times or stages of advancement are necessary, and have their purpose in the development or evolution of the universe. The pride of the mother dog in her offspring is right; it results in their protection and sustenance until they are able to care for themselves. This same pride is also positive in the human mother, but it must also contain the knowledge that other

mothers have families with potentialities as great or greater than her own.

Pride of attainment is right in so far as it leads to greater attainments and continued efforts; but it must not deny the validity of the attainments of others, nor look down upon those of less ability.

Pride of possessions is right in so far as their real and absolute worth is considered, and when they are understood to be possessed only that they may be used for the well being of all.

Pride of family is good in so far as it leads to the creation of an ideal family life pure and strong and active; but it must not be indulged as an injury to the feelings of others.

Pride of race is good in so far as it is progressive in its action and tends to keep the race from corruption; but it must not lead to a lack of the realization of the good qualities of other races, nor deny them assistance in reaching the same high level as that of one's own race.

Pride of religion and of country are equally good, but they also can be used inordinately.

All of these prides are of value as an inducement to progress in certain directions and at certain stages of the Path. They should, however, when their purpose has been attained, be cast off and discontinued, lest like all channels of thought they become habits and cling. A habit of pride is liable to give birth to a whole family of prides that are wholly inordinate and of no good purpose whatsoever.

Care must be taken, therefore, to discontinue pride in any particular emotion, action or object, when that pride becomes an obstacle to that universal urge, which is the sign of the Divine Spark within, toward Union with Infinity. Pride in itself is not inordinate when considered in its positive aspect. Its negative aspect, however, which consists of a desire to retain whatever its particular object may be, is disastrous. When any object ceases to be aspired to, and becomes an accomplished fact, it has ceased to be an object for the legitimate exercise of pride.

But, you say, how can I have pride in that which has not yet been attained? This natural query, shows a quite common misunderstanding of the correct meaning of pride in its positive aspect. The pride implied by this question is of a negative character, and postulates a satisfaction with things as they are, that is an absolute hindrance to advancement and the quest of greater advancement and benefits. Let us take a case in point to illustrate the difference between the negative and positive aspects of pride. A student takes great pride in his ability of perceiving false ideals from true. This may lead him to become so sure of his own judgment, that he fails to heed the warnings and directions of those who are his teachers

—the result being that he becomes side-tracked and continues along the wrong path perhaps for a whole life time, only, in some future incarnation, to have to retrace his steps, and begin again at the point of divergence. The positive aspect of this would have been for him to recognize, though proud of his power of perception, that as each step is attained, careful diligence of examination, and careful heed to directions of guidance were necessary before the next step should be taken.

Pride is very liable to prove a false guide in many ways. It tends to make us blind to further progress, once any particular object is attained. It tends to keep our eyes turned backward toward past attainments, instead of forward and onward. It also may lead us to mistake tinsel for pure gold.

Yet, pride in real attainments, when not allowed to blind us to other attainments not yet reached, can hardly be done away with. We should, by all means, be too proud of the best in us, to practise or revert to that which we have left behind. We should be too proud of our own attainments and possessions to withhold them from others needing them. We should be too proud of our knowledge of truth, to allow a misconception of it to obtain credence in any way, so far as it lies in our power.

Nor is pride, in its positive aspect, contrary to that humility so necessary to the toiler on the Path. It is simply the opposite aspect of the same principle and both aspects are necessary to maintain a proper balance. Docility and humility toward one's teachers, toward all great beings, toward the human race as a whole, when considered in respect to its ultimate ends, and in connection with the individual monad, are unavoidable when they are thoroughly understood. Pride that the individual is part of this progression, pride of the individual or race progress is legitimate when this does not overbalance the humility, nor blind the individual to the boundless stretch ahead.

Pride, then, may be considered as positive, when it does not blind the possessor to any object that is needful for his own progression, nor to the needs of any fellow being; and negative when it has the opposite effect.

The study of pride shows particularly the two aspects that may be found in any principle, when considered from the finite view point, *i. e.*, it has a positive or ordinate aspect, and a negative or inordinate aspect. We are, at any particular time, at a point having no extension called the present. The beyond, that which has not been attained, is positive. The past, that which has been accomplished, is the negative. From this it may be seen that what is positive today will be negative tomorrow. We are under the impulse of two forces. The urge to progress, to go on until the finite has merged with the Infinite, and the attraction of the accom-

plished to hold us where we are. How this attraction operates may be explained another time. Pride partakes of this same condition. The pride that is justifiable today will be detrimental tomorrow. Therefore, watch with the utmost diligence, that you are at all times the master of your pride, lest it become your master. It makes a good servant, but as a lord it is dangerous and hostile to spiritual progress.

—*Adelphus.*

Hope

“To every Form of being is assigned,”
Thus calmly spake the venerable Sage,
“An *active* principle:—howe’er removed
From sense and observation, it subsists
In all things, in all natures; in the stars
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks
The moving waters, and the invisible air.
Whate’er exists hath properties that spread
Beyond itself, communicating good,
A simple blessing, or with evil mixed;
Spirit that knows no insulated spot
No chasm, no solitude; from link to link
It circulates, the Soul of all the worlds.
This is the freedom of the universe;
Unfolded still the more, more visible,
The more we know; and yet is revered least,
And least respected in the human Mind,
Its most apparent home. The food of hope
Is meditated action; robbed of this
Her whole support, she languishes and dies.
We perish also; for we live by hope
And by desire we see by the glad light
And breathe the sweet air of futurity;
And so we live, or else we have no life.

—*Wordsworth.*

MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—*“What Esoterism Is”*—*Marsland.*

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.
—*Marsland.*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.
—*Hermes Trismegistus.*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them.*
7. Thus each one of us finds himself a link in a *grand chain*, which reaches onward and ever upward to the Heights.

—*Marsland.*

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The Light of Stars

The night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven
But the cold light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
Oh no! from that blue tent above.
A hero's armour gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailèd hand,
And I am strong again.

The star of the unconquered Will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed.

Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

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EDITED BY
AGNES E. MARSLAND



SLOGAN

TO RISE BY RAISING OTHERS

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When The Night Cometh On

When evening comes, and the sun sets in the west, the stars come out one by one, and the silvery moon spreads its radiant counterpane over the earth; the people of the countryside prepare themselves for rest and the birds seek their perches in trees and wayside hedges. All is quietness, the busy day is over, rest is being partaken of in preparation for a new day. Meditation on the experiences of the past, plans for the deeds of the coming day, that all may be well and progression hold fast, and all order continue according to the plans of the Divine Architect, are in order.

Thus in the daily life of nature is typified the progress of the race, all progress in fact. Progression consists of a period of activity, outpouring of energy, then a corresponding period of drawing within itself, regression, inhalation, even as the inhalation and exhalation of the breath. It has been called the breathing of the macrocosm.

There is a negative aspect to this also. All is not the quietness and peace that the above allusion would suggest. The night gives birth to the new day. All birth is accompanied by travail. In the human organism the work of the cells continues; old effete, used, particles are ejected and replaced by new. Thus, by the death of these, by the replacements and the assuming of activities by the new, we are rested. This process is carried on throughout nature in myriads of ways. Our rest, then, is accomplished only at the expense of much destruction, production and reconstruction. It is, as it were, a continual warfare; and this warfare takes place principally during our slumber, while we are in repose. Physicists tell us, that we grow only when we sleep. While we wake the process is of exercise, use and consummation.

Let us now apply this same process to the development of the human race as a whole. The mystic knows that the lower is a reflection of the higher, therefore, though apparently reasoning backwards, from the cause to the effect, from the exterior toward the center we may judge of the action on higher planes, by considering the laws of the lower.

It is apparent that we are now approaching a night time in the progress of the human race when the activities of that progression are withdrawn; when we must do away with those elements that have served their purposes, and replace them with new ones capable of carrying forward the activities of the morrow. Yesterday is past, tomorrow is at hand. Those things that were well enough for yesterday, will not do for the coming day. We have had that lesson. It was well enough yesterday, but to use the same efforts, to do the

same tasks over again, is to retrogress. Therefore, the elements exhausted by the work of the passing day must be replaced by others that shall be capable of withstanding different use, giving us new experiences and carrying us on to more complete ends.

Not all nights are peaceful and calm, accompanied by moonlight and the stars' sparkling radiance. Some are dark and stormy, accompanied by crashing thunder and baleful lightning. This type of night is needful too. The air is freshened; all nature seems to have partaken of a rebirth, when the morning sun arises. What then, though the night approaching seems stormy and dark, tempestuous clouds of labor unrest! nations preparing to fly at each other's throats, and selfishness the most evident activity of the whole race! These things are the outgrowth of diseased and used up cells of the race-body. It is as if (though movements and activities merely) they foresaw their doom and were seeking to evade it.—They are only drawing it the nearer.

The lesson of the morrow is that of brotherly love. The continued progress of the human race demands that each unit of it live for the benefit of each other unit as well as itself—for the whole. Co-ordination of the separate parts, for the benefit of the whole, is the way a mechanical engineer would judge of the value of a piece of mechanism. Co-ordination of the cells, for the benefit of the whole body, is the measurement of the physical health of an individual. Co-ordination of the separate parts of the human race, means merely brotherly love, service of the unit to the whole, unselfishness. Without co-ordination of its parts, a piece of mechanism would be entirely useless. Without co-ordination of the cells of the human body, the individual dies. Without co-ordination of its individual parts the human race can not continue to exist. Hence, no further argument or proof is necessary to show that brotherhood is the next step necessary in the progress of the human race.

How great a change this will demand, can be readily appreciated by the thinking student of today; yet, out of the old cell is born the new. So also, if we observe carefully, may be seen the embryo in the movements of the present time. Labor organization; a community of interests, not yet large enough to be sure, but the germ is there. The old selfishness is still predominant, but its time is fast passing. Socialism, communism and similar movements also have the same germ which must, in the proper time, break its shell and replace the old ugly chrysalis. The other aspect too, has its embryo of brotherhood; combinations of capital, though organized for exploitation and aggrandizement, still have for their purpose a uniting, a co-ordination of some of the parts for the benefit of all, in that group at least. So also in nations, the tendency is for co-ordination. Who can doubt that the principle at least, of the League of Nations is for Progress? Some may believe its organiza-

tion weak, and that its avowed intentions are far short of the ideal, but the fundamental principle of it is for a uniting, a co-ordination of effort which is certainly a step toward brotherhood.

Then must we not despair, for, though the night be stormy, the morrow will be clear and fine. Progress must continue, therefore we are assured that whatever occurs, has for its object, the progress of all humanity. Though we, with our little finite intelligences, can not perceive the reason why, yet must it all be perfect from the larger view of the Infinite Intelligence. We can, therefore, rest calm and assured, even as a babe on its mother's breast, for even the sparrows are numbered, and our Father will never cease to remember and care for us, no matter how the storm-clouds of strife gather around us.

—*Adelphus*

WHY DOES NOT GOD STOP WAR?

This is one of the questions easier asked than answered. Who is there that "Knows the mind of God that he may instruct Him?" How do we know what God is doing? And, is He not capable of managing his own empire, and will He not do it wisely and justly?

You see how easy it is to ask questions! Not a few have asked the question at the head of this article, and many more have thought it. But no such question as this arises in the mind of one who knows God; who knows Him from patient study of the revelation He has given of Himself in His "word," in His works, and in His Son. In the light of these suggestions, therefore, let us seek light. "In thy light we shall see light."

God is a person—not force, but Master of forces. God is supreme in Might—Almighty! Who can stay His hand or say what doest thou?

God is wise. Creating and controlling with purpose. He is benevolent. He has no sinister purpose, He has no delight in the death of a sinner even. And He is just. With Him unrighteousness is as impossible as untruth.

Now all this applies to the physical universe, in which harmony prevails. In creating the universe His hand was absolutely free. In the creation of man it pleased Him to impart to man His own attributes with necessarily finite limitations.

Man is a person, not a brute beast. Not even at his worst. Although he may and does often surpass brutish viciousness, in the exhibition of fiendish malignity.

It is the moral attributes with which God has endowed man that differentiate him from brutes, and render possible a degeneracy Satanic.

But however wicked he may become there is no state in which he is not under the control of God.

The moral nature of man crowned by his will which he may

exercise in disobedience or antagonism to God is, when so exercised productive of discord.

The absolutism that prevails in the material universe cannot prevail in the moral without depriving man of his will so that while God still retains control He defers at His own pleasure—interference. Thus God's moral law may be disobeyed, set at defiance even without apparent penalty; and because retribution so often fails to follow on the heels of transgression "the heart of man" becomes "fully set to do evil."

All the Satanic powers in the universe are and always have been arrayed against God, an open ulcer—while the pent up evil in humanity sometimes breaks out with intolerable venom and violence.

Natural law never fails to be enforced. Fire burns, water drowns. The opening of an artery drains the heart; so the moral law, rooted in the constitution of man—when sinned against, cannot, must not, will not, go unpunished. Death does not end all!

But national sins are not individual sins. In the nature of the case they cannot be dealt with as individual sins. Nations rise and perish. Their prosperity or their failure will not in the long run be other than is their righteousness. All of which will inevitably be manifest in this world.

National virtue will not fail of its reward. National iniquity will as surely pay its penalty. And in either case both good and bad are involved. The wicked and the righteous both suffer. They are equally taxed.

Behind the exhibition of human ferocity we may find a delighted Satan gloating over an intoxicated pride of intellect, of organization and armament which assumes ability to teach, to run, and to conquer the world.

War between nations is the outworking of human nature, to all appearance, but since God is not malevolent and Satan is we may be sure that all that is good in it is because God rules and "will make the wrath of man to praise Him," while Satan revels in destruction of both men and nations and does not fail to show that "War is Hell."

Why should God interfere to stop the war? He is not overpowered nor even disturbed. He does not delight in it as does Satan, but we may not expect a miracle.

Whatever facts or fancies may underlie this struggle its developments are such as to require such a peace, when it comes, as will assure the nations that God approves—no other worth while.

Such a peace however, has not yet appeared on the horizon.

I pray it may not be long delayed.

BARRY P. HENSON

HEALTH

Of the many encouraging "Signs of the Times," obvious to every Esoteric student, none is more so than is the present strong trend of public opinion in favor of drugless healing.

The various forms of drugless healing now in vogue are known by many names. Some appeal to one portion of the public; others appeal to another portion, of different temperament and mental bias. The significant thing about the great majority of the different forms—however labelled—is that they are more or less closely connected with religion; that health of soul, of mind and of body are coming to be recognized as more closely interwoven than has been the case for many centuries. Rapidly, apparently, are we, as the New Era dawns, approaching a return to the old knowledge—that knowledge which was part of the Ancient Wisdom—that the true vocations of priest and physician are one.

In spite of the prejudice with which this idea, when first advanced, a few years ago, was met by physicians of the older and most conservative type, it has steadily progressed until now, when even a staid, "orthodox" medical journal like *The Health Record* in a recent issue says:

"The physician of the future will bring about healing by leading his patients to the way of peace. The patient in future will not go to a doctor for a bottle of medicine, but for a charge of nerve-energy to recuperate his vital strength. The time is coming when, instead of hospitals standing in dirty and crowded cities, full of smell and noise and traffic, there will be temples of silence built away in the country, amidst the fragrance of flowers and the song of birds, attended by physicians full of sympathy and faith, who will bring life and healing to their patients by appealing to the higher energies and powers of the mind and spirit—the whole atmosphere breathing a spirit of cheerfulness and calm and peace."

This the Esoterist knows to be true; as he knows to be true also many similar statements made by adherents of the various schools of "spiritual" and "mental" healing. The two points upon which the student of Esoterism would lay especial stress, are, First: that the same Great Principle—a Principle both spiritual and mental—which underlies the healing performed by one school, underlies that of all, however denominated. He knows that this form of healing antedates the Present (Christian) Era, and is part of a Science Universal, rather than in a restricted sense, Christian, only.

The second point which the Esoterist would emphasize is the necessity for self-help, rather than depending upon the ministrations of others.

MEDITATION

In a healthy life, the two activities, involution and evolution, are well-balanced and the due proportion of each is assigned by the Will.

The Universal Life-Force rushes forth from the Great Heart of the Universe into Involution; the One becomes many; activities multiply, until the point of greatest expansion is reached. Thus the ONE serves the many.

At this point the Many take up the Song of Life and begin to return to the One that Light and Service which they have received. This is Evolution.

We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives.

There is, however, a plane where we are unable to justly estimate what we owe, or to make a suitable recompense to the ONE from whom we have received. We draw in with every breath a priceless supply of Life-Force; we receive the Light of the Sun; we are warmed with His rays and quickened with His vital energy; we are the heirs to a vast fund of knowledge and Revelation; in a thousand ways we are the debtors to those who have gone before us. The generous soul, observing this, seeks opportunities of making some return to THE WHOLE for these benefits received from IT.

This conscious co-operation is Service.

INVOLUTION AND EVOLUTION

1. The Universe existed in the shape of Darkness, unperceived, unattainable by reasoning, unknowable, wholly immersed in deep sleep. Then the divine, Self-existent, indiscernible, appeared with irresistible creative power, dispelling the Darkness.
2. Man, like the earth, existed potentially in the fire-mist, and he has evolved downward into matter, *pari passu*, with the earth he inhabits, and of which he is an integral part.
3. Everything that is evil has within itself the germ of its own destruction. Everything that is good has in it the seed of immortality.
4. The underlying principle of the Universe makes for Evolutionary advancement along all lines.
5. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.
6. It is the privilege of all beings to work with Those who are guiding humanity.
7. The goal of Evolution is Divinity. Man will one day be God.

Hope

Do not despair, however dark and troubled
The waters are about you, have no fear.
That is the time to lean with faith redoubled
On unseen forces who are always near.
Our sorrows should be telescopes, revealing
The beautiful and sure results of prayer,
The universe is charged with tender feeling,
Ask and you shall receive—do not despair.

The pain we have to suffer seems so broad
Set side by side with this life's narrow span,
We need no greater evidence that God
Has some diviner destiny for man,
He would not deem it worth His while to send
Such crushing sorrows as pursue us here,
Unless beyond this fleeting journey's end
Our chastened spirits found another sphere.

So small this world, so vast its agonies,
A future life is needed to adjust
These ill-proportioned wide discrepancies
Between the spirit and its frame of dust.
So when my soul writhes with an aching grief,
And all my heart strings tremble with the strain
My reason lends new courage to belief,
And all God's hidden purposes seem plain.

—Selected

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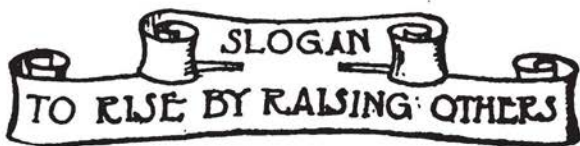
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EDITED BY
AGNES E. MARSLAND



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Religion

In the present day there is a great awakening of interest in spiritual, and especially in psychic, matters. What are known as the "Neptunian" vibrations are being strongly felt so that many people have strange visions and feelings not normally experienced by others.

This condition is generally believed to be a spiritual awakening, with real religious life following in its train. But is it so? Does it bear the marks of true religion? And do the lives of those "awakened" increase in goodness, truth and beauty on account of it?

To this we may answer "Yes!" and "No!" Whenever the devotee is a true follower of some religion and he adds the new teaching to his old faith, there is apt to be a quickening of the religious life; but in the case of those who are without the profession or practice of any particular religion the new truths (for they are undoubtedly truths) generally create curiosity and the desire to learn something about the after-death conditions and to be convinced that there is indeed a "future life." This alone is not religion, nor will it necessarily lead to it. If we know that in a few months we have to go to France to live and we seek to learn something of the conditions of life in that country, this is not necessarily "religion."

What, then is Religion essentially? Religion, or the religious life of man is, as it were, a spark or flame, the miraculous gift of God to man, bestowed upon him when he is able and willing to accept it, to treasure it, to tend and feed the flame; it increases to an ever fuller life in proportion as he voluntarily accepts it as the free, unmerited Divine gift, and as he submits himself unconditionally to the Holy Will of God. The religious life, in its highest sense, is a stupendous miracle, a continuous new and more wonderful creation over and above the natural life of man, and even transcending mere spirituality. Religion has to do with supernatural things. It is the indwelling of the Divine Spirit; the practice of the Presence of God; the lifting of the substance of man into organic and vital unity with the Absolute.

From these few considerations it will be seen how far short this latter-day "spiritualism" comes of taking the place of a religion.

For a Religion is an organized body and System of Teaching calculated to foster the love of God in the individual for His Un-speakable Gift; to teach men the nature of God; and to point out ways in which man can submit himself to the Will of God. A religion, such as the Oriental Esoteric Society, forms, or should form, an open gateway between the visible and the invisible worlds about which worlds it gives, or should be able to give, reliable information

so that the disciple may know how to rightly direct his life and thoughts. Such information, however, is not the essential mark of a religion; there are, indeed, some philosophical and occult bodies who possess this instruction without any claim to religion.

Religion is essentially supernatural in its character; it tells of supernatural things and gives their relation to all the other parts of man's life; it feeds the spiritual nature, informs and directs the intellectual man; it guides and restrains the emotions; it rules over and uses the physical.

Religion is therefore the highest and most necessary part of the life when this is large and fully rounded-out; for it tends to increase the sympathies and the possibilities of achievement.

Every disciple, therefore, should profess and practise some particular religion; for religion is the bond which unites men to the Higher Powers; and as it is by Religion that one is rightly ordained in relation to the Higher Powers and the universe at large, it is of great moment that every one should belong to that religion in which he is, by the most diligent effort, able to find the most truth. Every one who belongs to any particular religion does so for one or more of the following reasons: either because he was brought up in it, or otherwise finds himself in it by force of circumstances; or because he is convinced that it is the only true one, or at least the best one; or because it is more agreeable to him than he supposes any other would be; or because he derives certain social, aesthetic or business advantages from his membership in it.

It is well for those who are perfectly contented with their own belief not to be too hasty in taking up the study of other ones; for they will gradually become familiar with the teachings of all religions in the course of their O. E. S. study. And it is well for those who are in doubt to be slow in coming to a decision, as the more advanced they are on the Path, the more illuminated and capable of deciding wisely they will become.

When there is question of ascertaining the truth of one's own religion, we may ask: Is my religion the one true religion? How do I know this? If not, is it the truest of all existing religions? If so, how do I know this?

Having answered these questions we must logically inquire: What does my religion teach? What does it require? What helps and privileges does it offer? Having ascertained these we must make it our business to believe what it teaches, do what it requires, and make full use of its privileges.

Although it is a matter in which opinion varies very greatly, whether or not any one religion that is absolutely a true one exists on earth, still, it is certain that that religion is most true whose positive content is the greatest, that is to say, which contains the greatest number of the most important truths the most perfectly ordained.



That religion is proportionately true which stirs in the heart the love of God, which fosters the growth of the supernatural life and which leads the Natural Will to submit itself more and more closely and intelligently to the Will of God.

Persons frequently adhere outwardly to a teaching such as our own, for example, but do not believe what it teaches, do not do what it requires, or take full advantage of its privileges. If for instance we teach the dangers of psychism, they nevertheless continue to encourage such development in themselves. They believe themselves to have "great psychic powers." Thus, while we are directing them toward the east, they have their faces turned toward the west. Naturally they do not make much progress, and they complain of the lack of a "larger, more abundant life!"

This belief in the possession of "great psychic powers," so prevalent now, is almost always the first step in a downward path and should be carefully watched and its effects noted. If it leads to self-righteousness, or to any other fault of the moral or intellectual nature it should be eliminated as no essential part of the spiritual life.

The signs by which we can judge the true nature of "great psychic gifts" have been given in the BULLETIN June 2, 1911, as follows: as well as in other Numbers—

The entrance to the lower or left-hand path, on the contrary, is always alluring and full of promises to the one who is looking for something for himself—who is seeking attainment, illumination, realization or perhaps some worldly end. It may, however, be readily known and distinguished from the True Path by its lower ideals and aims. It shows invariably one (or both) of two characteristics:

1. It flatters the inquirer, insinuating, suggesting or openly declaring to him that he is, or will become, some great thing. Thus it fosters his pride and egotism while at the same time arousing his jealousy of others and causing him to eventually become hostile and malignant towards those who are, or seem to be, a step above him.

The Masters never flatter and rarely praise. They point out, in no uncertain terms, the faults of the disciple (if They consider, in Their Wisdom, that he is worthy of correction) and because They love him, They chasten him.

2. The Left-hand path also makes a point oftentimes of money success, and promises the realization of worldly ambitions or power over other men.

Self-sufficiency and self-seeking are the prime movers in this path, although their outward signs are so subtle as to be sometimes mistaken for those of an "Angel of Light." One, or both, of these are dragging down into Black Magic

hundreds and thousands of unsuspecting souls today—excellent persons otherwise, who have never been taught the danger of the situation in which they stand, or how to avoid it.

The life of every man is bound up and knit together with the life of all other beings and thus of the Whole. Life is recognized to be essentially One.

Thus man finds himself a member of a family, of a certain particular community, race and people, with certain habits of thought and belief, and his nature tends towards the repetition in his own life of the occupation, the manner of living and the religion of his forefathers.

As he comes to maturity he voluntarily joins himself to other men and women to form Societies for the furtherance of those particular beliefs which he holds; they meet to study some science perhaps, or to further some humanitarian object, or they are banded together for political aims—to resist unfavorable legislation affecting their occupation and to secure the passing of suitable laws from their point of view.

This is a Society age, and every conceivable object finds its suitable representation and its body of more or less enthusiastic workers bound together by their unity of interests; they have their regular meetings, their lectures and literature, etc., and they have their field of usefulness.

They may even have, as the subject of their study, religion or the religions of the world, past and present, yet they will not, on that account, be a religious body, or a Church; for religion is something more than any of these.

Religion (religio=I bind) is that which unites man to God and the Good, to his fellow-man and all that is good in him, and to the good in the whole Universe. It causes him to recognize his relations with these and to assume the responsibilities and duties which are consequent upon these relations. Man is naturally religious, he yearns after union with God, and if he seeks vainly, it is from a want of sincerity or of earnestness of devotion which prevents him from seeking *first* the kingdom of God, and from making the necessary sacrifices to attain his desire.

The Oriental Esoteric Society seems to the outside world, and even to certain of its members perhaps, to be nothing more than a philanthropic and educational body, founded for the purpose of giving forth teachings and a philosophy of life. It is composed of Members all over the world who study religion, investigate the obscurer problems of life and exchange views with each other and with Headquarters as often as desired. It has its enthusiastic workers who, having profited in the past from its teachings, are devoting their lives to the service of humanity through the avenues which it opens; it suffers also the attack of those who, after having

sought in vain to wrest from it some object of personal desire, become malignant and hostile to it.

Its members are, like those of any worldly Society, of two classes—those who seek to “get,” and those who desire to “give.” They increase and decrease in number, their enthusiasm is subject to growth and decay, their activity waxes and wanes according to the conditions surrounding them in their personal life, or to some other cause.

This view, however, which is that presented to the outer world, is but the shell of the reality. It is true that we are outwardly philanthropic and educational; but this is not all. To many of us, our Society is also our Religion; that is, it opens up to us the way to true Union with the Divine, and it provides us with suitable and fitting means of worship.

Those of us who have reached the place in our soul's history where we are resolved seriously to devote ourselves, first and above all things else, to the spiritual life and who are determined to face all obstacles in pursuit of it, find in Esoterism the entrance to the Path upwards. Of Esoterism it has been said: “All or nothing it asks; all or nothing it gives!”

Religion is the most powerful of the ties which bind man to his fellow-man, for it stirs in him the heights and the depths of his being, and thus it shows him God in himself and in all other men. When this “beatific vision” has once been ours, separation and self-seeking have lost their charm, for the way of Unity and of Love shines bright before us, and far from spurning others from the path so that we ourselves may better walk therein, we now desire above all else to share with them our joy. Thus we become a channel through which the Shining Ones may speak to men and through which spiritual forces may be poured out upon humanity.

And if one individual may thus serve the Higher powers, much more may an organized body be used to the same end. All life demands a form, energy a medium, spirit a vehicle, and this form, this medium, this vehicle we, as a Society, are called upon to supply. In proportion as our ideals are high and as we live up to them, in proportion as we are good, true and beautiful, in proportion as we are actively and efficiently organized and ready for work, shall we be entrusted with the transmission of the stream of knowledge which is being poured out upon the world from the great Centers of Truth.

“The Oriental Esoteric Centers are, as it were, the outstretched hand of those Elder Brethren Who have climbed the mountain ahead of us and Who beckon us ever onward and upward. They are Centers fed from above with that food which the Great Masters deem expedient, and it is their function in the world to give forth to others what they have received.”

The thirst of the world is greater and more agonizing than ever before, and the stream is copious and brimming over; but the cup-bearers are few and doubting. Some doubt their own powers; they forget that they have but to bear the cup, and they fear that it will not be received, or will be unsatisfying, or insufficient to the needs of those to whom it is offered—they forget that the results of their actions are not for themselves to judge. "Thy business is with the action only, never with its fruits," we are taught. A few doubt the purity and the efficacy of the water itself, and the Source from which it flows; these do but dash the cup from the hands of the bearers and fall under the heavy responsibility of having presumed to judge for another man what he shall be allowed to receive as truth.

No man may rightly dictate to another what he shall believe, but all of our Members should give to others whom they believe to be capable of becoming "cup-bearers" in their turn, the opportunity of receiving the teachings. This should be done without persuasion or inducements of any kind, and the utilization of the opportunity should be left to the free judgment of the one concerned, to be taken or refused on his own undivided responsibility.

Conditions are today much the same as they were two thousand years ago; it is still true that "The harvest is plenteous, but the laborers are few."

Let each one ask himself: What does my religion mean to me? That is to say, what am I doing to help to sustain it? How much one cares for a relative, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. He who gives little, loves little. And the giving must not be of worldly substance alone, but of *yourself*, of your habits, your enjoyments and expenses, in order to build up a cause you love. And the extent to which this is done gauges the proportion of your love to that cause, to your love for yourself.

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

"Noontide Meditations" will be found to be of invaluable assistance to the earnest seeker for truth, bringing its daily message of comfort and hope in days of suffering and trial, and of conviction and purpose when peace and harmony reign.

Cloth \$.50, Paper \$.25, Leather \$1.00

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The Last Hour

If I were told that I must die tomorrow
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love and smile and pray
For one more day.

What could I do, O thou blest Guide and Master,
Other than this;
Still to go on as now, not slower, faster,
Nor fear to miss
The road, altho' so very long it be,
While led by Thee?

Susan Coolidge

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1442 Q Street, N. W., Washington, D. C.

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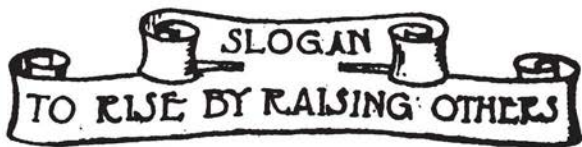
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No. 4

Bulletin
OF THE
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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The High Cost of Living

This is a day when the cost of living—living spiritually, living mentally, living emotionally, as well as living materially in the physical world—is higher than ever before. The strain upon us from all sides is tremendous and there is danger that some will not be able to stand it. Indeed many, perhaps the majority, of the rank and file of average persons have already given up the struggle, if they had undertaken it, and are resigned to live for “comfort, prosperity and material welfare” and to forget the great and strong ideals of their youth and early manhood—Truth, Honor, cleanliness, sobriety, brotherly love and diligence. These are so easily replaced by love of money, by expediency, by desire, by love of the good things of life, careless enjoyment, love of dress and a hundred other “harmless” tendencies. These bring to the ordinary man a sufficiently pleasurable routine and he elects to live in it rather than to affront the storms and dangers of the mountain heights.

At the present time the battle of Armageddon is truly being fought—on all planes; and the “tug of war” is so evenly balanced that the victory seems in doubt. The negative forces that entice man downward have enlisted on their side, through that subtlety of which they are masters, the services of even good, though simple, persons; and through these they speak the language of infidelity, and thus they so present a lie as to make it seem as if it were indeed a Truth.

To live true to our highest ideals costs, today, the very best of which we are capable in courage, in watchfulness, in understanding, in loyalty.

For let us consider even the lowest plane, and therefore the easiest one to control—the physical. We all know the Law, it has been enlarged upon in these columns times without number: “Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” But how many of us speak and act and think in perfect faith that the Law will protect us? or, for example, of our Members, who should support and protect the Society by “living the Law,” how many even give it a thought? Yet a Society, or a Publication such as the BULLETIN, is automatically financed, supported and protected by the combined *faith of all the Members* and Subscribers—not by the life of the president alone or by the faith of the trustees and contributors to the writings in the BULLETIN alone; but by the faith and life of each and all connected vitally with the organization.

Here are some of the things we must do in living the law: We must give our first attention to the things of the spirit. In every arrangement or consideration our thought must be “What

would best serve God?" and this in small things as well as in large. We must always see that we *give* more than we *get*. No more attempts to get "something for nothing!" Our faith being firm we shall always be at peace and serene even when the barrel of oil runs low. We must not hoard, nor must we be unduly lavish. "Be ready to communicate" whatever you can properly spare. We must not borrow nor live in constant debt. We must be liberal, generous and openhanded with our own things but circumspect and careful with those of others committed to us.

But the main protection is in "faith;" if this is strong and active, if we know that "all is well" however it looks, then all will be well. For faith creates an atmosphere in which all good things germinate and come to fruition.

Nor will the High Cost of Living appall us when we live the Law; for it works just the same whatever the prices of food and clothing. Only let us keep our faith. Eliminate all fear.

When we shall have exercised ourselves well on the plane of material things we can carry out the same principle and laws on the plane of emotions and we shall find that just as our material affairs came to order as we lived the law, so that we enjoyed an ease and prosperity unknown before, so in the case of the emotions—our life becomes serene and full of joy. Meanwhile the mental life will, of necessity, be much cleared and will grow stronger and we begin truly to *live*.

The attainment of this life will have cost us much; but it is a thousand times worth the labor.

There has been a great deal of discussion as to the causes of the present High Cost of all the necessities of life. From what has been said it is evident that if persons live inordinately, if they try to *get* more than they *give* and otherwise disobey the Law, they and theirs and the community of which they form a part will suffer. And the larger the operation the larger the number of people affected and made to suffer.

"Take no anxious thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things." "Agonize to enter in at the strait gate;" "and all these things shall be added unto you."

For two thousand years the Christian world has avowedly accepted these words in theory, but in practice has remained outside the Temple gates classed among the Gentiles—agonizing to eat, drink and be clothed and walking blindly along the broad way while believing that it was in obedience to the true faith. Economically things have thus gotten into great disorder and cannot be very much mended until the mass of men shall have learned the lesson that there is something higher to be striven for than the mere daily necessities; that man is constituted, not alone of body, but also of soul.

and spirit; that his intellectual nature must be reckoned with and that his spiritual life must take the first and not the last place in the scheme.

This revolution every man must first work out in his own life in whatever way he can; and as he gradually guides the horse around from the back to the front of the cart, he will soon find that things move with greater ease and order.

To the one who has been accustomed to use a dual standard of morality, one for business and another for the ordinary life outside of business—who is accounted upright and honorable in ordinary affairs and yet who believes he is obliged to overreach, to lie and to cheat in business—the beginning of a new condition will be difficult because his friends will not at once understand his new methods, and will try to take advantage of him as of old. However they will soon learn; and if he perseveres they will gradually treat him as he treats them, and eventually they may even join with him in a crusade to bring about better morals in the business connection.

There are many laws that come as corollaries of the first great Principle enumerated above, all based, as this is based, upon Love—the Love of the Great God for his children and their trust in His Love.

If, for example, you would live by this new law, you must eliminate all extremes; while you will never suffer from extreme poverty, neither will you, normally, attain to great wealth in excess of what your life naturally requires. Debts must be paid up and eschewed—beyond the ordinary give and take of the business community, and even this must be kept within limits of great ease—for with a burden of debt a man will sink under spiritual law, just as surely as he will under the carnal law.

The law will bring you the exact returns for your energy and your watchfulness. All that you need for carrying out legitimate plans will come to you—often in ways of marvellous interest, just when you most need it. If you work hard in your business, whatever it may be, *putting first the kingdom of righteousness*, you will reap the necessities of life—perhaps more, but never less. If this is not enough for you, and if you want to *accumulate*, you must perforce remain with the Gentiles, outside the gates of the Temple. For though you *may* accumulate under the law, yet *the desire* for accumulation is barred. With that desire in your heart the law will not work for you.

Even accumulations of laid-by articles of clothing or of furniture of any kind are a weight and an obstacle to those who are living on this spiritual law. Every thing that we own, over and above the strictly necessary, is a burden on the life. Articles of beauty are necessities, since they uplift and inspire the spiritual man; and a few good books, for the same reason; but the desire to

acquire unnecessary material objects just to gratify the sense of possession, should be curbed and eliminated.

There are many persons to whom those un-used, or little-used, articles of ours would be a veritable god-send; and it is a very good plan, once a year, or oftener, to go through our worldly goods and find a new home for all the things which we see no immediate need for. This will start a current and open a way for new ones to come to us if we need them in the future. There is no one so poor as the one who hoards.

We need to keep our current open at both ends; it is just at this point that our connection with the law can be felt and operated. The Law itself will do all except this one thing; but this we must learn to do ourselves.

Borrowing, as a habit of life, is to be avoided. Be ever more ready to give than to receive; from him that would borrow of thee, turn not thou away, but be not thou the borrower. This does not apply to the little amenities of neighborliness upon occasion; but to the *habit* of depending always upon others for those things which we ought to supply ourselves. The Law will supply us with all that we need; but only on condition that we are self-dependent and live our own life. Each individual has his own account and can draw upon it for what he needs; but there can be no such things as mixed, or overlapping, accounts as a part of an orderly system. I cannot habitually make drafts upon your account, nor you upon mine; each one must act independently. Love does not mean disorder.

These are some of the outer requirements of the Spiritual Law of Demand and Supply. But the most important ones are inner attitudes and realizations of truth; and these are more difficult to attain.

For the Law can only be successfully lived by a special blending and intermingling of the three virtues: Faith, Hope and Charity (or universal love). Of Love we have already spoken, since it governs the behaviour outwardly; but Faith and Hope are even more vital, since they govern the inner, or receiving, current. If we have Faith in the law and Hope enough to lead us to action in the ways we have indicated and all other ways which universal love demands; if we "agonize to enter in at the strait gate" without neglecting our rightful worldly duties, then the current that flows to us will be strong and we shall receive through giving.

All the great movements of the social world today are steps leading away from the old condition of gross materialism and towards the new Law of Love and Brotherhood, the Law which will obtain in the New Era which is even now commencing.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE

COSTS SIXTY CENTS TO ANSWER EACH LETTER

We found the following in the Advertising Circular of a Publishing Firm with which we do business; it embodies a Truth which needs expression.

Few people understand that it costs us 60 cents a piece to answer letters even with stenography and typewriting machines as an aid. The average cost of answering and mailing a letter is 60 cents, made up as follows:

Dictator's time (average).....	40 cents
Stenographer's time (average).....	12 cents
Postage, stationery, wear and tear, etc.....	8 cents

Total 60 cents

This estimate does not include the typewritten letters sent to every name on our mailing list, telling of new special books, neither does it include private correspondence, on personal matters, by high-priced dictators and stenographers. However, 60 cents is the average cost of answering letters, for there are ten individual, time-consuming, operations necessary for answering one letter as follows:

- First—Letter opened.
- Second—Letter read.
- Third—Dictated.
- Fourth—Stenographer takes dictation.
- Fifth—Stenographer writes letter.
- Sixth—Envelope addressed.
- Seventh—Letter is folded.
- Eighth—Letter inserted and sealed.
- Ninth—Stamped.
- Tenth—Letter is mailed.

Although, as shown above, the cost of answering letters is high, we shall always be pleased to reply to every letter sent us by persons who are considerate enough to enclose stamps. No well-meaning person will take offense at what has been said here, and will be thoughtful enough to send stamps every time they write after reading this. Those who feel that they should like to send more than three cents, after learning that it costs us 60 cents to answer their letters, may do so, if they wish, and any amount in stamps sent will be thankfully received and greatly appreciated. Indeed, there are a large number on our list who never write us without sending stamps to pay for the reply and some send as high as ten, thirty and fifty cents in stamps, realizing that to read and properly answer a letter takes considerable time.

De Laurence

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

Cloth \$.50, Paper \$.25, Leather \$1.00

MEDITATION

THE ASTRAL PLANE

While the student of Esoterism is told of the existence of the astral world and the general laws obtaining in it, he is also taught that to enter that plane unprepared and before he has control of his own astral activities would be as foolhardy as it would be to trust himself to the raging ocean when he could not swim. He is therefore bidden to conserve his latent powers and to use them creatively; for he must become master of his own astral body before he can enter this realm of illusion to any purpose. When he shall have learned by his own experience in his daily life to control his emotions, to purify his desires and to consciously direct his activities and his creative powers, then it may be safe for him to lower his rate of vibration and center his consciousness in the astral for purposes of investigation and usefulness.

Only as master can this plane be safely entered at any time, for it must always be entered from above, never from below. True knowledge can be gained in no other way than by the greatest purity of life and thought.

"What Esoterism Is," Marsland

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.

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Doors Of Daring

The mountains that enfold the vale
With walls of granite, steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

The restless, deep, dividing sea
That flows and foams from shore to shore,
Calls to its sunburned chivalry,
"Push out, set sail, explore!"

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try.
You never can begin to live
Until you dare to die.

Henry Van Dyke

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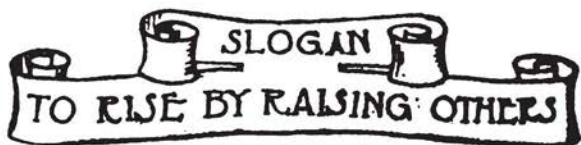
No. 5

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.



EASTER SERVICE

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

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

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



Invisible Beings

Our earth owes much of its higher life to impulses received from Beings, we are told, who are normally invisible to us. Thus in the long, long ago beings much more advanced than the inhabitants of our earth were sent to us from other planets—notably Venus and Mercury—to help and to teach the infant humanity.

Approaching more closely to our own times we hear of the Shining Ones, the gods, the angels, archangels, the Great Masters;—and there are many other terms used in different languages and different epochs to testify to the presence in the Aura of our Earth of Choirs of Celestial Spirits, Hosts of Creative Powers, the Sons of God and many others.

All of these are Beings who people the higher spheres.

But besides these there is an even more numerous concourse of inferior beings, also normally invisible, who people the nether regions.

Very little teaching is given out by religious bodies concerning the invisible world, its exact conditions and its inhabitants; this is partly because comparatively little is known to the world teachers. And even when the Minister or Priest is instructed in such matters, it is generally thought best to reserve all mention of "spirits," apparitions, "the astral world," obsessions, etc., so as not to arouse an idle curiosity in the ignorant and little evolved person. And there are other reasons, all of the nature of safeguards.

Of Angels and good spirits something is said; but of the dangers of consorting with lower entities little warning has been given.

And yet, at the present time, there is a great need for all religious bodies, cults and all enlightened people to lift up their voices loudly and clearly in admonition and in caution; for a door is being opened between the visible and the invisible world *from below*, and thousands are pouring through, attracted by the promises of receiving "messages" from their friends on the other side.

Never having been instructed, the average person believes that everything of the nature of a "spirit" must be *good*, and that if he receives a message from one of these it must be genuine and should be obeyed. Thus they become easy dupes and begin the downward path to the Abyss.

For it will be apparent to a person of intelligence that the Angels, Archangels, Saints and Great Ones must have great and sacred functions to perform in the Divine Economy and cannot therefore be found dictating trivial "messages." Even our own President and Ministers of State are shielded in the performance of their duties from the insistence and intrusion of those who would cause them to waste their time and energy. These "messages" may appear to be harmless on their face and some persons may even believe them helpful. Beware! however, of indiscriminately opening yourself to "spirits," controls, Indians, Ouija Boards, Table-turning or tipping, etc. All these practices open the door to the invisible world *from below*; and the person who enters from below is in a blind alley from which there is no access to the higher realms, and here he finds himself (not just at once but after a time) in very evil company. Perhaps he is able to retrace his steps when he finds out his mistake; perhaps not.

There *are* Great Beings Who care for the progress of humanity; but They do not reveal Themselves to the first comer. Indeed many years of sacrifice and of service may well be given by one of us for a word or a look from Them.

All men are seeking after God even those who appear the most worldly; but the worldly seek The Good where it is not to be found, through their own gratification. Only the higher and more earnest souls can appreciate profound and spiritual knowledge for it is esoteric.

There are three esoteric disciplines, distinct from each other: the Mystical or religious; the Hermetic or philosophical; and the Occult, astral or cryptic which includes inordinate dealings with invisible intelligences.

Of these the Mystical seek through Love to attain to God-Union.

The Hermetic seek after God by way of the intellect—by philosophy.

The third class are seeking Power and these it is for the most part who resort to the methods of which we have spoken earlier.

If we do not, in the BULLETIN, often write of the "psychic," or

kindred subjects, it is not because we are ignorant of the negative teachings but because we have always something that seems to us better to write about. The present is, however, a critical moment and it is our duty to speak.

The Lefthand Path is represented by all negative teachings, so far as they are negative, and by all practices based upon these teachings. Negative teachings are those involving anti-ideas or the negations of ideas. The practices to which they lead are marked by passivity, the person giving himself up to some form of suggestion or control and refraining from the use of his own Will or Powers. Automatic writing, Ouija boards are examples of passive negative practices—the person allowing his hand passively to be used by any entity whatever, good or evil.

Black Magic, from the same point of view, is represented by all explicit dealings with evil spirits and by all alleged domination over spirits, or non-human or disembodied or non-embodied personalities or intelligences or intelligent beings, or attempts to gain such domination, and by all submission to the control of such beings, in such wise that the personality or self-control is displaced by them, or attempts to so submit.

Of the abnormal appearances or strange happenings that some people meet with in their astral or spiritist investigations there may be many kinds: *Natural Phantasms*, the auras or appearances thrown off by natural objects; *artificial phantasms* or thought-forms; and *human phantasms* or the astral shells, human auras and astral bodies separated from the outer physical body at death. All of these three may play a part in the negative practices of which we are speaking. But as these are mere shapes and bundles of habits, etc., no one who consults with them can expect spiritual advancement thereby.

Two other kinds of abnormal appearances may be called *phantasmal objects* and *phantasmal bodies*; these are, as their name indicates objects or bodies which appear to be corporeal and living but are temporarily produced of highly attenuated elemental matter to serve the purpose of either a Celestial or of an evil Intelligence. They are sometimes caused even by human beings who have occult power.

The space immediately surrounding our Earth teems with beings of all grades innumerable classes of existences lying between the human intelligence and that of the animal kingdom. These are in themselves passively good but may be made use of by either the good or the evil forces at work.

The object of all these details has been to give an idea of "invisible beings" of various kinds and to disabuse our readers of the idea that whatever is "invisible" and represents itself as "spiritual" is therefore good; even the malignant spirits are spiritual in a sense. Yet they are warring against the Divine Purposes and are

making use of all these agencies to entangle men in the web of psychism and negative practices.

All that can be and should be known about "invisible beings" will be imparted to our students in a normal way at the right time; there is nothing that they ought to know that will be withheld and our advice to them is to strengthen their own emotional and moral nature so that they will enter the invisible world as masters with knowledge and understanding of what they see and hear.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

METALS BECOME "TIRED" WHEN OVERWORKED

BY GARRETT P. SERVISS

Here, from a popular viewpoint, is an unpromising looking technical question, which nevertheless opens up a glimpse of some of the most fascinating mysteries of the world of matter, which affect us every day of our lives:

"Can a tailshaft of an ocean-going steamer get in a state where you would call it 'tired' from constant work? Would a rest of a certain period increase its strength and better its condition?"

A tailshaft is the after section of a propeller shaft, and one may say that if any piece of machinery can get "tired" a tailshaft ought to. Engineers use the term "fatigue" to express an effect of overstrain on metals. Some say that this is a misuse of the word, though convenient; others affirm that it expresses a real and close resemblance to the effects of overwork on living organisms. In a broad, philosophical sense the last assertion may be substantially correct. The road that leads from the inorganic into the organic world appears more continuous and less obstructed the further the exploration of it is pushed.

METAL CAN RECOVER FROM OVERSTRAIN

Speaking imaginatively, to be sure, but still within the limits of reasonable analogy, one might say that over-worked metal "recuperates" through rest much as an overworked muscle does. But the process is not so rapid, and perhaps a stronger "tonic" needs to be applied from external sources.

The engineer in dealing with the question of the strength of his materials uses certain terms which need to be understood by all who think of the subject even in the most general way. When a force is exerted upon a body that body is said to experience a "stress," and any change of shape, however small, that the stress produces in the body is called a "strain."

Elasticity is that property of a body which causes it to recover its original shape when a stress is removed. The "elastic limit" is the measure of greatest stress that can be put upon a body without straining it beyond its power to recover completely, or nearly completely, its original shape. If it cannot recover it is said to have a "permanent set."

"Ultimate strength" is the measure of the stress required to produce rupture of the body. "Working stress" is that amount of stress that is regarded, in any particular case, as safe to apply, and the "factor of safety" is the ratio of ultimate strength to the working strength. It should never be less than 3, and often it exceeds 5; that is to say, the stress is kept down to from 1-3 to 1-5, or even less, of the ultimate strength. It will help to clearness of understanding if the meaning of these terms is kept in mind.

TIME AN ELEMENT IN EFFECT OF STRAIN

One remarkable fact developed by experiment is that time plays a notable part in the results of the application of stress beyond the elastic limit. When the stress has been pushed beyond that limit a certain time must elapse before the full strain corresponding to that particular stress will be developed. And if by a certain stress, constantly applied—*i. e.*, a certain "load"—a constant strain is maintained, after some time the stress required to maintain that degree of strain diminishes. Still more remarkable is such an experiment as this:

If a piece of iron or steel is subjected to a given load and the strain is pushed beyond the elastic limit, and then the load, or stress, is removed and kept off for a considerable interval of time, it will be found, when the load is again applied, that the ultimate strength of the metal has in the meantime increased. This comes about through a hardening process that has taken place during the interval in the metal.

It might be likened to the "hardening" of a muscle by continued exercise, although the analogy is not precise. Overstrain produces in the metal a change of properties, which it has been found, may continue to go on during weeks and months after the stress producing the strain has been removed.

These effects are the result of something which occurs in the metal affecting the arrangement of its constituent crystalline grains. Examination with the microscope shows that overstrain alters the shape of the metallic grains, elongating them in the direction of the force.

MEDITATION

Will is the first of Powers, therefore the cultivation and development of the will are of first importance to the disciple.

By means of the Will he is required to choose his path and to work for his own regeneration, by curbing the lower desires and bringing them into harmony with the Will Divine.

As a result of this discipline, the strength of the Will increases steadily and continuously, so that the disciple comes to have power over nature and natural forces, over his whole environment, as well as over other men.

This is a dangerous and critical point in his career, for it tests his nature to the utmost. If he uses the power acquired unselfishly, for the good of his fellows, his path will continue onwards and upwards; but if selfish desires creep in, he will fall into some phase of what is known as "Black Magic." There is today much dangerous teaching being given, innocently enough, along the lines of "success" and the attainment of wealth—or even health—which falls under this head. Forewarned is forearmed.

"What Esotericism Is"—MARSLAND.

THE WILL

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

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The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let
Hidden and lost, the form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—*Horatius Bonar.*



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EASTER NUMBER



Consecration

Every festival marks an ending and a beginning; the closing of a door upon a completed cycle of human experience, and the opening of another upon a fresh cycle, fraught with new opportunities and responsibilities.

To the unthinking, it is a period of relaxation, of revelry and temporary forgetfulness; but to the devout soul, taking advantage of the brief pause to reassemble his scattered forces and gird up his loins for the untried tasks awaiting him, it is a season of prayer and consecration.

Thus at Easter, on the Birthday, New Year's Day, on each recurrent anniversary, he dedicates himself anew to God, to his country, his family, his work, or to whatever ideal he holds most sacred.

To consecrate is to "set apart for a holy use." Consecration is the first conscious step toward the distant goal of being. When the slumbering soul at length becomes aware of a glimmer of light faintly illuminating the darkness wherein it has blindly groped, a sudden revulsion of feeling is experienced. The universe appears magically changed; the old ambitions and desires fall away and the plane of living shifts to a new level. In the midst of upheaval and readjustment, there arises an irresistible yearning to *share* the vital truths which, though but momentarily and imperfectly glimpsed, have nevertheless endowed life with new and deeper meanings; and though with tears and misgivings an overmastering desire to consecrate the life to service finds utterance in a cry: "what wilt Thou have me to do? Behold, all that I have is Thine. Here am I, send me——."

Many of us, longing for the joy and peace that we have been told accompany "conversion," and finding ourselves torn and shaken by vague fears and questionings, begin to doubt the Gleam that fell athwart our pathway, and are filled with sorrow because of our failure to experience the mysterious "change of heart" which is generally held to be the first step in the higher life.

If this is our case, let us take comfort; for conversion comes not always as a blinding flash of revelation, transmuting all doubts and bringing joy in its train. Nay, sometimes it steals into the heart so gently as to be imperceptible; but consecration, which is the *essential* part of conversion, is conscious—voluntary—and may be ours at any moment that we will.

Thousands are so placed that every waking moment is consumed in the necessary struggle for daily bread. The very sug-

gestion of the peace of consecrated moments evokes a bitter smile. "They are not for us. We have too many mouths to feed." Thus are they torn between the desire to follow the Light, and their Karmic bondage on the wheel of physical necessity.

Ye it is, O burdened souls, who most need to learn the mystery of consecration.

For to consecrate is not always to "set apart" in the material sense. It does not involve the dropping of our daily tasks, the severing of personal ties and relationships in order that we may devote ourselves to the Master's service.

It means the making of even the humblest of our daily tasks a consecrated act—a deed of holiness—by our recognition in it of a divine purpose. For these present cares and burdens are Karmic debts which must be paid to the uttermost farthing before we can be free. Each uncongenial task is a good and necessary lesson; and when we learn to accept it as such, with cheerful welcome and gratitude for the opportunity for growth and patience which it affords, we may see, if we look deep enough—behind the ledger, at the bottom of the furrow, through the imprisoning walls of mill or factory—the face of the Master-Teacher; and in the midst of the clash and roar of the workaday world, His voice may be distinguished, whispering lessons of patience, humility, tolerance and love.

So, to the awakening soul, life's common things become an altar whereon he offers himself, a living sacrifice; and every task, even the most menial—nay, every thought and breath—may be a stepping stone by which to rise.

Therefore let us bear our burdens with willing shoulders and glad hearts, using them to the uttermost, learning all they can teach, knowing that when they have performed their service, they will be lifted, leaving us free, if we so will, to dedicate our lives to be used henceforth for the good of all.

How long will this take? None may say. It may be a day, a week, a year, perhaps many lifetimes.

Learn to rest in the Lord. This is also a part of consecration.

If we are looking forward to our day of release with impatience because it does not come quickly, we still do not understand true consecration.

Give yourselves to be placed on high or thrust under foot at the Master's good pleasure, sure that He knows what is best. Then, after you have waited, working patiently and with a thankful heart in the place where you are, the day will come at last when the way will be opened and your life accepted. "When the disciple is ready, the master will appear."

We can only advance one step at a time, and the first step toward a conscious, voluntary spirituality is to "set apart" the prosaic, familiar duties and limitations of our everyday life for a

"holy use." The higher and higher we climb, the purer and more complete must be our self surrender.

Then, in love and faith, let us consecrate ourselves—our thoughts—our speech—our toil—our joys—our sorrows—to the service of the Father, and through Him to our fellow men.

Consecration! As the lotus consecrates its golden heart
To the Lord of light and beauty, to the sun that doth impart
Life and purity and fragrance, so I turn to find Thy face.
Let me rise above the waters, let me share Thy love and grace.

Consecration! When Thou hidest, when Thy gaze no more I see,
Let me close my longing petals, let me meditate on Thee,
Till my golden-hearted center radiates the light divine,
And a-glow with morn's refulgence, conscious joy and bliss are
mine.

Adoration! As the lotus, looking upward, must adore,
Looking midst the waters' mirror, sees Thyself forever more,
May I see Thee, blessed Master, in the low as in the high;
Tho' the stream be dark and muddy, let me know Thy Presence
nigh.

Consecration! Let my glances find Thee wheresoe'er they turn,
Resting on my brother-lotus, may the heart within me burn.
Adoration! aye, Adored-One, Thou in all hast found Thy seat!
Love and glory, all I offer, consecrated at Thy feet.

Moontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

Cloth \$.50, Paper \$.25, Leather \$1.00

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.

MILK FOR THE BABIES!

Two hundred thousand Vienna infants of two years and under are without milk. Have no immediate prospect of getting any unless—*You act*—now.

What to do? Buy a can of good condensed milk. Double wrap it in corrugated straw board. Leave one end loose. Tie it securely with twine and direct it, parcels post, to:

VIENNA CHILDREN'S MILK RELIEF
150 NASSAU STREET
NEW YORK CITY

Attention of Wm. P. Larsen

Why certainly—if you prefer to send money, do so. But, don't read this and immediately proceed to forget it. Act now—pass the word along.

THE BEAUTIES OF ESOTERISM

The most perfect treasures are guarded; the rarest gems must be dug from the mines, the richest Truths are hidden all awaiting the magic key to unlock and unfold their beauty.

The modest flower blooming in the woodland wilds possesses the secrets of the universe; the most distant orb in the diadem of Night holds the same mystery; the mind of man like a placid lake reflects the divine image and in its inner depths liest latent the knowledge of all creation.

All down the ages the human family has intuitively acknowledged a Superior Power. It has been called by many names and various have been the conceptions of it. The one central idea conceived was that of a Something mightier than mortal eyes had ever beheld, in and behind everything in Nature creating and controlling all.

More than fifty centuries ago the unity of all life was held by those ancient peoples. In essence and in spirit they were all from the one—only differing in manifestation.

Those Orientals whom the Western world look upon as "heathen" mastered themselves. They knew that power was *within*, and not extraneous. Some of our enlightened (?) Christians of today pray to a far away God, not realizing: "Lo, I am with you always;" and "The Father in me doeth the works." "The works that I do shall ye do also."

In all the ancient wisdom of India the Supreme Being was a Grand Unity, the Source of their Higher Self. This gave them a working hypothesis whereby one can "love his neighbor as himself," the Higher Self of each being from the same Source.

Through meditation, concentration and pure living they arrived at many of the hidden beauties. They saw (perceived) that Spirit was the animating force. It is *in* everything, the mineral, the clod, the flower, the star, the entire universe. Verily, "In Him we live, move and have our being."

There were then, as now, some souls not so far advanced on the Path, some who could not assimilate the great Truths of God, so these were sacredly guarded by the faithful and only those who through probationary training were accounted worthy to be entrusted with them were given the Inner Teaching. For, know, oh, man, he who uses the mighty forces of the Invisible for selfish or hurtful purposes will have them rebound on himself with destructive power, not as punishment, but from the inexorable Law of Consequence which has been set in operation. "God is not mocked. Whatsoever a man soweth, that shall he also reap."

The language of the mystics was expressed in symbols and hieroglyphics, which, in fact, were only pictures of ideas. In the mysteries of antiquity the cross was the first symbol, and carried out the idea of the Spirit's descent into the human form and man's ascent to God. Man with outstretched arms forms a cross. For twenty centuries the cross has been associated with death and agony.

Because of the inability of the average mind to grasp the esoteric teaching, much symbology was used. The Persian poets sang in Oriental imagery of "The Beloved," the "Rose Garden," the "Well of Light." Their rhapsodies appealed to two distinct classes. The casual reader would see nothing but an amorous expression of sensuousness in the lines, but the initiated looked behind the veil and pierced the true meaning. The very spirit of the teachings of the Upanishads is: "In order to find HIM you must embrace all."

So much for the great secrets known by people in the long gone ages of antiquity.

And old truth, forever new is recognized by many today, and their lives are being transformed and their energies transmuted into spiritual substance. During the evolution of man he has created and stored up faculties that lie dormant within him until he expresses them (presses them out). When he shall have learned the complete mastery of body and of every thought and act he will be filled with Love for every creature in this and all other worlds. The pure radiance of white Light will pour into his spiritual being from his Elder Brothers who have progressed beyond this mortal plane of earth (having learned the lessons we are experiencing here) whose exalted spheres we shall yet attain. They *know* this world of illusion is but the fitting phantasmagoria of a dream and nothing but the Eternal Is: all things emanate from That.

—Julia M. Walters

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*.

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Give

Give, and thou shalt receive. Give thoughts of cheer,
Of courage and success, to friend and stranger.
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of danger.

Give words of comfort, of defence and hope,
To mortals crushed by sorrow and by error.
And though thy feet through shadowy paths may grope,
Thou shalt not walk in loneliness or terror.

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it.
It grows in one that opens wide and free.
Who sows his harvest is the one who reaps it.

Give of thy love, nor wait to know the worth
Of what thou lovest; and ask no returning.
And wheresoe'er thy pathway leads on earth,
There thou shalt find the lamp of love-light burning.

—*Ella Wheeler Wilcox*



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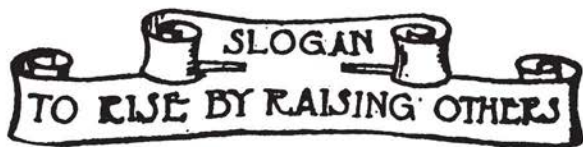
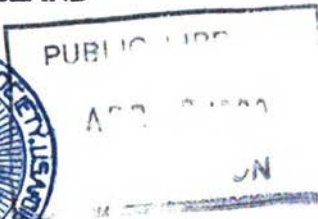
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EDITED BY
AGNES E. MARSLAND



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THE JOY OF ACHIEVEMENT, by the Editor p. 2



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The Joy of Achievement

Life and Breath are synchronous; he who lives, breathes; and in proportion as he breathes the more completely, the more beautifully is his life developed and rounded out. The first breath of the child opens up his life on earth, and the last breath he draws marks the moment when he passes on to another sphere of activity. As he breathes, so he lives; if he breathes deeply, of ozone and pure ethereal breezes, he brings to his life that vigor and nourishment which it needs. And if he appropriates from this inflow the energy that he requires, and expels vigorously those elements which are useless and deleterious to the full health and elasticity of every organ, then his life will be strong, happy and overflowing with blessing to all about him.

Breath, then, is two-fold, speaking in a general sense. Man inspires and he expires.

And this two-fold activity is true of his mental life, of his spiritual life, of his emotional or astral life, as well as of his life as a whole.

Health and vigor on any plane come from right breathing on that plane; weakness, overstimulation or inordination of any kind are the results of ignorance and misuse of the supply which normally flows to that particular plane for its service.

And in the sense in which we are using the word, Breath is seen to cover all that is drawn to the individual of whatever nature for its use and appropriation.

In the practical world of business, the law of the equalization of breath is well understood. The man of affairs knows that the incomings must be made to equal the outgoings and even to exceed them somewhat so as to allow for depreciation. Thus he keeps his attention daily, monthly, yearly—even sometimes in moments of crisis, hourly—upon the chart showing the rise and fall of the market, the credit or debit of every department, the increase or fall in value or in activity of each branch of his work, and, with his hand ever on the throttle of the engine, he directs his affairs into the strongest and most lucrative channels. The man who is the most far-sighted in recognizing an opportunity and the quickest to seize it, makes the most successful business man. He has an instinctive recognition of the importance of ensuring an equal flow of revenue and output, with as large as possible a balance of revenue.

This balance is his return to Unity. If he is obliged to live always from hand to mouth, saving nothing and doing no work for any man except himself and his immediate family, he knows in-

stinctively that his position is a perilous one. Such an undertaking cannot live long.

Everything that we do has these same two aspects: the outgoing energy and the incoming return. These two must be equalized and there must be also a return to Unity. Suppose that we propose to write a letter to a friend. The letter is our Unity, our purpose, to which we must, if successful, return. If we write carelessly, without interest, intelligence or love, our letter will be below par and we shall possibly be so dissatisfied with it that we never complete it at all. Or we may, in writing, find so many details to tell and so much trivial matter to put down, that our time is consumed before we reach the real purpose for which we write, and we put it aside "till a more convenient season." In proportion as our letter, when completed, expresses what we had to say, and adds to that a certain grace of diction, an elevation of sentiment, a spice of humor with an appropriateness to its special subject matter, by that added beauty and strength have we enriched the world in our return to Unity.

In all mental fields there must be inspiration and expiration many times repeated in various ways and on different planes if the conception is profound and complicated. For successful work these frequent sallies forth into the alleys and byways of diversity must always be followed by a return to the central field of Unity. The man who "knows it all" and therefore never cares to hear his neighbors' views is as weak as the one who listens to so many points of view that he ceases to have one of his own and never gets back to Unity at all. We must be willing to learn what we do not yet know, and able to appropriate whatever is good and useful in it, thus enriching our central unit. But we must also remember that there is a central Unit and not wander so far afield into the mazes of variety or give so free a rein to our imagination that we lose our path altogether and forget what it was we started out to investigate.

We may be obliged to go far out into multiplicity and separation; but we must not lose sight of our aim, or branch off from it into the tortuous mazes of intellectual sophisms or of spiritual vraisemblances.

In the transcendental and spiritual field, this danger is little recognized, yet it is ever-present. There are those whose emotions and imaginations are active but untrained and who are easily persuaded that these entitle them to a high position even though they well know that they cannot control these wonderful gifts with which Mother Nature has endowed them. They cannot bring them back to Unity.

And again there are those whose central field of Unity is as large or as small as they care to have it and who only desire to be left alone with what they have already accomplished.

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields, his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

It is by Religion that man is united to his Inner and Higher Self—not necessarily religion as it is too often understood: creed, dogma and orthodoxy; but the larger and wider Religion—the feeling after God and all Good, the realization of Truth, and the love of Beauty. When a man feels that there is above him something greater and better than himself, when he seeks to bring his life into line with what he understands of that Great One, when he reverences Goodness, Truth and Beauty wherever he finds them, he is religious, whether or no the world accounts him to be “orthodox.”

And religion does not incline towards separateness, but towards Love; hence he who has found the “pearl of great price” will not rest until he has shown its beauties to others. Therefore it is of first importance for everyone to belong to that particular body of worshippers who the most nearly embody the religious truths and experiences which he has found good and beautiful. He may not agree with them in every detail—this would be well-nigh impossible, for men’s minds have an infinity of conceptions—but in general principles and an understanding of these as expressed in laws and in the actions of the religious, the moral, the ethical and the natural life, he will think as they do in general, and *will therefore be able to work harmoniously with them.*

On these few words depends the whole success or barrenness of his future spiritual life. Does he want to work? If he does, his religion is good, true and beautiful and will bear fruit. If not, it is not true religion but only an indulgence of the natural feelings, and a seeking after pleasurable experiences rather than after God.

Putting forth no particular effort, these children of nature float upon the stream and let it bear them where it will. Today they go to hear one teacher, tomorrow, another; but they work with neither. They pride themselves upon being unprejudiced and open-minded, and able to get their spiritual nourishment from all sources, but it has not yet occurred to them that there is another side to “getting,” and that is “giving.”

There are religious cults which are very like “Mutual Admira-

tion Societies," in which the main duties appear to be to show a smiling face and to do and say pleasant things; and while these virtues, if sincere, are to be desired and practised, yet they are emotional and negative when compared with the positive, upspringing joy of achievement.

Optimism is good, and will be the natural outflow of the Unity of True Religion. It is well to take an optimistic view of all that happens in our worldly affairs and in those of others; but, after all, something more is required of us than a passive acknowledgment of the presence of God. Co-operation is needed and intelligent aspiration; Service, Silence and Sacrifice.

The average man of today is still more or less subtly enchained by the desire for the indulgence of the natural feelings and of pleasurable experiences: and while these, in themselves, are right, yet the exercise of True Religion means more than these. It means a control and use of these very emotions so as to uplift humanity and ourselves and thus bring to us still greater and more pleasurable experiences in positive joy.

And joy is a thousand times better than pleasure; for it is self-supporting and enduring—"eternal in the heavens!"

Those religions which give a prominent place to the culture of pleasurable experiences in one form or another (and they are many today) are in the class of Nature Religions; they are dual and feminine in their characteristics; they see all things as dual, through the eyes of sex—even God Himself! They worship as the Supreme Deity the Mother-God, and, knowing nothing of the Law of the Ternary, they believe that the "Eternal Feminine" is sufficient unto itself.

Out of these premises there grow many errors in teachings of all kinds. Men, and especially women, are always glad to be relieved of the duty of reaction; they love self-indulgence, and fall easily into inertia; therefore this negative optimism is well suited to their desires and is eagerly embraced. When they have had no definite scientific instruction upon which they can now fall back, they can see no real difference between Unity and Duality—between God, the Sublime Unity, the Father—and God, Duality, Isis, Mother-Nature.

Yet, to worship God the Father is to progress onwards and upwards; while to adore in the place of this **SUBLIME UNITY**, the Mother-God of nature is to fall back into some form of inertia, indulgence in the pleasures of the table, in negative, mental states, or in sex-inordination.

For Man is the Son of God, and he may not worship that which is beneath him; and Nature, though akin to man's natural body, is nevertheless not a participator in his higher or Divine Being; it is therefore not a proper object of the worship of Man whose potentialities far transcend its own. Nature is subject

throughout to generation and corruption; whereas Man is only so as regards his body. Spiritually Man is immortal.

It is by religion that man is united to all that is good—in himself and in the Universe. Therefore it is of great importance that he belong to that particular religion, faith or cult which seems to him to represent the greatest good of which he can conceive—or the nearest approach to this.

No trouble or sacrifice is too great to be made in the search after truth, and therefore every effort should be made to determine the value and superiority of the particular faith to which we adhere. Having examined this without prejudice and come to a decision, we should thenceforth work harmoniously with our fellow-worshippers, aiding all and criticising none—content to regard only the points of agreement and to ignore the points on which we differ, until such time as we can profitably present our views for the good of all.

The lofty virtue of Toleration does not consist in passively accepting the views presented, but in Co-operation, in intelligent Aspiration, in Service, Silence and in Sacrifice for the general good.

We are in the dawn of a new Era; the first blush of aspiration, the deceptive half-lights of theorizing—these are with us. All the beauties of a new day are before us.

On every hand we meet those who are idealists in some field of their own choosing, some in politics, in social economics, or business policies; others in philanthropic aims, hygiene and the betterment of the race fraternally; others again in the religious field and in those arcane and esoteric groups to which we ourselves belong first and foremost of all. For although our movement is primarily religious, yet Esoterism is almost as essentially fraternal, philanthropic and hygienic, and is working for reforms of all kinds in all the fields of human progress. Therefore though we are first of all a religious body in our aims and ideals, yet we are working in all the practical realms of endeavor.

All idealists are radiant with aspiration; without them there could be no dawn. They are bright with the rosy hue of love, with the clear blue of devotion, with the delicate, tender shades of green and the purest heliotrope; their aspirations are beautiful as the loveliest sunrise; but the sun is not yet risen and Earth is still enshrouded in the semi-darkness of theories that have not yet been reduced to practice, and that are therefore still theories only.

But the sun is rising, and therefore all idealists and all those who are working for the upliftment of the race will see their ideals and theories brought out into the light of day and put into practice so that all may see their true worth.

Those ideals which are true will stand while those which are worthless or of which the race is incapable will be rejected and soon forgotten.

It is in the trying out of the multitude of theories presented to us that our present work as individuals (as well as communities) consists.

Never has there been a time when the problems of life were so difficult of solution as they are today. Never has the peril of a wrong step been more imminent. What are the true ideals to be lived and followed? How shall we decide among so many conflicting opinions and theories?

No one can decide for another what line of life he shall follow; that, each one must decide for himself. For what might be right for me might not be possible or desirable for you.

Still there are certain principles which can be followed by all men in choosing their path.

There are two ways in which we can regard any theory: a positive way, and a negative way. We should always approach everything, and everybody, in a positive way. Without in any way pledging ourselves to a theory of which we know very little, we should nevertheless believe the best, be willing to investigate it and be open-minded and without prejudice in so doing. He who is "frightened" at some teaching because it seems to resemble some other teaching of which he has a dread, or a poor opinion, is in a negative frame of mind and can make no progress in that subject.

The elimination of all negative attitudes of mind and the preservation of a positive activity in all the affairs of life is *the secret of daily progress*. And daily progress is what all idealists and all pioneers of the race most desire to realize.

Every day carries its victories for the very humblest of us if we know how to secure them.

By eliminating fear, excessive emotion of any kind, worry, irritability, over-anxiety, and over-much thought of self, and by steadily increasing in the things which are true, just, honest, pure, lovely and of good report, each life, however secluded, is doing its share in dealing with the problems of the age; and when it has made its observations and experiments in its own field and has reached certain conclusions, a way will be found for those conclusions to be communicated to others and tried out in a yet larger field.

Whatever situation confronts you, *react upon it* in accordance with your judgment!

There are four classes of men in the world: the phlegmatic, the active or emotional, the intellectual inclining to pessimism and the strong-willed. Those of us who are well-balanced have character-

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istics from two or more of these classes, but the average man is easily placed in one of these classes.

If we belong principally to the first class, our reaction will be difficult on account of dull sluggishness, of apathy, of indifference or of some other form of inertia. We shall however triumph (if we will) unless the situation before us threatens to remove from us our means of livelihood and our comfort. This is the danger signal for the "instinctive." This class is symbolized by the ox.

Men of the active or emotional class are in danger from their passions; like a tiger or a wild-boar they pursue their prey to the death, urged on by selfishness and hatred. If this activity can be rightly directed and purified their reaction will be vigorous and successful.

The third class are dark-skinned and melancholy; they attach over-much importance to the intellectual view of every question, turning it over and over in their mind, explaining and arguing for and against every point, until they are lost in a maze of their own creation. If these would react successfully in the struggles of life, they should avoid too much reading, talking, introspection, discussion and analysis. And they should incline towards concentration, creation and unity. They should learn to give their heart full play in deciding and judging.

And the men who are found in the fourth class will react successfully if they watch against despotism, tyranny, pride and ambition. These are their weak spots.

This earth is "Myalba," the house of sadness, of trials and tribulations, and thus of purification and the joy of achievement. Those who do not find it to be so are missing their opportunities.

The mass of men are still in the toils of inertia and refuse to react upon their conditions. When things go well with them, they rejoice and think well of themselves. When difficulties arise, they are loud in self-pity, in one form or another. Why such a situation should have come upon them they cannot understand. They think and speak of everything as "having happened to them," in the passive sense, and sadly.

The disciple recognizes that life is a battle-field and he meets the attacks and the wiles of the enemy with such weapons as he can command, always reacting upon them and never passively sitting down under them—still less turning his back upon them.

Thus the distressing circumstances of life as well as the bright ones become sanctified as opportunities of progress, and for the strong soul the joy of achievement underlies all.

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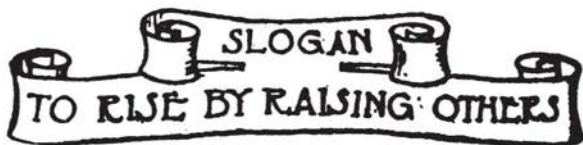
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EDITED BY
AGNES E. MARSLAND



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The Holy War

A very important subject that is increasingly forcing itself upon the attention of the thoughtful man of the day, is that of the threatened "Holy War." For many years the rising of the Turk, the Arab, the Persian, Hindu and all the other nations of the Orient, even to the "Far East" with China and Japan, and the possibility of their demanding "Asia for the Asians" and even parts of Europe and America added, has loomed like a spectre in the distance. Men decry the ability of the Oriental nations to make common cause sufficiently for such a War to be possible and they may be right; still it is undoubtedly true that the peril exists.

These are days of war and combat; all existing systems, whether of economy, of politics, or government, of thought itself—are being called in question and oftentimes rejected, however old and well-established. The world is in a state of upheaval wherever we cast our eyes and the most unlooked-for changes may be at hand.

Many of us have asked ourselves the question: "Why must there be war?" "Can it be right to fight or to go to war under any conditions whatever?" And four or more years ago many people and even large organizations declared themselves in favor of "Peace at any price," saying that there would never be another war for that the nations were too enlightened to fight each other. The outcome has taught them many a lesson.

But still, granted that war may be unavoidable in some cases—the lesser of two evils—remedial in its nature, "Can there be really a *Holy War*?"

This is the whole question; for, unless the war is a *holy* war it should not be undertaken. And every man who is truly living the life of a disciple has such a war on his hands all his life-long. For too frequently, "The things that he would not, these he does, while the things he would he does not." This was St. Paul's experience and it is the experience of many another.

In truth man's nature is twofold, active and passive, positive and negative, godly and carnal, and where both of these are not represented and pulling against each other the life is weak and diseased. Life shows itself in a give and take between these forces, and the nature of the life depends upon the balance we are able to keep between them.

The continuance of our existence day by day is a Holy War fought feebly or with courage as we will.

In consequence of this twofold nature, man has twofold duties contrasting with each other. It is his duty to be positive, to love and follow the good, to push onward and upward, to be strong and outgoing; and it is also his duty to exercise the negative virtues of gentleness, perseverance, reserve, protection. The first *creates*, the second *preserves* the thing that has been given forth. Without both of these there would soon be a return to chaos.

At the present time the balance of these two throughout the world has been unduly disturbed; in the individual, in the nation, in one nation compared with another, in the world as a whole, the tension is drawn to the extreme. Men have lost the sanity of the middle line of wisdom, and rushed to extremes—of pleasure or of pain, of poverty or wealth, of extravagance or parsimony, of love or hatred, of peace or war. One day the nation is threatened with a calamity of untold proportions, the next, the danger averted, all is forgotten and pleasure rules again.

In other countries the balance is disturbed in some other characteristic fashion—the Holy War is being fought by each one within himself, as he strives to *live* in spite of the upheavals, and if possible to *live well*. In every nation the Holy War is fought as the rulers strive to hold their nation as a unit to the high purposes of its destiny, and as the people strive to seek out those to lead them who are inspired with those high ideals. When the rulers and the people pull together towards goodness, truth and beauty, the nation progresses; but when the rulers oppress and the people distrust, these are elements of chaos and grave disorder.

Peace is the ideal condition, and this will be realised when men shall have fought and won "The Holy War" in triumphing over their own selfish natures.

To the average man among us life is one long battle; those of us 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 process, 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 hawthorn 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 it 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*.

Here is the Law of the Ternary which governs all activities, whether those of the family, of the individual, of labor and capital or of the race as a whole: (1) Unity becomes difference and opposition; (2) These extremes meet, either in a clash or by mutual compromises and understanding; (3) There is a readjustment mingling the claims and possibilities of each of the two parties. Out of this third combination a New Unity is founded—higher and more comprehensive than the Former Unity; and this process is continued ad infinitum.

In the present day man is unwilling to be ruled over or controlled by other men whom he believes to be no better than himself—except that they are possessed of money or position or some other “power.” Unity becomes difference and opposition. The extremes meet—either in peace or in war—and of this meeting a child or condition is born uniting the qualities of each parent.

As in the least, so in the greatest. So God is opposed to Matter; so Will is opposed to Inertia. And the spiritual Truths which, in their abstract form, we apprehend with difficulty may be seen working out day by day by example in thrilling and terrible events in the world’s “Holy War.”

MEDITATION

Everything that lives, whether mineral, vegetable or animal, has, by the very virtue of that Life, a Center around which its Being manifests itself, which occupies its constant attention, which prompts its every action, which it cherishes, loves and continually *desires*.

The only being who is conscious of this "Heart's Desire" is Man, and even he is often but half awakened and so his desire remains more or less dormant, ruling him without his knowledge or co-operation; resulting, since man has freedom of choice, in an often-times wavering, uncertain line of conduct. His inner self prompts to a particular move or decision, but free-will steps in and (knowing nothing of the law governing his life) negatives this decision and points in another direction.

Know thyself say the ancient sages, and thus they point out to us the Path. Our outer and lower self must come into conscious harmony with the very core of our being, we must *know* what is the central and prime mover in our heart, and then, when we know this, we must so transform and idealize this Desire that it and we blend and are merged in the Great Heart of Humanity, the WILL DIVINE.

THE HEART'S DESIRE

1. Every being, however humble, has a "Heart's Desire," which guides it, consciously or unconsciously, in its Evolution.
2. The plant's one idea is to perfect its seed; it works *unconsciously*, ever to that end, just as Man, more highly evolved, is able to work *consciously* towards his highest Ideal—his "Heart's Desire."
3. There are three requisites to the realization of the Heart's Desire: a pure and unselfish aim, a clear picture in the mind, and a fervent wish for its attainment.
4. If we would attain to our desire we must avoid all hurry, noise, and bustle in its pursuit.
5. If we would bring about a change in the conditions around us, we must first change our own selves within.
6. Eliminate all *fear*. Live on positive lines. So will your life express itself naturally in Love and Peace.
7. When the disciple has proven himself in the lower and humbler paths, the desires of his heart will be realized, and with them the will to use them aright.

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A Day of Sunshine

O gift of God! O perfect day;
Whereon shall no man work, but play;
Whereon it is enough for me,
Not to be doing, but to be!

Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.

I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent,
Like keys of some great instrument.

And over me unrolls on high
The splendid scenery of the sky,
Where through a sapphire sea the sun
Sails like a golden galleon.

O Life and Love! O happy throng
Of thoughts, whose only speech is song!
O heart of man; canst thou not be
Blithe as the air is, and as free!

—*Longfellow.*



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 AGNES E. MARSLAND



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Suspense

The present period in the history of the world is one of pause, of expectancy; men feel that great events are imminent—far-reaching reforms, dire catastrophies perhaps—and they are breathlessly awaiting the signs of their coming.

The word "suspense" is generally used in a negative sense, to mean the mental suffering that precedes impending trouble; but it could equally well be applied to the moment's pause before the "start" of a race when the competitors crouch in the posture best suited to a quick get-a-way and a hush falls on the crowd looking for the signal. In writing of the life of the disciple, the figure of a race to be run is especially suggestive.

Suspense is not necessarily painful although many people find it to be the most wearing of all the trials of life: "If I could only know certainly," they say, "but this *suspense* is terrible."

At the present time, as we were saying, the element of suspense in the affairs of men is more marked than ever before for many years. Everything is uncertain, everything is changing; men's minds are vacillating and undecided; business is liable to be interrupted and suspended apparently without cause; prices of all commodities soar, changing from one day to another; even traffic is subject to pause and delay—all of which signs show that a very unusual condition prevails on our earth and in our country—a condition that must be very wisely dealt with or the most disastrous consequences may follow.

For hesitation, irresolution, doubt and misgiving accompany suspense and an undue proportion of these negative emotions is dangerous to the well-being of any community. If men are uncertain whether their goods will arrive without delay, they will not be so ready to ship them; and the same argument obtains in the mental and even in the spiritual fields of endeavor. "If there is a God," they say, "why does He allow such suffering?" Let doubt once enter in one field and it will show itself in others creeping insidiously from point to point until it has infected the whole character with instability.

This, however, is only one side of the subject; for when the disciple knows the Teaching, he finds, on the contrary, the struggle with the negative side of "suspense" one of the most fruitful paths to progress. The reason why suspense and uncertainty are so trying to most people is that men are emotionally *desirous* concerning the matter in suspense. If they had arrived at the place where joy and sorrow were alike welcome to them, they would not be so

anxious as to the outcome and would willingly wait for the Book of Fate to unroll itself in God's own good time. The disciple is content whate'er befalls. If it brings him Joy, he uses Temperance; if Sorrow, he calls on Fortitude. And who shall say whether of these two is the greater—Temperance or Fortitude. Both are alike great.

Perhaps the most important lesson to be learned from these insecurities and unsettled conditions is that of Faith in God and in spiritual things. This may at first sight seem like a paradox, but many have found it true that when earth recedes, heaven is seen more bright. When earthly affairs are precarious, and we do not see where to place our feet for the next step, then, to our astonishment we find ourselves on a safe and sure path; dimly lighted, perhaps at first but always leading into a brighter future.

Suspense brings to our attention the impermanence of all earthly aims and, by the law of opposites, our thoughts naturally turn towards that which is eternal and changeless. This contemplation gives us comfort and day by day we come to love better those things which endure and which no man can take from us.

In combating the negative form of suspense, the main thing necessary to success is the purification of the desires. The desires are likely to be of three kinds:

1. Inordinate desire of the good things of the flesh; to eat, drink, lust or dress intemperately.

2. The inordinate love of possession. Not what we hold for ourselves alone gives joy or freedom but rather the reverse. It is a good exercise to go over our possessions and see how many of them bind us in such a way that to part with them would cause us a pang.

3. Too great a desire for power and pelf, praise or exaltation in some shape.

When any of these are threatened, we suffer from suspense until we know whether our desires are to be thwarted, or whether we can still continue to indulge in our intemperance, avarice or pride, as the case may be. A normal, healthy love of all the good things of life we should have; but temperance must decide how much.

This is why, in some Schools they teach to "Kill out desire." We do not go so far as that because we see that, at the present stage of human development, normal desire is a great help to progress and even to the very safety of the organism in extreme cases. For while there are some who are unduly lavish in their desires for food, there are others who would forget to take proper nourishment if hunger did not indicate its need.

Doubt and indecision foster inertia which though good in itself does not require to be cultivated since most people have more than they should have—so much indeed that it is hard to persuade them to make a change in their habits, however desirable.

In moments of suspense let us all cultivate the Will and keep our thoughts on positive lines. Instead of "fearing the worst," or imagining what might happen if we failed in our aim, we can by the force of Will and Imagination picture all the good things that we wish to enjoy and by this means open the way for them to come to us.

All the affairs of life are ordered by the hand of Providence if man, with his "Free Will" does not interfere. It is God's Will for us to have all good things, and since Providence is the Hand of God, it will tend towards bringing us whatever is best for us. We can, like the bad boy, put out our hand and snatch the portion belonging rightfully to another; but, like the bad boy, we shall eventually be punished for our inordination and Order will be again restored.

Suspense is thus seen to be due to a poverty of outlook; for did we know that God was good, we should not fear. And Faith in God is after all the remedy.

Some of our students lament that they have not more *time* to spend in studying; or that their circumstances do not allow of their rapid progress. These are slaves to Time and Circumstance which are only illusions and cannot prevent them from progressing in the Path if they work positively by holding positive thoughts and refusing the negative ones.

Let the disciple who has no time or opportunity select some text or ideal in the morning and use it as a keynote for his day. Perhaps he has chosen "calm." Then, whatever happens, he will say to himself: "Calm, be calm." Or perhaps he chose the verse: "Rejoice evermore!" or some other helpful thought or idea for an inspiration; these require neither time nor opportunity for they are always with him in his thought.

We cannot say how long the present state of "suspense" is to last; "Of the Times and Seasons knoweth no man," say the Scriptures; but if we make it a time of preparation we shall be the better attuned to meet whatever comes to us in the future and our time of suspense will have been for us a season of growth.

A JEWEL

(From Bulletin, O. E. S., March 31, 1907)

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Adversity, pain, sorrow, suffering, how gladly would we find in these some traces of the sweetness which the poet promises us! Our lives at times seem to be but a continuous stream of bitter waters, and we fail utterly to see how we can use them either for the good of others or for our own. It is joy we crave, happiness,

a little rift in the clouds which weigh us down; then we can work and be an inspiration to the world. We can see the uses of joy, but under adversity we sink and are unable to help ourselves.

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; when thou dost stand face to face with thy pain, then alone art thou in a position to find and wear the jewel.

Pleasure and pain are our two teachers, two and yet one; the soul wanders in the labyrinth of sensation, seeking the flame which burns in the heart of its own being, but which is hidden from sight by the windings of the way.

Allured by pleasure, it seeks for life in the sensations; love, success, ambition, all please for a time; but repeated thirst leads at last to the blank wall of satiety if not to positive pain, and the soul turns wearily back to try another path.

Then pleasure woos again, and again the soul goes forward, nearer, ever nearer to the flame; and each time that it would take a wrong path, and mistake the unreal for the real, adversity stands ready to bar the way, lest the soul lose sight of its goal and so turn backward.

Many are the efforts, innumerable the experiences, for the soul must pass through all places, must taste of every form of pleasure, must drink the cup of suffering to the very dregs,—until at last, perfected, master of both joy and sorrow, desiring neither, unmoved by either, the jewel blazes forth in his forehead and the wanderer becomes one with the inner flame he sought.

* * * *

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Dhammapada, 103.

For the mind is very restless, O Krishna; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind.

Bhagavad Gita, vi, 34.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. xvi, 33.

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

James iii, 6.

Before the eyes can see, they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Light on the Path.

Thou shalt not let thy senses make a playground of thy mind.

Blavatsky, The Seven Portals.

Knowledge

I grieve not that ripe knowledge takes away
The charm that Nature to my childhood wore,
For, with that insight, cometh, day by day,
A greater bliss than wonder was before ;
The real doth not clip the poet's wings—
To win the secret of a weed's plain heart
Reveals some clew to spiritual things,
And stumbling guess becomes firmfooted art ;
Flowers are not flowers unto the poet's eyes,
Their beauty thrills him by an inward sense ;
He knows that outward seemings are but lies,
Or, at the most, but earthly shadows, whence
The soul that looks within for truth may guess
The presence of some wondrous heavenliness.

* * *

Beauty and Truth, and all that these contain,
Drop not like ripened fruit about our feet ;
We climb to them through years of sweat and pain ;
Without long struggle, none did e'er attain
The downward look from Quiet's blissful seat ;
Though present loss may be the hero's part,
Yet none can rob him of the victor heart
Whereby the broad-realmed future is subdued,
And wrong, which now insults from triumph's car,
Sending her vulture hope to raven far,
Is made unwilling tributary of Good.

—Lowell.

Love

I would not have this perfect love of ours
Grow from a single root, a single stem,
Bearing no goodly fruit, but only flowers
That idly hide life's iron diadem :
It should grow alway like that eastern tree
Whose limbs take root and spread forth constantly ;
That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.
Not in another world, as poets prate,
Dwell we apart above the tide of things,
High floating o'er earth's clouds on faery wings ;
But our pure love doth ever elevate
Into a holy bond of brotherhood
All earthly things, making them pure and good.

—Lowell.

MEDITATION

Though "to know God" may be said to be the end and aim of human endeavor, yet this height is not to be attained at a single bound. Rather is the upward path seen to be a series of graduated steps, like those of a ladder, built by the disciple himself, as he ascends from earth to heaven. There is, in the life of the disciple of Esoterism, no special state of God-Consciousness, to which he may attain once for all in ecstasy, and be forever blessed! There are, indeed, wonderful moments of spiritual upliftment, blissful halting-places and oases in the desert of earth-life; but these are not regarded as ends in themselves, nor are they to be looked at in the separated sense of personal achievement.

Rather are they gifts from above, rifts in the clouds through which the glory shines and quickens the life of the aspiring soul. Only the weak and perishing will elect to remain in the oasis; the strong will but use its cool and refreshing memory to speed them on their journey back into the world of action.

—*"What Esoterism Is,"* MARSLAND.

THE PURPOSE OF LIFE

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

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Immortality

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.

Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind.
And, even with something of a mother's mind
And no unworthy aim,
The homely nurse doth all she can
To make her foster-child, her inmate, man,
Forget the glories he hath known
And that imperial palace whence he came.

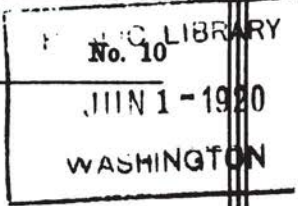
—By *William Wordsworth*.

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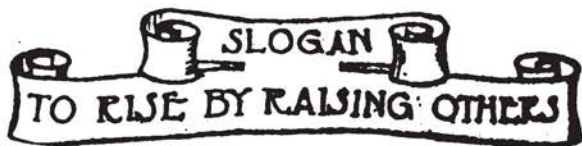
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AGNES E. MARSLAND



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AUSTRALIAN NUMBER

There are many sides to the spiritual life, for man's nature is manifold and reaches all the way from the most practical to the most mystical things of life. Therefore if we would be well rounded-out we must go out sometimes into variety and learn what are the views of other men, and especially of the men of other countries about the problems that are confronting our great men, our country and ourselves.

A truly great soul is not necessarily one who lives in solitude shut out from worldly affairs; but he may be one who spends his time and energies in directing the Councils of men in that country where he resides; he may be an obscure writer or a workman in some other field of the world's endeavor.

But whatever his station or his calling it is the plain duty of the thoughtful man who is also a disciple to try to understand something of the causes of the present critical conditions which obtain throughout all the countries of the world, and to acquaint himself with the points of view of such other countries as he can reach.

Australia is one of these countries, in many ways similar to our own, even younger than we, having been settled (so far as civilized races are concerned) by about a thousand Europeans in 1788, most of whom were convicts. From this apparently inauspicious beginning wonderful strides were made, and especially after the discovery of gold in 1851.

As we all know, the British preponderate among the settlers; but there are considerable numbers of Americans, of Germans and of Chinese and other nationalities.

One of our correspondents has sent me some Australian publications recently, from which I have selected a few characteristic extracts so that we may have some idea of their views, their ways of expressing themselves, their ideas on government, on morals, on social problems and even a touch of humor.

POLITICAL

"The Mercury," Hobart, Tuesday, March 16, 1920

THE GERMAN REVOLUTION

Matters are still obscure in Germany, and we must expect some anxious days to pass before clear light is thrown on them. To venture upon prophecy at this stage would be useless, but on the whole we do not expect to see Wilhelm the Second on the throne again, nor yet the Crown Prince; nor do we expect to see Bolshevism succeed in Germany as in Russia—the populace is altogether of a

different type. What we may see is a military Republic, with Hindenburg commanding a strong army of over a million men, easily increased, and himself nominally as President, practically Dictator. The Allies will wisely wait to see which way the wind is blowing before interfering actively, if at all. Nobody wants more fighting if it can be avoided, although the different elements in Germany itself are sufficient to account for plenty of fighting there before all is ended, should Hindenburg not be found in the same camp with the monarchists. If he declares for a constitutional monarchy of the British type, in which the monarch has no power over the army or navy, and is above all parties in politics, he will probably rally the great bulk of the nation to that program, and the Allies, as at present constituted, would as probably favour it. Bolshevism and extremism generally have done the cause of democratic republicanism the disservice of greatly strengthening throughout the world the reactionary forces, with whose survival so many important interests are bound up, and as a consequence we may see more thrones left standing, or again set up, than could have been expected by the most optimistic royalist in the course of the War. Whether that will be a good thing or a bad one for the world need not here be argued; but it is certain that not every nation is fitted to be as successful as the British in hitting the happy mean in its relation with monarchy, and that not every royal House is likely to succeed as well as that of Windsor in conquering the affections of its people, whilst observing and preserving the limitations that wisely bound its own executive powers. Democracy in the world will not look back; yet a constitutional monarchy may perhaps suit Germany for the present better than the dubious republic that has just been—apparently—overturned without a struggle. If the extreme Communists make trouble it will be because the economic position favours them. And if serious trouble does arise from this cause in Germany it is certain to extend far beyond that country's borders. In this aspect the General Strike is perhaps more dangerous than it has seemed, not because it will hamper the militarists, but because it will accentuate the economic distress, and hinder that increased production of necessaries and saleable commodities that is needed to restore a normal condition of things in Europe.

AMERICA AND THE DOMINIONS

Foreigners Do Not Understand the Empire—Speech by Mr. Hughes

Sydney, March 15.—The Prime Minister (Mr. Hughes), referring in a speech today to the objection of the United States to the Dominions having full status in the League of Nations, said: I have never found any foreign nation—I think I may speak of the Americans as foreigners—that is able to understand what the British

Empire is. I should like to say to the American statesmen and people first of all: We stand by that Treaty. We fought for it, and we are as much entitled to the status of nation as America herself. America's assumption that Great Britain would have eight votes is completely refuted by what happened at the Peace Conference, where there is hardly one thing in which Australia, through its representative, did not vote against Great Britain at one time or the other. In the matter of a White Australia, that question is more likely than any other to lead to war, if war should come. America is more in harmony with Australia than with that country whose dominion is expressed by people of many races scattered throughout the world. America need have no fear. Like all nations, we are jealous of our liberty, and determined to maintain our rights as nations. Whilst others cannot understand the nature of those ties that bind us to Britain, we will not hesitate to assert our rights even when they run counter to those of the United Kingdom itself.

AUSTRALIA'S FISCAL POLICY—NEW TARIFF PREPARED—ENCOURAGEMENT OF INDUSTRIES

Sydney, March 15.—The Federal Government intends to lay upon the table of the House a tariff, which has been carefully prepared with the deliberate intention of encouraging in an effective way the industries of Australia. This announcement was made today by the Prime Minister (Mr. Hughes) in his speech when entertained at luncheon by the Australian Industries Protection League.

Mr. Hughes, in a speech of some length, reviewed the industrial conditions, and urged Australian manufacturers to compete in the markets of the world. "There is less industrial unrest here than in Great Britain or America, or any other nation," declared the Prime Minister emphatically, amid hear, hears. "The elements are here, no doubt, but for nearly a quarter of a century our working population has been trained to look to the law for redress of their grievances." (Hear, hear.) "Arbitration," added Mr. Hughes had failed in some respects, but this could be said also of the criminal and civil law. The manufacturers of Australia must take advantage of the opportunity which was now unfolding itself before them. But he wanted to tell the manufacturers that they must not think to find a safe and permanent shelter behind that tariff wall, thinking to live all the rest of their days in slothful ease. They must live on their merits. The manufacturers of Australia must realise, as some have already done, that the bulwarks are imposed by the sparseness of our population. They must lay down their plants with the fullest intention of competing in the markets of the world. (Applause.) The tariff could set them on the road, but they must walk alone.

SOCIAL

INCREASED ALLOWANCES FOR CHILDREN

Brisbane, March 15.—In conformity with a promise made to Parliament last session Mr. McCormick, Home Secretary, has decided that from March 1 increased allowances will be paid by his department to natural and foster mothers, and State children also, in respect of inmates of industrial schools, and orphanages. This action, said Mr. McCormick, has become very necessary owing to the increased cost of living. He added that the increased allowances would involve an additional cost of about £22,270 a year, carrying the total yearly expenditure in allowances to £189,116. In the southern division the rate for children aged from 2 to 12 has been advanced from 8s. to 9s. 6d., and those from 12 to 14 from 8s. to 10s. In the central and northern districts the rate for children aged from 2 to 14 years has been advanced all round from 9s. to 10s. per week. The allowance for central and northern children, although only advanced 1s. a week, has been carried to the full limit allowed by the Act.

ECONOMIC

THE PRINTING TRADE DISPUTE—700 WOMEN JOIN THE STRIKERS

Melbourne, March 15.—Women bookbinders, numbering about 700, today obeyed the summons of the allied printing unions to make common cause in the present strike, and did not resume work.

FARMERS' "DIRECT ACTION"

In connection with the shortage of railway trucks, an instance of "direct action" on the part of exasperated farmers was brought under the notice of the police constable at Lara (Victoria) on Thursday. It appears that David Mitchell, of Lillydale, has a claim on two trucks daily from Lara for the carriage of lime, and when on Wednesday last only two trucks arrived at Lara, and both were allotted to Mitchell, the farmers, who have thousands of tons of perishable produce awaiting transport, resolved on "direct action" as a protest against preference being given to lime. Their "direct action" took the form on Thursday of blocking the railway tracks leading to Mitchell's loading place by drawing five wagons loaded with hay, each weighing five or six tons, across the railway line. The case is in the hands of the police.

COST OF LIVING IN AMERICA

"Australians who speak of the high cost of living should pause before they complain too loudly," say people who have just arrived from America. Mrs. G. Y. Alcock, of Sydney, who returned last

week by the Ventura, said that Australians did not know what the high cost of living meant. "With £1 worth only 3.19 dollars in America, and hats selling at £40 apiece, what can a woman do?" she asked. "Then ordinary dresses over there cost £90. It is nothing to pay £8 or £9 for a room, and remember at the same time one is dealing in dollars." At the Waldorf Astoria they ask £4 a week for a small room almost so small that you have to go outside to turn round. Nothing more is provided. You have to pay for everything else. Eggs were 5s. a dozen, and butter was 3s. 6½d. a pound. It was freezing cold when we left New York, so cold that many people had their luggage frozen up, and they have arrived with about as many clothes as they stand in. I am glad to get back to the sunshine in a place where a pound is worth twenty shillings."

COMPULSORY ARBITRATION—DECLARED TO BE COMPLETE FAILURE

Sydney, March 15.—In an address before the Associated Chambers of Commerce today, Mr. H. Y. Braddon declared that experience of 20 years had proved compulsory arbitration to be a complete failure. Instead of discouraging and virtually abolishing strikes, the exact opposite had been the case. In practice compulsory arbitration meant, as a rule, compulsion for the employer only. It was a fair statement in the light of actual experience that the law could not compel a big union to stand up to its obligations in practice. The union pleased itself whether it would accept an award or strike in defiance of the law. He proposed that a conference be held of Australian leaders in the industrial world, representing both capital and labour, with some selected political and legal persons, to endeavour to agree upon a better system. Such conference should discuss: (1) Abolition of arbitration machinery; (2) creation of the simplest type of an effective, impartial tribunal, annually to fix the basic wage for the six States; (3) to fix a clear line of demarcation between Federal and State jurisdictions; (4) creation of councils or committees for each trade to discuss the interests concerned, and agree upon (a) any additional wage above the basic line, (b) mutual schemes (c) troubles and grievances, with machinery for reaching finality if a deadlock arose, (5) labour unit, (6) piecework basis.

The discussion of the proposals was adjourned.

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MEDITATION

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

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

Marsland. "First Principles of Esoterism."

IMMORTALITY

1. Is there a possible link between us and *that* which reaches so far beyond all that we can ever conceive? Or is there Heaven above and Earth beneath, and between "a great gulf fixed?"
2. There is between God and Man a great gulf truly, but the space has been bridged; there is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards Them.
3. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.
4. And the destiny of Man is that glorious one of rising, step by step to the sun-lit heights of Immortality and of Godhead.
O. E. S. Bulletin, March 19, 1906.
5. He, the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the immortal.
Katha-Upanishad II. v. 8.
6. When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahman.
Katha-Upanishad II. vi. 14.
7. So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

Whittier, The Meeting.

Elegy

I do not come to weep above thy pall
And mourn the dying-out of noble powers;
The poet's clearer eye should see, in all
Earth's seeming woe, the seed of Heaven's flowers.

Truth needs no champions; in the infinite deep
Of everlasting Soul her strength abides,
From Nature's heart her mighty pulses leap,
Through Nature's veins her strength, undying, tides.

Peace is more strong than war, and gentleness,
Where force were vain, makes conquest o'er the wave;
And love lives on and hath a power to bless,
When they who loved are hidden in the grave.

No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name.

Thou livest in the life of all good things;
What words thou spak'st for Freedom shall not die;
Thou sleepest not, for now thy Love hath wings
To soar where hence thy Hope could hardly fly.

Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here
Is all the crown and glory that it asks.

—Lowell.

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AGNES E. MARSLAND



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The Positive Attitude

There are two attitudes that man can take towards life: the positive attitude and the negative attitude. When we *have*, when we are full to overflowing, when we are rich in some particular quality or possession, we are *positive* towards it. When we *imagine* that we are lacking in this quality or possession and when we see ourselves empty and poor we are *negative* towards it.

We are not really lacking in any good thing, the apparent want is in ourselves, in our own thought; and if we could change our habit of thought our conditions would also change in whatever direction we change our thought.

For desire, and its spiritual sister Aspiration, are the law of the soul, they point the direction in which our life will unfold, and our thought shapes our outward conditions.

If, for example, a youth pictures himself as a successful physician he will so live as to attain to his desire; his education will shape itself to that end, he will read and attend classes to increase his store of knowledge of medicine or surgery, etc., and, if he rightly develops his gifts, after a longer or shorter time he will attain his desire.

Naturally, to simply "desire" and then sit back and do nothing to bring about that desired condition, would not avail; for such a so-called desire is but a whim; there is nothing effectual, fervent or righteous in it. It is the "effectual, fervent prayer of the righteous man" that availeth much.

The man of the positive attitude has desires; he satisfies himself that his desires are "righteous" ones, that they are for the good of the whole and not for himself alone, then he lays his plans to carry out his desires and make them appear on the material plane, and he has patience until they materialize.

He is positive towards these growing conditions because he sees himself as already possessing the desired haven; he never pictures himself as in any sense lacking it; it is to be his as soon as he shall have worked for it and created it.

The attitude of the man of the negative trend of thought is the exact opposite of this. He also has imagination to formulate desires of what he would like to make of his life; but his plans, if indeed he makes any, are flimsy and dependent on what some one else ought to do to help him. Even Divine Providence is expected to further his particular plans, while he continues to live in his nega-

tive routine of habit, and complains loudly because things do not come his way.

The man of the positive attitude has abundance (not perhaps in the world's estimation of riches, but in his own thought) and he is always ready to *give*. This is another mark of distinction between the two classes of men. The man whose thought is negative is occupied always with trying to *get*. He is so empty in his own estimation that he is always asking "What is there in it for me?" to every undertaking. And however much he appears to get, he always remains poor, because he continues to desire in a negative way.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

This is the law, not only in some imaginary and singular case, but throughout the ramifications of every social and business activity. He who observes its workings and obeys it, lives easily, because he strikes the balance and keeps it true; but he who tries to "get" by some other means is doomed to failure and, still worse, to moral degeneration.

Only as we give, have we any right to expect to receive; and when we receive we incur an obligation to give.

According to this rule it would seem to be as immoral to offer something for nothing as to seek to attract to oneself wealth or other commodities, fame or dignity, by "Concentrating" upon the thing in question or by "Affirmations."

All laws of society and trade, in so far as they are just laws, have for their basic principle interchange of benefits. What the citizen receives of benefit and protection from the state he is required to pay back to the state in the form of taxes and service, and in the proportion he has received. It is no chance conception that Justice is symbolized by the evenly balanced scales, for Justice is balance. When the balance is lost it makes no difference to the principle which one of the scales tips. It may be the "give" plate which has been overcharged, or it may be the "receive" plate. In either case the law has been violated—some one has gone counter to the eternal plan—and readjustment must follow, accompanied though it may be, and will be, with suffering.

To give without receiving is condescension; to receive without giving is subordination; to give and receive is parity, and implies generosity on both sides, equally divided. We are all familiar with the home where self-sacrifice on the one hand is met with selfishness on the other, the home life departing more and more from the ideal and true state of interchange on all planes. Both extremes are wrong, and each is responsible for the other.

We should consider it absurdly impossible if asked to work out a mathematical problem without the equation—an abstract pair of scales. And how about the problem of life? Is it not just as exact, is it not based upon laws just as definite, as an exercise in mathematics? Reason and intuition both say that the law of the part must be the law of the whole, and if the law of the whole, then the law of all the parts, whether the field be mathematics, physics, philosophy, material or spiritual life.

Give, that you may render a return for all the benefits you have received; receive, that you may have the wherewithal to give again—this is the way of progressive activity.

We have said that Justice requires generosity on both sides, that of the giver and that of the receiver. In an act of generosity the thought of bargain does not enter. This attitude is certain to bring bitterness if the obligation is not met. Better let the bargain go, better accept injustice for the time being, than allow the heart to be filled with thoughts of envy or hatred. Better suffer for another's misdeed, and suffer we will, for law is law, than perfunctorily seek to effect a remedy. What we are is more important than what we *do*, when there comes an apparent parting of the ways.

Yet let us not forget that generosity may lose its virtue when it gives to one what is due to another, or when it deprives self of a greater good in order to bestow a lesser good on another. In considering the workings of the law, it is necessary that we behold ourselves impartially and from the standpoint of an onlooker. What applies to our neighbor applies to ourselves; surely we are not outside the law. An adequate return for service rendered, or if not, contention and strife or sorrow—this is what we observe. And so we learn to moderate our generous instincts with reason, we think twice before we give lavishly, we question whether we have a right to expend so great an amount of energy for so small a return, so trivial an accomplishment, not that we may grow in personal stature, but that the law may be fulfilled instead of hindered, and so that harmony may reign. Our watchword should ever and always be Service, not such as is represented by deeds of sacrifice to a few near and dear friends, but service for the World, that the great plan of the Universe may be realized, and this is best accomplished by obeying the law—the law of giving and receiving equally.

Let us formulate our thought thus: They who give without receiving close the channel to another's progress; they who receive without giving obtain nothing except personal degradation. Attached to all organizations are many people who accept the good that is so freely dispensed with no thought of rendering an appreciable return. The loss is theirs. The years pass and they make no progress; they soon become surfeited, unable to assimilate more, because they keep all they receive, and so they stagnate like a pond

without an outlet. They realize that all is not well with them, forgetting or not knowing, that Law is certain and that no man can with impunity disregard it, or for an instant receive something for nothing.

Value returned need not necessarily be of the same nature as benefit received. This is not possible where talents and conditions are so varied. One man possesses extraordinary spiritual insight, another has the gift of accumulating material goods. Should the man of money refuse to accept instruction from the philosopher because he cannot return problem for problem or expound marvelous doctrines in return for those he has received? His gift of money at best may seem a crude return for soul satisfaction, but the Lord Jesus recognized the widow's mite as sufficient, for she had done what she could. Receive what is offered you; give in return whatever possessions you have. If there is an unpaid balance, view with serenity the deficit if it cannot be avoided and bide your time.

Above all things, utilize all the powers, opportunities and possessions at your command, and dedicate them to service for the world. "Seek ye first the Kingdom of God and His righteousness, and all these (worldly) things shall be added unto you."

The present age is a day of "graft"; indeed this word appears to have been coined to express the curse that has fallen upon us.

Nor is this true of one country alone; in our correspondence with England, with France, with Australia, we hear ever the same regret that everybody is seeking what he can get for himself, that there is neither truth nor honesty, even in high places (or perhaps we should have said, especially in high places for there the temptation is greatest) that everywhere is the public exploited and made to pay exorbitant prices even to live. The condition is a world-struggle and for it there is but one remedy—the positive attitude.

At present, unfortunately, the masses of men are negative—seeking comfort, prosperity and material welfare for themselves, putting these things in the first place in their lives instead of in the second.

Until someone has seen the mistake and the majority of men recognize the necessity for making their lives positive, independent and strong, we can not expect a real solution of the problem, and conditions cannot materially improve.

There are two virtues that invariably point out the true disciple: Loyalty and Gratitude; these are both positive attitudes, they well-up from a full heart and of them we will write in our next issue.

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

COMMERCIAL, SOCIAL, ETC.

(Same Journals)

AUSTRALIAN WOOLEN MANUFACTURE

The suggestion made by the Bureau of Science and Industry for the establishment in Australia of large factories for making woollen materials deserves to be taken seriously. Had these been already in existence, millions of bales of wool would not now be awaiting export, and a world hungry for clothing materials at almost any cost could have been largely supplied, much to the benefit of Australia. At the present time blankets, flannel, and tweed of splendid quality are manufactured within the Commonwealth, but on such a small scale that they barely touch the fringe of the local demand, and export is not to be considered. Considering that in Australia there is abundance of coal for power purposes, and in Tasmania cheap electrical power, and that other conditions are admirably suitable for manufacturing, it does seem preposterous that greasy wool should be exported to England and to foreign countries to be scoured and made into all kinds of material, a portion of which is brought back to Australia for the use of our own people. This means that to the cost of manufacture are added freight, insurance, and other charges on the wool and on the manufactured product, and the heavy import duties on the latter, all of which have to be paid by the people of Australia. If only sufficient were manufactured locally to meet local requirements, all this money, together with the wages paid and the manufacturing profits, would remain in Australia. Woollen mills already in existence in the various States have shown what can be done, and their products find a very ready sale at prices which return good profits. Each of these might form the nucleus of an enterprise on a very much greater scale if large capital and good organisation were added. This is a matter which has a special interest for Tasmania, which in regard to two special conditions offers unusual advantages. Just about the time that the war was beginning provisional arrangements were made on behalf of people representing very large British capital to establish mills in Hobart. The particular inducements were the quality of the water, which is a most important consideration in woollen manufacture, and the promise of cheap power. This enterprise was held up by the War, but it has been revived and may be expected, before long, to be in operation.

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MEDITATION

"We would not choose our lot," nor indeed can we; we come into this world as the result of causes which we have set up in the far-off past, so that we may take up our work of self-purification at the point where we left it before. But we can modify our conditions by the force of our creative powers, and we can hew out steps in the slippery mountain-side, so that those who come after us may ascend more easily.

We are prone to think with Henry Ward Beecher "it would be easy to serve God on ten thousand a year," but experience tells us that of the two states, riches is more hardening to the soul than poverty, and the rich man must indeed be very strong, pure and godly to avoid the snares of "Ahamkara," to be able to hold all wealth and possessions as being, not his, but the world's, to be used by him as steward for the good of all. Selfishness, pride, ambition, are ever clamoring at the door, occasions for stumbling or for arising according as he loses or wins in the struggle.

"Give me neither poverty nor riches," said Solomon, "lest being full I deny Thee, or being poor I steal and curse."

"How hard is it for them that have riches to enter into the kingdom of God!" we read. "With man it is impossible, but with God all things are possible!"

TRUE WEALTH

1. From a great heart secret magnetisms flow incessantly to draw great events.
2. We may draw to ourselves wealth, popularity, or health, but so long as our desire is to *ourselves* and not first of all to the whole, we are like children playing with an electric wire; at any moment it may be our destruction.
3. Property is an intellectual production.
4. Ye who would become rich, be willing to be poor, if it be the Father's will; ye who are seeking health, be willing to suffer; you may learn some lesson that you can afterwards teach to another.
5. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.
6. Give me neither poverty nor riches, lest being full I deny Thee, or being poor I steal and curse.
7. When man goes forth, he goes alone—bare and stripped of all earthly semblances. And of his boasted wealth, character alone attends him.

The Human Cry

"Why am I thus sorely stricken?
How can such things be?
Why, O God called love, so hardly
Hast Thou dealt with me?"

Thus I cry to God, rebellious
In my bitter pain
And a voice of great compassion
Answereth again.

"Till thy power of understanding
Greater far shall grow,
Must mine answer wait to reach thee;
Some day thou shalt know.

"Planted deep in race beginnings,
Woven in the plan
Of all Nature's inner being,
And the life of man

"Hidden reasons dwell, affecting
Other lives,"—and low
Saith the Voice, "Thy need most urgent
Is not, child, to know!"

"Lord, since to my eager question,
Answer cometh not,
Teach me, child-like now to ask Thee,
No more, Why?, but What?"

"What may I now do to find Thee,
That my heartache cease?"
Saith He, "If thou truly seek me,
Thou shalt know my peace."

BY LYMAN R. BAYARD

(From the California Christian Advocate.)

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AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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The Positive Attitude

LOYALTY AND GRATITUDE

Some of the virtues of the disciple are virtues of the heart, so to speak; they show themselves in the life it is true, but only indirectly by giving an added power to other qualities. But Loyalty and Gratitude are virtues that are openly seen; they well-up from deep and hidden sources but the overflow is easily visible and recognized.

For this reason they are especially valuable to the one who would gage his own progress in the path.

When a man is loyal to all that is good in himself and in his friends, he has the positive attitude, he looks for (and finds) the good in everything and in everybody because this good is in himself first of all; thus he grows ever deeper and broader, nobler and more generous.

There are some who go so far as to say that if men could change their way of speaking so as to use only positive words for a month or two, eliminating all terms of sickness, doubt, dissatisfaction, anger, etc., that these scourges would disappear from among us. However this may be, it is certain that when we think and speak "inharmony" we invite inharmonious conditions into our lives; while if we change our attitude towards life, by thinking and speaking bright, positive thoughts we shall find an appreciable difference in the attitude of others to us and they and we become happier and more healthy.

Of the two virtues, Loyalty and Gratitude, the first is in its nature constant, while the second appears to be spasmodic, drawn out by special occasions. In reality, however, both are constant in their depths, and it is only the *manifestations* of gratitude that are intermittent, called forth by the events of life.

The grateful soul is grateful always.

But some may say: "I would willingly be grateful, but no one ever does me an action that gives me the opportunity; everything in my life is common-place and grudging.

Then we must hold the kindly grateful attitude towards all those whose past efforts have made it possible for us to have and enjoy the many comforts and intellectual advantages that are present in all our lives. Who invented the common household appliances we use daily? These lighten our labor and should be a source of gratitude. What great soul set down for us the beautiful thoughts that refresh us between times? To whom are we indebted

for our favorite poem, for our scientific treatises, for the cloth of which our suits are made—in short for all the conveniences, comforts and pleasures of the ordinary life?

No man liveth to himself alone.

We are heirs to the love and the labor of a long line of ancestors. It is thus that some religions teach the worship of "The Ancestors" in gratitude for what they have handed down to the present generation.

Gratitude has been said to be "the memory of the heart." The great-hearted show the most spontaneous and enduring sense of favors received; those who are mean-spirited are always the least appreciative of the goodwill and the kindness which other men show to them, and there are some of even less development who seem to resent a kind act as if it had been a blow.

When our hearts are void of gratitude for benefits received our selfish, lower personality is in the ascendant. We do not wish to acknowledge that anyone has the power to render us any favor; it seems to degrade us and make us appear less important than we deem ourselves to be. We have a great opinion of our own consequence, and resent the idea that we could possibly need help or assistance of any kind.

If, under these conditions, a well-meaning friend supplies some one of the most evident of our deficiencies, instead of our appreciating his forethought and loving him for his generosity, we are made angry, our pride and self-conceit are aroused because he has perceived a weakness that we had thought to hide from the eyes of all men, and, instead of gratitude being born in our hearts, there coils in our bosom a serpent—jealousy. When we have allowed our lower self to obtrude itself into our affairs to this extent, it is but a question of time when the evil head shall find the opportunity to arise and strike its benefactor. We hate to think that he should have outstripped us in one direction at least; we underrate his qualities in our thoughts and our conversation, we misinterpret his motives, we dwell enviously upon his good fortune and his blessings, and step by step we sink into the lowest and basest of ingratitude. Then the serpent strikes and the deed is done.

This is the negative side of gratitude. Men call it ingratitude and complain of its presence in their fellow-men.

When we have done some deed of charity or beneficence, we think it very strange if we receive no mark of distinction in return. When we oblige a friend, we look for his expression of thanks as *our right* (not as his privilege); if he does not behave just as we think he ought to do under the circumstances, we are aggrieved and hurt, if not resentful.

We put our name at the head of subscription lists for as large a sum as will, we trust, impress our acquaintances; and for days afterwards we search the news columns until we find at last a due

and proper acknowledgment of our munificence. If none such appears we write an angry and justly querulous complaint.

We have forgotten for the moment the injunction, "Let not thy left hand know what thy right hand doeth."

In this way we look for gratitude from those whom we have befriended, and this is a grave mistake, if not so serious or so fatal as ingratitude itself. For this desire which we manifest to receive praise or appreciation—"gratitude," as we call it—from our beneficiaries shows that our motive in doing the good action was not pure. We expected "to receive as much again," whereas we should have been perfect as our Father which is in heaven is perfect. For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For "if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again."

Gratitude is one of the most important of virtues; it may truly be said to be a matter of *life* and *death*. When the spiritual nature is alive, it is awake and responsive to all good things; it selects its food from all that comes within its reach; nothing escapes its attentive observation, however humble it may be; it learns from all things and is grateful. But when the heart is dead or torpid nothing satisfies; being dead or at least inactive, it can take no nutriment with comfort or gratitude; every new idea is challenged and expelled, however pure and noble. The lethargic soul wishes but for one thing—to be left alone.

Fortunately, however, for the wanderer the mental nature is still awake and craving "some new thing," and this stimulus prevents immediate dissolution by keeping up a semblance of life for years—thus giving renewed and constant opportunity for the sluggish soul to throw off its inertia and to cultivate unselfish love and all the qualities of the moral nature.

Some there are who awake at this critical time and see the danger of the path their love of ease has led them into. These can be saved by the help of a strong and brotherly hand added to their own determined efforts; but too often the habits of selfishness and separation have struck their roots too deep, they have made up their mind, and

"A mind, once formed, is never suited after;
One yet in growth will ever grateful be."

—Goethe—Faust.

With those whose mind is formed there is nothing to be done except to let them go their own way. Nothing that anyone can offer them will suit them; the purest and most profound of teachings will have no attraction for them; their sole standard is "something new," and this they are too indolent to find. They are too benumbed to recognize the truth even when it is presented to them.

But how shall we know these from others who are perhaps struggling secretly with the very inertia which we have observed in them and which we would gladly help them to overcome?

We may know them by the test of gratitude. If there is still life, there will be gratitude; if, after benefits have been received, there is no countercurrent, if no return is made or gratitude expressed, then any further advance on our part would be unwise; for it would probably be resented and would make us another enemy where we would willingly have found a friend.

"One yet in growth will ever grateful be;" by this test may we be known. If we have ceased to grow, then we are on the road to gradual decay and dissolution. If the heart has ceased to rule over the ratiocinations of the mental activities, there can be no further advance, for all unaided mental processes return upon themselves in a circle, so that we do but arrive in the end at the same place from which we started. For growth we must have the *spiral* caused by the intervention of love, humility and of gratitude, of faith, of hope and of charity.

The qualifications for discipleship are all moral ones.

Let a man who would be grateful think of repaying a kindness even while receiving it. This is the attitude of the noble soul. He does not refuse to receive benefits from his fellow-man; he does but see to it that he gives in return a due equivalent; he seeks to give as much and more than he received.

And having, from the gratitude of his heart given his "mite" he straightway *forgets* what he himself has done. But he never ceases to be grateful to his friend and benefactor for benefits received.

For true gratitude is imperishable and abides for ever.

"It is a pleasure appropriate to man to save a fellowman, and gratitude is acquired in no better way." —*Ovid*.

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

—*Hosea Ballou*.

AUSTRALIAN NEWS

THE PUBLIC PAY

A six-hour day at Broken Hill is necessary to save life. There is a further question. Does a six-hour day pay? Well, an ounce of experience is worth a ton of theory. The greatest advocate of a six-hour day is not a Labor "agitator," but a British capitalistic peer, Lord Leverhulme. What he says is frequently eloquent. What a recent cable says is even more eloquent. Thus: "London, March 5.—The balance-sheet of Messrs. Lever Bros., of Port Sunlight,

the soap manufacturers, shows a profit for the year of £2,439,000. A dividend of 17½ per cent. has been declared." Nobody at Port Sunlight works more than six hours. We are not striving for a six-hour day at Broken Hill for the six-hour day's sake, but for life's sake. Port Sunlight is sufficient, however, to cause reflections, £ s. d. reflections. We submit without laboring the point, that it is more than possible that a six-hour day at Broken Hill would increase production, and not reduce it. We submit that more sunlight for the miners might pay other dividends than saved lives. We do not think Lord Leverhulme would work the Broken Hill mines by shifts one second longer than six hours.

£2,439,000 is a lot of money from soap. Sunlight soap is good soap, but the huge profit and the plethoric dividend (which is probably accompanied by an equally plethoric addition to "reserves") indicates that the philanthropy of this company is *sui generis*; that is, the company sells its soap for all it can get, and does not allow any "love of man" to interfere with business, to the extent of making it possible for the "great unwashed" in Britain to wash more by cheap soap. Lever Bros. and Lord Leverhulme are entitled to all credit for the six-hour day. But it is fairly plain that it pays the company exceedingly well to be philanthropists to this extent.

There are some remarkable occurrences in "Bankrupt Britain" just now. If the Chancellor of the Exchequer himself forecasted the possibility of bankruptcy (and afterwards at the Prime Minister's bidding denounced all persons who mentioned bankruptcy as Bolsheviks), no bankruptcy is invading big businesses. For instance, take cotton. There has been a tremendous boom in cotton shares recently, and Lancashire is delirious. The London *Daily Mail* says that cotton mills were sold and re-sold several times a few weeks ago at a profit of 100 per cent. each time! The explanation is simple. The world wants cotton, because the world must be re-clothed after the period of scant sartorial respect inevitable during the war. Every cotton mill is a fortune, because cotton mills and the delicate machinery required cannot be erected in a trice. Indeed, dwelling houses are so short in Britain (and building material ditto) that mill building is only a dream. Consequently every man with a cotton mill can either retire on a quick fortune or continue in business with the certainty of prodigious profits. Private enterprise has once again a magnificent opportunity of making the public pay—and is proceeding to do it!

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MEDITATION

God is good, God is Great, God is all—this is the text book of Esoteric Faith. The disciple reads its light into all the affairs of his daily life: does he suffer from poverty—it is of God, an obstacle placed in his path by the Great All-Wise to teach him to use his powers, to try his faith, to prove to him what stuff he is made of. He stands up under his load and plays the man, for he knows that God is with him, and that He is good.

It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.

Is he asked to give up all that life holds dear? He suffers, for he is yet human, but he never hesitates. Forward, ever forward he goes, into the blackest darkness, for his faith is sublime and it *knows* that God is Great.

Then falls upon him the direst blow of all—name and fame, reputation, wealth, love, home, possessions, even health—all are swept away. Does he fall? For a moment perhaps but he quickly recovers his balance, for to him God is ALL, and with the patriarch of old he says, "I know that my Redeemer liveth."

To know God—this is true faith.

—*Bulletin.*

FAITH

1. Now faith is the substance of things hoped for, the evidence of things not seen.
2. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.
3. A life of work and service is the only natural expression of a Living Faith. For Faith without Works is dead!
4. The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that.
5. Faith is that innate feeling of the soul that in the beyond there must be something more in harmony with its aspirations than it finds in the world.
6. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you.
7. When true Faith descends upon the spirit of man, then doubt is no more; no longer is any sacrifice too great, all obstacles are gladly encountered and overcome, for we are not guided by opinion or worldly reasonings, but by the firm will of him who *knows*.

Bope

Though deep in mire,
Wring not your hands and weep;
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Art thou a mourner? Rouse thee from thy spell.
Art thou a sinner? Sins may be forgiven.
Each morning gives the wings to flee from hell;
Each night a star to guide thy feet to heaven.

—*Adelaid Lafetro.*



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The Positive Attitude

PROGRESS

Man has not always and everywhere progressed; we see in our own country evidences, for example, in Yucatan of a civilization which undoubtedly existed there in the far-off past, far in advance of that which is shown in the present conditions of that country. The same is true of Mexico and some parts of South and Central America.

If we look at Egypt, we have proof, in the Pyramids, the Sphinx and other remains of antiquity that the peoples who lived in those prehistoric times possessed a knowledge of mechanics, of astronomical science, of engineering and of geometry far in advance of anything generally known in the world today.

We say *generally* known because we do not believe that such knowledge once acquired would be allowed to go beyond man's reach, although it may, for a time, become hidden from those whose lack of development shows that they would be unable rightly to make use of it.

There are, we are told, hidden among the mountains of Thibet and of other countries communities of advanced men whose very existence is unknown to the rest of the world and whose knowledge of God, of Man and of the Universe embrace all that our earthly races of men have ever discovered as well as much more that they have themselves learned and proven.

So long, however, as war continues to rage, while men still struggle for lower earthly aims, while graft and selfishness obtain, there can be little progress either with or without the aid of these Great Ones.

Indeed it seems as if the present day was one, not of progress but of retrogression. Never for many generations has there been such an exhibition of the lower passions of which man is capable and less outer evidence of any higher knowledge. Men are sunk in the desire for comfort, prosperity and material welfare, and if they struggle at all, they work towards these first and above all—perhaps even exclusively, giving their LIFE no further thought.

A conscious knowledge and application of "the positive attitude" is rare in the world today; materiality rules the thought world and worldly pleasure dominates the emotions, stifling the soul of those who would breathe a purer air.

Progress is the fruit of the Positive Attitude—the recognition of the relations between the great forces of humanity, the study and

fostering of each and of both, of capital and of labor, of religion and of science, of republicanism and democracy, of selfishness and unselfishness, of peace and of war—the balance and right use of both of these and hundreds of other pairs of opposites which are opposing each other in the world today. Men ignorantly align themselves on one side or on the other of these parties and believe that they alone are right, every other point of view appearing to them unjust and impossible.

The positive attitude is born of a knowledge of the two sides of a question, the balancing in the mind of the rights and wrongs of both sides impartially; aid given to either side so that it may attain to the place where it can best serve the world and its own uses. A recognition that all of these conceptions of the human mind are good in their place and time, and a wisdom in apportioning to each a due proportion of attention.

In our last two articles we dealt with the simpler and more evident preparations which everyone must make in his own life and observation if he would enter upon the path of true *progress which is the fruit of the Positive Attitude* and its outward, visible sign.

In the present and perhaps in some of those to follow we shall give the teachings of our Society as they bear especially on the problems of the day in their application to our own individual lives.

The earth is the Lord's and the fullness thereof. All things are working towards a great Order, even though during "house-cleaning" there appears to be an unnecessary amount of disorder.

All men are divisible into two principal classes in relation to their energies and their mental capabilities: the Creative and the Productive.

Neither of these is greater or less than the other, for each of them would be useless alone; the man with a creative imagination can plan great enterprises and execute magnificent projects, but if you ask him to give you the detailed working out of any particular branch, he is lost; while Number Two, the producer, delights in just those nice details, and is capable of great fertility of resource in carrying out the plans of his brother, Number One.

If this division were recognized in the world much unnecessary suffering might be spared and a great deal of wasted energy might be turned to good account. Let the first remember that his forte is leadership, the giving forth of the initial vibration which shall arouse in his followers, in his fellow-workers, that activity and perseverance which shall carry out his design. But let not the second strive to rule, for he can only *dominate*; and an over-bearing temper leads to failure always, sooner or later. On the other hand, Number Two is wonderful in producing great results from small causes, he collects and brings together for use every mite which he judges to be useful, and little by little he erects the building which Number One planned. Number One would become

restless if he had to regard and assemble small things, however necessary he knows it to be.

And as there are two classes of men so there are two sides to every work, and the success of the work will depend upon the right relations between these two, and upon the clear understanding of the functions of Number One and its separation from Number Two.

In a well organized house of business, in an army, in any organization, the Head of the House, the Directors, the Chiefs, who have to plan and direct the activities of the work are apart from the workers; they have their own desks, their own rooms, their separate buildings, according to the importance of their operations, where they can enter the chamber of their own heart and be still; for this calm and quiet is needed by those who have to supply the hidden fire and inspiration upon which the work must be fed, and which alone can drive the dynamos.

Many a hard worker, ignorant of this law, toils all day and far into the night at the details of his work and eventually sinks under his heavy burden, worn-out and old before his time; while the world wonders why so excellent a man could not succeed. He has neglected to feed both himself and his work with the Fire of Life, *Agni*, the First Principle of Creation. Without *Agni* there can be no fire, no enthusiasm, no inspiration, no life or vigor, no decision, will or determination. Being a Number Two, and poor by nature in these qualities, our toiler finds himself utterly destitute when he is required to furnish also fire for others. He has none, he knows not how or where to procure it; his only refuge is in hard work, and so he plods early and late, wandering farther and farther out of his course: his health fails, the work accumulates, complaints of all kinds follow—and, unless a strong hand, a Number One, takes the helm, shipwreck is certain.

The Head of every undertaking must be able to appropriate from the Universal store enough of this Fire to supply himself and those who are with him; this is the electric current which runs the dynamos and supplies the motive power for the work. Where this is abundant we find neat and orderly work-rooms, cheerful and willing workers, enthusiasm and a desire to excel, with a never failing love for the work.

And yet, even *Agni* cannot produce a result alone; for *Agni* must play upon something, upon *Soma*, and ignite it, and without *Soma* there would be no flame, no bringing in of fuel, no gathering of materials, no accumulation of details and statistics, no drawing towards a center, no perseverance, no work.

In *Agni* and *Soma* we have the two forces of the Universe, complementary each to the other,—centrifugal force, Number One, flowing from the center outwards, and centripetal force, the return current, Number Two—the first creative, the second productive; and it is man's task to understand these in himself, to balance them

within, to use them in right proportions in his work and to unite the flow in harmony, and love to God and to his fellow-man.

As he learns to recognize and balance these forces in the world, man advances in power and wisdom, and attains to poise and Peace.

For several centuries past, the world of thought has been sunk in the pessimism of materialistic belief; now, however, there is arising a new school: pessimism is giving place to a broad and cheerful optimism.

In this advanced school men are taught to look on the bright side of life, and, no matter what happens, never to lose heart. "All's right with the world," they say, "however hard things look; a bright face and a brave heart will soften the edge of the keenest suffering."

And the world is stronger and sweeter by reason of their fortitude, and all those about them are happier than if the sufferers had sat themselves down in their grief and wept and lamented, as their parents would have done in the same circumstances a few years back.

The pendulum, which has swung so far into pessimism, is now shifting its center of vibration, and it remains to be seen how nearly mankind can steady it in its true place, poised and equally balanced. For, if the pessimist can see but one side of a picture, the gloomy one, even so the ultra-optimist with his constant, fatuous smile and his self-complacency is equally wide of the mark; for we cannot help remembering that all Great Souls have shown us a front calm, serene and untroubled—but *grave*.

Now there is a law, plainly laid down in our scriptures, as well as in those of the Orient, which, when it is dwelt upon and understood by the individual, will bring him that poise and peace which are needed for the steadying of the world at this crisis. It is to the individual we appeal, for, if it is true that a chain is as strong as its weakest link, so does the progress of humanity depend upon the strength and poise of each individual soul.

Here is the law, plain and simple, yet profound and far-reaching when applied to every phase of the human life!

"Seek ye *first* the kingdom of God and his righteousness, and all these (worldly) things shall be added unto you."

"All things work together for good to them that love God."

Put God first in the arrangement of your affairs, see the hand of God, the working of law, in every smallest trifle, work for Him first and for yourself and family second, and your worldly affairs will go easily; for the law which you are respecting will bring you opportunities and all good things.

Not one day in seven, but every day, must the "Father's business" be first in our plans if we would come under the protection of this beneficent law of good. This is *true* optimism.

And we say true with intention, for there is a spurious kind of

optimism which does not answer to the tests, and is but a subtle form of self-seeking.

"All is good, I am good, I am God," these people say to us; "I can do no wrong, there is no evil"—all of which is true if it is said of the Real Self, potentially, but it is not true actually. We can truly say of the new-born babe that he is a man potentially, but he has much ground to travel over before he will be able to exercise the privileges of manhood.

The faces of these optimists are always wreathed in smiles, they surround themselves, as a duty, with all those things which please, and they refuse to entertain the sad, the sick or the sorrowing. They will see nothing but the good in all, and good in their vocabulary has come to be synonymous with pleasing.

True optimism is very different from this lower presentation of it. It is founded upon Faith in the goodness, wisdom and omnipresence of God and of law. The face of the true optimist is oftentimes grave, when his heart aches for the anguish of another; but his soul is ever compassionate, strong and steadfast. He has no sorrows of his own to grieve over, for he has long ago recognized the hand of God in all the details of his daily experience, and he gratefully accepts the lessons which are brought to him to learn. He is at peace within, for he knows that all is working together for good, to himself and to all, and this brings him joy unspeakable. His life is thus freed from those bonds which confine so many, and he is privileged to devote it to the service of his fellow-man.

The true optimist loves God, and serves man!



Noontide Meditations

A verse for each day, from Writers of All Ages

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.

By **AGNES E. MARSLAND**

Cloth \$.50, Paper \$.25, Leather \$1.00

MEDITATION

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

"What Esoterism Is,"—*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.

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To Greatness

There never yet was flower fair in vain,
Let classic poets rhyme it as they will;
The seasons toil that it may blow again,
And summer's heart doth feel its every ill;
Nor is a true soul ever born for naught;
Wherever any such hath lived and died,
There hath been something for true freedom wrought,
Some bulwark levelled on the evil side:
Toil on, then, Greatness! thou art in the right,
However narrow souls may call thee wrong;
Be as thou wouldst be in thine own clear sight,
And so thou wilt in all the world's erelong;
For worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.

—Lowell



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EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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Holiday Number

PRECIOUS STONES

At this season of the year everyone is thinking of gaining a little respite from the regular routine of the year's work and taking a rest. Our little BULLETIN is no exception to the rule for it rests during the month of August, the next issue after the present one being September 3rd.

Our thoughts, at these times naturally turn towards Mother Earth and Nature; and we write of rocks and trees, of ocean and waterfall, and today of precious stones.

From the most remote antiquity precious stones have stirred the imagination of men who have attributed to them, as well as to certain metals, the power of acting as conductors of invisible forces, magnetic, electric and astral.

Certain metals have been said to correspond with each of the seven planetary forces that influence our earth and many strange stories are told of them in the folk-lore of different countries. Thus :

Lead corresponds to Saturn,
Tin to Jupiter,
Iron to Mars,
Gold to the Sun,
Copper to Venus,
Quicksilver to Mercury, and
Silver to the Moon.

More beautiful and characteristic than the metals, precious stones are valued for their color, their brilliance, their durability and in short that invisible something which they possess and which is indescribable.

In consequence of this "something" and in consideration of the visible qualities that each possesses, certain virtues and powers have been attributed to each quite apart from their rarity and their intrinsic worth. Thus :

Chalcedony corresponds to Saturn and is said to have the power of dispelling troublesome thoughts, illusions and vain imaginations or fearful fancies. If it is pierced and suspended around the neck, it gives victory over all enemies and keeps the body strong and vigorous.

The *Sapphire* and the *Beryl* are supposed to be good conductors of Jupiterian influences; they bring peace and agreement, foster devotion and piety, are an influence for good, moderate the heat of passion, bring success in lawsuits and are especially good in inducing children to study.

The *Amethyst* and *Diamond* are attributed to Mars. If one would be self controlled and learned in the sciences the Amethyst should be worn; it has a special helpfulness for the self-indulgent. The *Diamond* should be worn on the left side and is said to be effective in protecting from wild beasts, from assassination or other attack, and from evil designs and poison.

The *Chrysolite* and the *Heliotrope* are sacred to the Sun. The *Chrysolite* should be set in gold and carried on the person if one would be preserved from making a mistake in judgment, for it is supposed to give wisdom and clear vision. The *heliotrope* stone has the strange power of causing the sun to appear red as blood the same as in an eclipse. This stone was used by priests in the ancient temples to divine and to interpret oracles.

The *Lapis-Lazuli* is sacred to Venus. This stone is an infallible remedy for melancholia and troubles of the kind.

The *Emerald* and the *Agate* are stones said to transmit Mercurial influences. The *Emerald* should be worn by the one who would amass riches; it gives also the power to foresee the future and, if placed under the tongue, is said to inspire prophecy. The *Agate* is especially an inspiration to fortitude in times of adversity; it protects from danger and eliminates fear of all kind. The *Agate* also inspires generosity of spirit.

The stones corresponding to the Moon are *Coral* and *Quartz*. *Coral* is especially good as a protection against storms and the dangers of the ocean. It has been proved that *Coral* arrests hemorrhage and he who wears it is always reasonable and prudent.

There are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries occurs between the first and second, and of nearly seven between the second and third.

- I. The description of the High Priest's breastplate,
- II. The ornaments of the King of Tyre,
- III. The figurative foundation stones of the heavenly city.

BREASTPLATE (set in gold)

3 Carbuncle	2 Topaz	1 Sardius
6 Diamond	5 Sapphire	4 Emerald
9 Amethyst	8 Agate	7 Ligure
12 Jasper	11 Onyx	10 Beryl

ORNAMENTS OF THE KING OF TYRE

Precisely the same stones as above though slightly differently placed and numbered.

THE FOUNDATIONS OF THE HEAVENLY CITY

1 Jasper	2 Sapphire	3 Chalcedony
4 Emerald	5 Sardonyx	6 Sardius
7 Chrysolite	8 Beryl	9 Topaz
10 Chrysoprasus	11 Jacinth	12 Amethyst

The threefold repetition of practically this same list shows that in the estimation of the ancient peoples the qualities and influences of these gems made a very strong combination for good. The High Priest's breastplate was used by the High Priests in consulting the Will of God by Urim and Thummim.

The following extract gives some of the meanings that have been attached to gems in the past; it is translated from a Hindu Ms.

Extract from Ratnapariska (6th century before Christ)

By Buddhabhata

PRECIOUS STONES

<i>Names</i>	<i>Symbols</i>	<i>Virtues and Powers</i>
Diamond	.....Reconciliation and love.....	Gives faithfulness to engagements.
Amethyst	.....Happiness, good fortune....	Gives courage, preserves from drunkenness.
Jasper	.....Courage and wisdom.....	Gives constancy and conjugal happiness.
Sapphire	.....Truth and a pure conscience..	Gives repentance for past faults.
Emerald	.....Hope and faithful love....	Gives knowledge of the future.
Agate	.....Long life and prosperity...	Gives health.
Ruby	.....Beauty, elegance	Preserves from false friends.
Cornelian	.....Joy, peace	Dissipates sad thoughts.
Opal	.....Prayer, pardon, tender love..	Increase of fidelity.

Topaz Ardent affection Prevents bad dreams.
 Turquoise Courage and hope. Assures success in
 love.
 Moonstone Amiability, gentleness Tends to meditation
 and revery.
 Chrysoprase Eloquence Assures power and
 victory.

There is much more that might be written but enough has been said to give room for thought. Truly all is ONE and we are in and of that One; we must not, therefore, be surprised that the humble tourmaline may have a place in our lives and we in its life. The gem serves us as the lesser serves the greater—by giving pleasure comfort, beauty, food for thought. And we serve the Gem by using it and aiding it to shine and manifest its beauty which is one of God's works. It is man's function in the world to elevate Nature and spiritualize it, freeing it more and more from the grosser of its material elements.

Thus even the wearing of a jewel can be made an act of worship.

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

AUSTRALIAN NEWS

ECONOMIC

THE BROKEN HILL STRIKE

Although there can be no doubt that the wives and children of the miners on strike at Broken Hill have been in dire suffering from the undue prolongation of the struggle, the proposed Button Day for their relief will probably not command any general public support—unless, happily, the expectation of a settlement of the strike should be realised. If the men return to work the fund will be gladly supported by many who now refuse. With all the money that is spent by Australian taxpayers every year to prevent strikes by providing less barbarous means of agreement between employed and employers, the strike as a method of bargaining or settling conditions of work ought to be sternly discountenanced by everybody. To say that in this strike the employers are using the sufferings of the unoffending women and children to force the men to submit is not true. It was the men, not the employers, who began the struggle; and it would be truer to say that the sufferings of their families are being exploited to raise funds to prolong the strike. Nevertheless, there is suffering, and it is time it came to an end. The men are no doubt striking against conditions of work which they regard as unhealthy for themselves and for their children. If that is true, there is a case for any Parliament having the necessary powers to intervene on humanitarian grounds, and on

the ground that the industry, as carried on, is dangerous to the physique and health of children who, if they live, will become Australian citizens. Either the State Parliament concerned, or else the Federal Parliament, ought to be in a position to legislate upon such a matter. The Federal powers are limited, however, to conciliation and arbitration for the prevention and settlement of industrial disputes extending beyond the limits of one State. Have the men unsuccessfully endeavoured to obtain relief from the State Parliament? If so, they might still try to get the Federal power into action. Where a dispute concerns more than one State, the Arbitration Court can fix conditions of work agreed upon between the parties, and hours accordingly—in this instance such hours as would, perhaps, give the miners a chance to overcome the evil effects of the lead-impregnated, dusty air they have to breathe in the mines when at work. Or perhaps a special Act may be necessary. To a certain extent conditions of work are legislated for in the Navigation Act. In England, after the great agitation by Lord Shaftsbury and others in the earlier part of last century, factory Acts of a humanitarian character were passed, that curtail the "liberty of the subject" to this day. We believe also that the British Government has found means to deal with the evil of white lead poisoning in pottery glazing, and with that of using free phosphorus in match-making. It should be possible in Australia to pass similar legislation, should impartial investigation and scientific evidence show that there is real need for it. We suggest that the men should petition the Federal Parliament, and set forth such medical facts as support their contention that the work in lead mines calls for special precautions to safeguard the health of the miners and their children, and ask for relief. In this way attention would be drawn to the subject, and possibly a Royal Commission might be appointed, and the necessary legislation passed by whichever Legislature is competent to pass it. Otherwise Federal powers to deal with such a matter might be obtained. As these powers will shortly be on the tapis the time may be opportune. If the men's case is correct, and they are determined no longer to risk their own and their children's health or life, they should try to get work elsewhere, or ask Parliament to find it for them. In Tasmania, for instance, are there no openings at Mount Lyell or the Great Lake, or elsewhere for men willing to work rather than lose their lives and starve their children? But to assist the present strike is only to prolong its cruelty without reaching any real solution of the problem.

("The World," Hobart, March 16, 1920)

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MEDITATION

The gift of Intuition is just waking into life in the normal man, hardly awake as yet, but hovering over, ready to show itself in premonitions, prophetic dreams, a strange knowledge of the thoughts and motives of those about us, an insatiable hunger after a new spiritual food.

We feel ourselves to be alone, this is not so in reality, for the Great Power is watching over us, and when the moment is ripe, when we need aid for our further advance, we are guided to a friend, a teacher, to literature, which answer our questions and give us strength and hope to go forward.

We know that we are in touch with a world, immortal and invisible, unknown, except vaguely, to men; but so great is the wonder of it, that at times our courage fails us and we hardly dare to hope.

Yet if we hesitate to go forward, still darker is the way behind; we cannot turn backward, our intuition is too strong. We wander amid thick clouds of ignorance and prejudice, but with an inner consciousness that Light exists and with every effort which we make towards the Light, our hope grows clearer, and our effort to gain knowledge of *the Beyond* makes us capable of receiving the Light.

Hope

1. True hope is swift, and flies with swallow's wings;
Kings it make gods, and meaner creatures kings.
2. We see Hope doing its beneficent work in the various epochs of human life, always bright, ever living, renewed every moment and following after every grief, bearing to him who suffers a ray of happiness.
3. The life of man is one of constant desire and hope, aroused by the various sensations and incitements of the outer world; developing little by little and growing stronger and more engrossing with age.
4. Tribulation worketh patience; and patience, experience; and experience, hope.
5. For by hope were we saved: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it.
6. If I would pray, I've nought to say
But this, that God may be God still.
7. For I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the
suns.

The Rainbow

Triumphal arch, that fill'st the sky
When storms prepare to part
I ask not proud philosophy
To teach me what thou art.

Still seems as to my childhood's sight
A midway station given,
For happy spirits to alight
Betwixt the earth and Heaven.

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green, undeluged earth
Heaven's covenant thou didst shine,
How came the world's gray fathers forth
To watch thy sacred sign!

And when its yellow luster smiled
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

How glorious is thy girdle cast
O'er mountain, tower and town,
Or mirrored in the ocean vast,
A thousand fathoms down!

For, faithful to its sacred page,
Heaven still rebuilds thy span;
Nor lets the type grow pale with age,
That first spoke peace to man.

—*Thomas Campbell*

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SLOGAN
TO RISE BY RAISING OTHERS

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The Outlook

We are living in great times—times of rare opportunity.

It is true, the storm clouds lower and it seems as if the very foundations of our present civilization are threatened. But humanity is still lord of its conditions and, if there is to be destruction, it will be followed by a better Order—if man wills it so.

On that "if" depends the future of the races as we at present see them; and the opportunity of contributing to that greater Order is ours.

The civilization of our age which we have been accustomed to applaud is certainly not without fault; at the present time men are more than usually selfish and pleasure-loving. Comfort, Prosperity and Material Welfare are the objects of most lives; there is a total lack of Principle, Right for right's sake, and Duty. Never has there been such open profiteering, slackness of business-principle, graft and commercialism. The rich are powerful and still increasing in power; the poor are oppressed by the high costs of profiteering and are being still further crushed.

There are promises of redress but nobody does anything.

All these things are of necessity the forerunners of change; for they cannot continue indefinitely.

The New Age will need Creators—men who shall have studied the *principles* of things and who shall therefore know how to build on sure foundations. In the new world things must be because they are *right*, not because they are expedient, nor because some rich or powerful person wants them to be so. Not because they *are* now, nor yet because they happen to be the opposite of some hated practice.

Therefore it is that we shall be needed; and we should spend every free moment inspiring ourselves with the lives and great deeds of past heroes, we should learn from them the principles of their actions, we should study present conditions in whatever department our life may lie and shape our immediate future with reference to this Greater Future.

It will not come immediately, although events are even now shaping themselves; but already next year may see the beginning of what are known in our Teachings as "The Great Events," *i. e.*, the purging and purifying of mankind from excessive self-seeking. No longer shall we hear of "The survival of the fittest," but men will call for the "Fitting of the greatest number to survive"—THE BROTHERHOOD OF MAN.

It may be years before the realization, but the stage is set and the curtain is about to be raised. For the greater the event, the slower and more deliberate its culmination! And this will give us time for preparation.

Are you a financier? Then study the systems of Finance in use in other Nations and the history of their success or failure. Look for their *principles*. Are you a farmer? Study the principles of supply as affecting the whole country—the world even—and create in your mind, clearly defined and expressed, such changes in laws as would help you (and others such as yourself) to better supply the demand and at the same time live and prosper. Are you a teacher? Still more should you be acquainted with the underlying causes of the present happenings, with past history—for history repeats itself—with the physical, moral and ethical matters at stake.

Whatever the place in the human scale that you occupy, just there is your place to work until you see a better one. Inform yourselves and be ready.

But before the upward movement, it would seem that we must still descend into the very trough of the wave that is later to bear mankind upon its crest triumphant. We may have to suffer as other nations have suffered—a new birth is not without throes of pain especially in these days of stress and strain. But no one regards the suffering in the light of so great a Birth. Through suffering we learn and grow strong.

A good way of becoming “informed” on a subject is to hear what men say on both sides of the great questions of the day, following the moderate on each side rather than the extremist; for the truth is always apt to be found about a central line.

Especially we need to develop in ourselves *moral* qualifications as well as mental ones; for, however true and exact may be our presentation of any subject, it would be marred and rendered ineffective by a proud spirit or a want of courage or of brotherly love.

Then, when the time and the opportunity present themselves, the Man will not be wanting.

In our next issue we will deal with this “Preparation” in detail as its proper development needs a BULLETIN to itself.

TRANSMUTATION

“Except a man be born again, he can not see the kingdom of God.”

This is the theme of all great teachers, sometimes taught openly in simple words, sometimes in parables, at other times hidden in symbols; but however expressed, all with one voice lay down as the first necessity for him who would lead the higher life, who would know the truth,—regeneration, a new

birth, a change within his own substance. This is essential before wisdom can come to him.

But the exact nature of this new birth has been the subject of much controversy, and the numberless sects and opinions which we find around us show how many are the different structures which may be built upon this teaching.

"What shall I do to be saved?" What is the Truth? Show us wisdom, open our eyes that we may see,—here are cries we hear on every side, and daily they grow louder and more urgent. For a Great Light is even now immanent in our world and drowsy souls are awakening and looking for some one who shall explain to them what it is that they see, one who shall guide them in all truth.

"Ye must be born again." Each individual must be self-created, a new creature by the conscious harmonizing of the forces within him; and the method of this self-mastery is given on the Emerald Table of Hermes Trismegistus: "Thou shalt separate the earth from the fire, and the subtle from the gross, gently, with great industry." Free the soul from all prejudice and vice, these are of the earth, gross matter, which though good in its place must be recognized as impure and unfit for use till transmuted, until prejudice has become enlightenment, and vice been transformed into its corresponding virtue.

Learn to know the real from the unreal, seek always, in all your activities, after the true, the spiritual, the Divine, which will burn away the dross and refine the inner nature. Nor think that this can be effected suddenly; the progress must be gentle, and the whole force of the Will as well as of the intellectual being must be concentrated upon the task. This is the mystery of transmutation and redemption.

"Live, O Disciple, neither in the present, nor in the future, but in the Eternal."

(From BULLETIN O. E. S., Feb. 17, 1907)

THE SUN STILL SHINES

When a man begins to grow fretful in his mind and pessimistic regarding the outcome of worldly affairs it might be well for him to go out somewhere on a mountaintop and study the vastness of the universe with which we are surrounded.

A brief contemplation of the planets and the stars (with due regard to the vast distances which they are from this world, and the placidity with which they move from day to day in their orbits, while at the same time consideration is given to the fact that man is but a mere infinitesimal atom on a speck in the universe) will give man a mental poise and a clearer conception of the great forces which are continuously

carrying out the affairs of all these worlds which are within his contemplation.

If at such a moment a man is minded to speculate on possibilities he might consider promotion of an airline railroad from the earth to the sun, and when he comes to realize that a train traveling over such a road at the rate of sixty miles an hour day and night would require about one hundred and seventy-five years to make the journey, the little fussy affairs of every-day life sink into insignificance.

It is well to keep in mind continuously the fact that the sun still shines, although for the moment it may be shining on the other side of our earth and not on our own side. In due course, however, its genial rays will again warm and comfort us.

(From *The Market Review*, July 1, 1920)

LABOR AND TRADE CONDITIONS IN AUSTRALIA

With the record *abundance of work* and the record *scarcity of labor* (employees) just now prevailing throughout the whole Commonwealth of Australia and the Dominion of New Zealand, the working classes easily hold complete control of the Industrial System out here.

Anything sells well. There is plenty of money and employment and *big wages*; but they are almost neutralized by the continuously *increasing cost of living*.

The "*Work shy*," or "*Go slow*" System has become quite an industrial religion in all classes of work and a condition of things affecting quality as well as quantity of work turned out—*reducing production*.

Unionism very rightly is just now a very powerful element in our economic system, and this condition of things should exist for about one generation, since it seems to be very general throughout the world.

There is a wave of prosperity just now visiting our part of the world (Australia) so stupendous that it cannot reasonably be expected to last but a few years at such a fierce rate. Now is the time for enterprising speculators in any sort of proposition or scheme; and New Zealand is moving ahead, even more remarkably than Australia. Grand country, New Zealand!

The war divided the working classes out here into two sections, and Capital bought over the brains of the Labour Party. The Australian Federal Referendum or Conscription knocked the bottom out of the Labour Party for some years to come. *The people are so easily fooled.* The industrial economic force of the future rests in *Education*.

Free Agency has a wide range; everyone may please him-

self; hence, good advice can only be meant for those who may use it. But too much of the bulk section of Society will not allow itself to be helped by good advice; indeed it is largely nothing other than purely animal, often incapable of any better mental effort or higher thought. Given a good employment with good wages and good conditions (plenty of money) and the ignorant majority of the proletarian section of Society will just reproduce itself to the very last effort.

Jealousy is one of the deadliest enemies Labour has to contend with; instead of that solidarity, unity and socialistic brotherhood of man one man is straining his level best to injure the other man—a strong argument in favor of “Individualism,” a human weakness; and such is the case right through the social system.

One of the strongest industrial forces of the future lies in the education (by agitation) of the industrial masses of *India, China and Japan.*

—W. J. Hart

AWAKE MAN—AWAKE!

Faith within the man whispers: “Recall your experiences, remember your falls, and the failures in your struggles toward knowledge. Did you not accomplish, even though at times incidents on the way almost overcame you? You *did* succeed; even the poorest was some measure of success. Don't forget that I—Faith, am still here. I will not desert you or ever leave you willingly.”

Courage speaks—first pleading for hearing, then growing powerful as attention is aroused. “Listen, Man! Recall the times when almost disheartened I persuaded you to try again! How often have I taken hold with you at the last extremity and shown you the way through. Have I ever failed you? Come once more. It is only a test of your strength to prove your worth. Shake off the lethargy. Wake up! Man, this calls for your best. Let us once more win.”

The man still listens, while he feels the renewed strength of Faith, the power and energy of Courage.

Hope speaks, in quiet characteristic manner. “Never forget, Man, your early training. What do you suppose your condition would have been without our assistance? Could you have attained to this present important position unless we three had been your constant companions? Seldom have you mentioned to us your appreciation, but we love you, and are constantly with you, at your side, to assist you in every act you contemplate. Once more take strength from Faith, determination from Courage and from me take the knowledge that failure is impossible. In unison we bid you select your desire—rise, go forth and achieve.”

—Livingstone

MEDITATION

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory which gains itself.

But, as it is at their own peril that any race extends their dominion in mere desire of power, so it is at their own still greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective.

Nor need you listen to any sophistical objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear.

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause, his aid is needed.

—“War.” *Ruskin*

NOBLENES

1. Human nature is a noble and beautiful thing.
2. All the sin of men I esteem as a folly which may be prevented, not a necessity which must be accepted.
3. And my wonder, even when things are at their worst, is always at the height which this human nature can attain.
4. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it, always lower than they thought it; the fact being that it is capable of infinite height and infinite fall.
5. But the nature of it is in the nobleness and not in the catastrophe.
6. All real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.
7. Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree, you are ennobled yourself and, in that degree, happy.

—*Ruskin*

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The Quest of Truth

Many loved Truth, and lavished life's best oil
Amid the dusk of books to find her,
Content at-last, for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her,
Many with crossed hands sighed for her;

But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:

Their higher instinct knew
Those love her best who to themselves are true,
And what they dare to dream of, dare to do;

They followed her and found her
Where all may hope to find,
Not in the ashes of the burnt-out mind,
But beautiful, with danger's sweetness round her.
Where faith made whole with deed
Breathes its awakening breath
Into the lifeless creed,
They saw her plumed and mailed,
With sweet stern face unveiled,
And all-repaying eyes, look proud on them in death.

—Lowell



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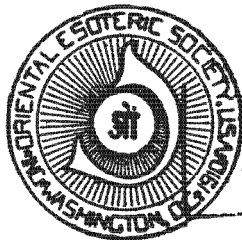


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EDITED BY
AGNES E. MARSLAND



SEP 21 1920
WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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The Days of Preparation

The average person whom we meet casually in our walk through the world has no very definite views of life; he lives from one day to another without any particular plan, trying to get out of life as much joy, or if not joy, then pleasure, as much comfort, prosperity and material welfare as possible. If he succeeds in this, if he acquires material wealth and is able to live at ease, he is considered by the world to have made a success of life; while if his worldly possessions are moderate, or if he has to struggle even to arrive at a competency, he is classed as less fortunate according to his means.

Six days, at least, of most men's lives are spent with this standard in view; they toil day and even night oftentimes to make a living, as it is called, or to heap up greater wealth, and their thoughts as shown by their conversation and daily acts are to the same end.

Now, while it is true that a man must and should work for the livelihood of himself and of those dependent upon him, still this should not be the one single aim of his life, or even the principal one.

And while business ability is one of man's acquirements that gives him a certain standing in the community, this is only *rightly* so because it marks his ability and shows that he has developed certain characteristics, such as initiative, perseverance, will-power, knowledge of human-nature, etc., above the average. When a person is respected just because he possesses money, we have servility.

It is plain, then, that the general desire of men is to attain "comfort, prosperity and material welfare." This is shown by their standard, their actions, their conversation and by the way they spend their leisure.

And the reason for this sad prevalence of a low ideal is in great measure to be found in an imperfect intellectual conception of the real aims of life, of what man is able to do and why he should prepare himself for the Great Endeavor.

For *life is a great endeavor*; it has a definite aim and purpose—general for all men and special and particular for each according to his circumstances and possibilities.

And the crises of the present day call imperatively for the very best that is in each and every man.

The *general purpose* of Man's life is *union with God*. To this end all men are given such opportunities as will bring

them back to the Path when they wander unduly after lower worldly aims.

Comfort, prosperity and material welfare are good in themselves and to be enjoyed; they only become a snare when they assume the *first* place instead of the second in our lives.

The *special purpose* of the Life of each is an interesting study; it CAN be discovered and must be diligently sought after until it is found. And meantime the "nearest duty" should be cheerfully acquiesced in and willingly performed.

* * * * *

These are the Days of Preparation; for the world is in a turmoil and this should put every one of us on his mettle to do what he can to help in so dire an emergency.

Now man's Preparation is One, Three-fold and Seven-fold: One, as explained above: to learn how to become united with God; Three-fold: to learn the three duties of his manhood, his Duty to God, his Duty to Himself, and his Duty to his Fellow-man; and Seven-fold: to learn how to perform in the world all the duties of his station of which functions there are seven.

When these have been separately understood and practised they are all unified and become subservient to the First: Union with God through the Special Purpose or Calling of each Life as that has been discovered.

Life is, or should be, an orderly procedure, in which there are many different and seemingly conflicting interests, and his problem is to harmonize these and give to each its due proportion and value.

In regard to the Three-fold Duties I shall say little because I have so often written of these, I will only say that there is in most lives a tendency to minimize the Duty to God; while in others the duty to some one member of the family who is selfish and irascible is often believed to outweigh all other considerations. It is for each one of us to make his own balance according to his own lights.

The Seven Works of which I have spoken are little known in the world today; but whoever would round out his character and perform in the world that mission assigned to him by God must at least aspire to them all and commence them as and when the opportunity comes to him, or as he himself can make that opportunity.

1. The first of these is Self-Development—studying one's own qualities, difficulties and possibilities, meditating on the highest ideals as yet known or realized, putting them in practice in the daily experience and making them a part of the being. Leisure must be provided and some privacy.

2. Let your light shine! By word or deed, or both, arouse in those about you an interest and love for the higher ideals

you are living; lose no opportunity of suggesting the right point of view, of turning the conversation towards the positive and away from the negative, inspire in others about you right principles, always respecting the law of reserve.

3rd is the Work of Perpetuation or provision for the continuance of the Teachings to the next generation by training up one or more of the younger members presumably of one's family and communicating to them all that he has learned or gained of whatever kind and of all his experiences and the consequences following them. Or in default of children these should all be carefully and clearly committed to writing and so bestowed that they will not be lost to the race.

4. The Work of Order. The disciple should so live that his life is an orderly one, in every department. And not only so but there should be brought about, so far as possible, economy and thrift in the household over which he rules, if any; cleanliness, neatness and good management in all things, the lesser should be subordinated to the spiritual and more important, and the whole be unified.

5. Teaching. All members of the family over whom, as a parent, one has control should be taught and directed in the mental, moral and spiritual life and aided to reach a higher level of usefulness in the world as well as a more vital spiritual life.

6 & 7. It is very important to CREATE A CENTER from which the light shall shine, such, for example, as a well-ordered and carefully instructed family, or to FOUND some Circle or organization where those of similar thought and experience can find their due place and which shall transmit in a permanent form all the Teachings that they have received. A family tradition handed down fosters a strong sense of family pride and loyalty which later grows into right feeling and right relations with other men whatever their standing, their nationality, or religion. The members of this body should be taught to keep its honor untarnished and to make of it a worthy instrument for the use of Providence Itself.

According to our Teachings the duty of a man to his family and through them to the community and the human race is of great importance and should receive his most earnest attention up to the age of fifty years or so.

In this sphere, that is in the family life, a man can begin all of the preparation that we have outlined with especial advantage, since it provides him with the necessary instruments both of authority and of service.

All of these things, however, are far from the thoughts of most men and women of the present times; and so great is the confusion of thought and of conditions that great difficul-

ties stand in the way of those who will try to realize them. Still everyone should be able to find some one at least of these seven that he has already begun to practise, and by adding to it and commencing another, he will make progress that will surprise him and that will be a blessing to the human race. For ORDER is what is most urgently needed at the present time.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

Faith

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future," trusts the power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

—Edward Bulwer Lytton

FREEDOM

Lack of restraint, or lack of law, is not freedom. Freedom does not mean license. Man is not the "Lord of all"—he is one of many beings, a part of society, and his expression is altogether dependent upon his environment.

The world is changing so rapidly that we cannot keep pace with events, and reflect. It is as though a simmering kettle suddenly boiled over and needed undivided attention. The fire of discontent has aroused the emotions, and the spectacle of uncontrolled action is everywhere present. Civilization has these occasions of upheaval, periodically.

When the American colonists demanded liberty, it was national independence they sought. They had developed national ideals in their individual thought, and desired the opportunity to establish them. Though their numbers were few in comparison, they were pioneers in spirit, strong enough to stand alone and think ideas of development, collectively. They wanted Freedom for a nation, not Freedom for the individual. When they took leave of their native shores, it gave evidence of their courage, and because they desired to worship their ideals in their own way, they stood the storm and stress of developing a virgin country.

We can see that they had become qualified to think of Freedom sensibly. Herein lies the keynote. Freedom means governed or controlled individuality first—then governed collectively. When the individual is self-controlled from the inner power that makes him a personality, he is in a position that he can understand freedom's relation to others; free to do good without question or permission, free to act in constructive ideals, free to think. Man is not free to degrade society in any manner, to indulge in indiscriminate acts that blur men's visions, to commit crime, to exhibit uncontrolled passion; but is called upon to discriminate and act wisely for the best good of all.

—Livingstone

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MEDITATION

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

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

—*Marsland*

TESTS

1. The tests of the disciple are not given in writing but in the blood of the heart.
2. One of the first tests is that of receiving blame patiently, whether just or unjust—even gladly, as a means of growth.
3. We are always being placed in difficult positions, to see how we will extricate ourselves, and those who are strong get some very hard lessons.
4. Ye who are seeking for light, answer me—Which would you choose, happiness or growth? Pleasure or service? Desire or self-sacrifice.
5. It is not by repudiating the ties which life has wound about us that we can free ourselves from them, but by recognizing them as tests, lessons to be learned.
6. Have you been humbled to the very dust by the hand of God? Give thanks that you may come from the fire purified.
7. Esoterism offers all things; it demands all in return: all or nothing it asks; all or nothing it gives.

Freedom

Great Truths are portions of the soul of man;
Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast Time's span
Must goad the soul to be erect and free;
Slave is no word of deathless lineage sprung,—
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr-fire, throughout the world hath rung,
Too long to have God's holy cause denied.

—Lowell



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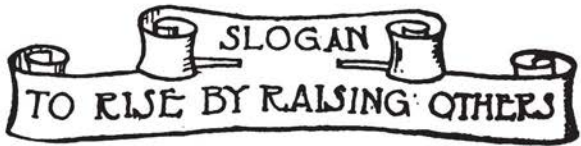


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WHICH IS MORE REASONABLE: THE ORTHODOX CHRISTIAN BELIEF CONCERNING THE LIFE AFTER DEATH, OR BELIEF IN REINCARNATION?

INTRODUCTION

There is perhaps no question of more universal and vital interest to all classes of people than that of what happens to us after the death of our bodies, if indeed we are entities to whose existence the body is not essential. There are in general three important beliefs on this subject: (1) the materialistic belief that there is no immortal soul and that a man's life ceases as an individual life with that of his body; (2) the orthodox Christian belief in the continuation of the soul's existence after the body's death, but not in its return to earth; and finally, (3) the belief in reincarnation. There is also a fourth belief, held by comparatively few, that the body is resurrected on a judgment day and lives eternally on this earth. In this paper, however, we shall make no attempt to discuss the first and last of these four beliefs.

In arguing the comparative reasonableness of the orthodox Christian belief concerning the life after death and the belief in reincarnation, then, it is of course necessary to assume that the human being has a soul. This soul, it is further assumed, is not dependent on the body for its existence, after it is once created; and therefore continues to live after the death of the body, retaining its individuality.

Granting these assumptions, it becomes necessary first of all to define the orthodox Christian belief concerning the life after death, and the belief in reincarnation. By the former is meant that the human soul is created at the same time as the body it inhabits, but that when the body dies this soul continues to exist. Its future existence may be in a paradisaical heaven, the conception of which varies with the particular creed and personality of the orthodox Christian—in general, however, it is a place of eternal happiness, worship, and goodness. Or according to some orthodox Christians—for we include Roman Catholics under this head—the soul may live in purgatory, a place in which the soul becomes cleansed of its earthiness, eventually to ascend into heaven. Finally, the soul may go to a hell, the conception of which is as varied as that of heaven. It may safely be said, however, that hell is assumed by all orthodox Christians to be a place or condition of

great torment, whether of body or of soul. This torment is, according to some, everlasting, according to others, long-continued, but at length mitigable to a greater or less degree—in fact some hold that all souls will sometime ascend into heaven. Under no circumstances, however, is it soul reincarnation.

The Divine justice is upheld by them somewhat as follows: Those who are born on earth with poor opportunities and defective faculties have this made up to them by eternal happiness after death. Consequently the fortunate on earth, having had their reward, do not have such great happiness in the after life as the others. If a man does wrong, he is generally punished for it after he dies, and if he does right he is rewarded for this. If the wrong is great enough he suffers for a long time or eternally in hell; if the right is great enough, he receives eternal reward in heaven.

This justice is not however a stern justice. If a man has done wrong, he may avoid any future punishment by merely asking pardon of the Divine Being, according to some, or according to others, by being declared forgiven by a priest, or by inducing the soul of a saint, an angel, or Jesus to intercede with God for him, or finally, if he is properly sorry that he has sinned.

By the belief in reincarnation is meant the belief that the soul exists before the birth of the body as well as after its death, and that it is born upon earth in different bodies at different times. For the sake of clearness, the course of the soul only after its present incarnation will be briefly traced, it being understood that those who uphold this theory believe that the course before was similar. When the body dies, the soul enters a place or condition similar to the purgatory described above. In time, it leaves this place and if the life of the individual has been well used, enters a state similar to the broader Christian ideas of heaven—a state in which the soul enjoys the fruits of its labors on earth, has definite useful work to do and is happy in the realization of all of its desires. When a soul has been in the heavenly state until the world has advanced far enough to have new lessons for it, and when the right conditions of heredity and environment for that soul's instruction are present upon earth, the soul is reincarnated. It has potentially the benefit of all its past experience, and its condition of birth is that for which it prepared when here before. A soul which has done evil would probably return to earth after a comparatively brief stay in the purgatorial state, as it had not learned the lessons of the earth.

After the soul has learned, this doctrine continues, all that there is to be learned on this earth, it is incarnated upon an-

other planet—not necessarily of this solar system—where conditions are more advanced, until at length the soul has acquired a consciousness and experience approaching the Divine, and becomes with the Divine a cause, no longer an effect. This need not be gone into more fully here, as the general argument will scarcely touch upon so remote a condition. In general, the belief to which we shall have most occasion to refer will be that the soul evolves, like the body, that this evolution is the result of many incarnations, and that the conditions of birth are wholly the result of past lives.

The inequalities of birth, therefore, are explained as being caused by the difference in the previous lives of the souls; consequently there is no recompense needed. Every act that a man commits reacts upon him in this life or another—in other words, there must be an effect of every cause. The only exception to this law is that if a man reaches the state hinted at above, of being the cause of effects, he naturally is beyond the reach of the earth's sphere of attraction, he would not fall to earth, or more exactly, if he became gravitation itself, he would not be influenced by gravitation. But this again will not enter into our argument to any great extent.

Having then defined the two beliefs, we may look into the claims of each to being more reasonable than the other. One of the first contentions of Orthodox Christians is that Christ's teachings are opposed to reincarnation. They assume that this is so merely because all orthodox Christian Churches have quite different conceptions of the life after death. Then they say that while of course we being finite cannot see the workings of infinite justice, God is just. Again, they say that those people who have believed in reincarnation are among the less enlightened, less progressed and less moral people of the world. They cite the great progress of the Christian nations in science and the great material civilization of the Occident, and compare with these the caste system of the Hindus, the lack of progress in science in eastern nations, and the relatively poor material civilization in India and Japan. Since a doctrine is to be known by its fruits, they say that reincarnation is obviously a fallacy. Finally, in refutation of a belief of the reincarnationists, they hold that man can never reach Christ's estate, for Christ is one with God, and is it not blasphemy to say that man may become God?

The believers in reincarnation, on the other hand, say that Christ taught reincarnation. This they assume from an interpretation of some of his sayings which they believe point toward their doctrine. Then they say that by their doctrine man can see the divine justice in all things. Again, they hold that

those who have believed in reincarnation are among the most enlightened people in the world, that they have made greater progress than the orthodox Christian nations, and that, as nations, they are more moral than the orthodox Christian countries, such as Germany, France, Italy, England and the United States. Finally they maintain that man can in time reach Christ's estate of oneness with the Father.

When we sum up these contentions, then, the question resolves itself to the following points: Do Christ's teachings indicate that he believed in reincarnation? Which system better explains existing conditions? Which belief has had the more beneficial effect on its followers, morally, intellectually, religiously and scientifically? Which appeals to our minds as being more in accordance with observed facts? Which holds out the greater hope to mankind?

THE BELIEF IN REINCARNATION IS MORE REASONABLE THAN THE ORTHODOX CHRISTIAN BELIEF

ARGUMENT

In our introduction we agreed that of the two beliefs concerning life after death—the orthodox Christian belief and the belief in reincarnation—that one was the more reasonable which proved to have been taught by Christ, to explain better the existing conditions, to have had the better effect upon those who held it, to be more in accordance with observed facts and to hold out the greater hope to mankind. In this paper we shall try to show that the belief which satisfies all these conditions is the belief in reincarnation.

It first becomes necessary then, to show that Christ's teachings indicate that he believed in reincarnation. That saying of His which stands out in all our minds as most directly showing this is the one in Matthew (xi, 14), "And if ye are willing to receive it, this is Elijah, which is to come," speaking of course, of John the Baptist, and again a little later, "But I say unto you that Elijah is come already and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spake unto them of John the Baptist." (Matt. xvii, 12, 13.) Besides these two statements which are pretty convincing, I think, there is never a hint at denial of the doctrine, although it was a prevalent idea among the Jews, as shown in the question, "Who did sin, this man or his parents, that he was born blind?" (John ix, 2), asked of Jesus by the disciples. Since the Old Testament is adopted uniformly by the orthodox Christian Churches, I think it may be well to quote a few of the passages pointing to the belief in reincarnation, and thus also support further the statement

that the idea was prevalent among the Jews. Jeremiah writes (i, 5), "The word of the Lord came unto me, saying, before I formed thee I knew thee, and before thou wast born I sanctified thee and ordained thee a prophet." In Malachi (iv, 5) there is the definite statement that Elijah will come again, and in the Wisdom of Solomon (ix, 15), Solomon says: "Being good I came into a body undefiled." Then the doctrine is very strongly upheld by such early Christian fathers as Origen. He says in one place (I. xxxii): "Is it not more in conformity with reason that every soul for certain mysterious reasons . . . is introduced into a body and introduced according to its deserts and former actions?" And in another he says that "the hardening of the heart was only to enable Pharaoh to see the evil of his ways, so that in future lives, having learned the lesson . . . he also might return to righteousness of living . . ." (III, 1, 17). And yet again, Origen says (II, ix, 7): "It would be unjust if God loved Jacob and hated Esau before they were born, and, the only way to reconcile that declaration with the justice of God, is to say that Esau was reaping the fruits of past evil while Jacob was reaping the fruits of past good." In this same connection, Jerome (Letter to Avitus) says: "If we examine the case of Esau, we may find that he was condemned because of his ancient sins in a worse course of life." Similar statements are so common in the literature of the early Christian Church, that Church which used Christ's teachings most directly, that there is no doubt as to the status of opinion of these early Church fathers. As is well known also, the Gnostics, and the Kabbalists, those who studied the deeper meaning of Christianity and Judaism, fully believed in reincarnation. This belief obviously has, therefore, a good many claims to being Christian and moreover it is impossible literally to accept Christ's teaching "Ask and ye shall receive," unless the doctrine of reincarnation be accepted. For we manifestly cannot receive many things in this one life, however much we may desire them. And to say of this statement that it applies only to spiritual things is to deprive it of much of its value, and to make laws which govern the spiritual world fundamentally differing from those governing the natural world. Obviously if we allow such an interpretation we remove all the efficacy of prayer on any but spiritual planes. In other words, unless we accept literally these words of Christ, there is no use in praying for health, success, our friends' safety, and the vast number of other things for which every orthodox Christian prays, relying on the literalness of these words.

C. W. W.

(To be continued)

MEDITATION

Esoterism declares the invisible to be more real than the visible, the life than the form, the soul than the body.

This is the principle that distinguishes esoterism on the one hand, from the judgment of the intellectual man, on the other—the Christ-life from worldly belief. The life of the disciple of esoterism is marked by a living faith in the invisible, and a knowledge of the truth from experience. He does not believe, he *knows!*

“What Esoterism Is.” Marsland

It is through the intuitive faculties that the evidence of man's immortality exists. Reasoning alone will not bring the truth home. It has to be wedded to intuition, the Divine spark which leads to the Eternal Itself, thus bearing in blazing letters of flame the Great Truth: The Kingdom of Heaven is Within—seek and ye shall find.

A. Gael

BELIEF AND KNOWLEDGE

1. Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?
Collins, Through the Gates of Gold
2. Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive.
3. I am conscious of the harmonies that fill the ethereal world.
4. I feel at times that there are innumerable spheres in my being, mental, intellectual, spiritual, divine.
5. I am sure that the soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained.
6. I realize that only my assiduous efforts can regulate the vibrations of my being so as to bring them into harmony with the perfect and eternal vibrations of the transcendent worlds.
7. Then, and only then, shall I stand face to face with the unclouded eternal truths of God.
Van der Naillen

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The Fatherland

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O yes! his fatherland must be
As the blue of heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

—Lowell



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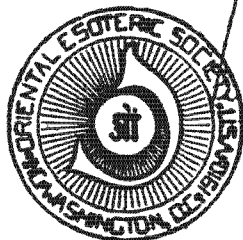


Phil 54.3

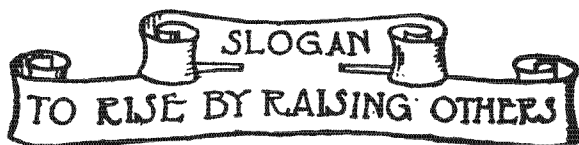
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**WHICH IS MORE REASONABLE:
THE ORTHODOX CHRISTIAN BELIEF CONCERNING THE
LIFE AFTER DEATH, OR BELIEF IN REINCARNATION?**

(Continued)

To many people, however, the proof that the doctrine of reincarnation is eminently Christian is no indication of its reasonableness. It seems to me, on the contrary, that, when a Church is founded on the teachings of Christ, the Old Testament and the early Church Fathers, and yet holds a belief radically different from that shown to have been taught by those three authorities, the belief of that Church is less reasonable in regard to the point of variance, than the belief held by those on whose opinion the Church is established.

Nevertheless there are other indications far more convincing to the man of today. In science we accept as true, for the time being at least, that hypothesis which best explains existing conditions. Let us examine a few well known phenomena, and then apply the explanations of each doctrine to them.

In the first place, we have the striking inequalities of birth—one man is born in poverty and squalor, another in wealth and luxury; one man is born a Hercules, another a deformed cripple; one man is born with the most brilliant intellect, another an idiot. And so the inequalities which all of us see daily extend on boundlessly. Orthodox Christianity makes no attempt at explanation; it merely tells us blindly to believe that there is justice behind all, but that this justice is beyond our finite powers of comprehension. This may satisfy the man who is fortunate, but how can the oppressed accept such a conception of justice? And is it not reasonable to suppose that the Divine Being works with definite, comprehensible laws? It was just such a conception of a Being who created the world in seven literal days in a manner totally opposed to the laws we now see acting, which Darwin did so much to dispel. If religion and science are not to be vitally opposed we must accept as a fact that God works with laws, and that by observation and thought we can attain some perception of these laws.

The doctrine, or hypothesis, of reincarnation says that every effect must have a cause and every cause an effect. Thus supposing a man to have lived on earth before, and, having a free will, to have developed differently from his fellow men, it at once becomes plain that he will be born under different conditions from his fellows; for he will come into a body, and into

conditions of heredity and environment which are the direct effect of his past life. Then, by the other law of reincarnation, that man is given (or rather his soul is attracted to) those conditions which give it the greatest opportunity for development; a man may know that however hard his lot may be, in it he can find those opportunities which he most needs. The pragmatic value of this is obvious.

Another phenomenon known to all of us is the birth of geniuses from parents apparently in no way capable of developing the marvelous power in them—such a case as that of Shakespeare, which, although only one of many, we will consider as it is so familiar to us. Here, as in most practical phenomena, orthodox Christianity offers no explanation, but merely a dogmatic statement that God gave Shakespeare the powers he had, and that in some way it is compatible with Divine Justice that Shakespeare should have had the gift of genius bestowed upon him instead of you or I.

But the reincarnation hypothesis, with its simple, definite, universal law of cause and effect, explains the matter instantly by saying that the very fact of Shakespeare's genius was in itself proof of long effort and desire in the past—the effect *must* have its cause, and the cause lies in the individual past of desire and work. If we are truly to have free will, it is essential that we have the power of accomplishing that which we will, for otherwise our wills would not be free, but mere playthings with which we could work in specified, or preordained directions but not in any direction which we may wish. In order that we may have free will then, reincarnation is necessary, and any effect, such as that of genius, may at once be explained on the ground of free will and reincarnation. As we stated in the introduction, the reincarnation hypothesis includes the theory that a man carries over from one life to another the powers and experience gained in each, this is of course necessary to the explanation of geniuses.

There is one more phenomenon which has always caused more or less perplexity and speculation, that we shall take up here—that of the decay of races. Babylonia, Egypt, Greece, Rome, Turkey, and Spain, all have risen to world supremacy, yet each has decayed—the life of each being like that of a man, with a birth, a growth, a prime, a senescence and a death. How is this explained? I know of no hypothesis, except that of reincarnation, which gives any satisfactory explanation. In a single instance like that of Rome, we can find things which seem to explain its fall—such things as tyranny, love of luxury, etc. But when we see every nation decaying in the same way, the decay, like the senescence of the individual, requires a universal explanation. It is very well to say that John

Smith died of dropsy, James Brown of heart-failure, and so forth, but when every man grows old and dies, we demand a general explanation. So it is with the death of nations. Reincarnation shows that since we are only attracted to those conditions which are most useful to us, those who have learned all that a nation has to offer will not be reincarnated in that nation. But those who have failed in that nation's lessons—the weak willed, the stumbling, and even the criminals, need the lessons of the nation and are therefore reincarnated in it. The obvious result is that the type of men born in a nation, after a period of blossoming, is distinctly inferior, and steadily deteriorates, as the better ones learn the lessons and wait for more advanced states in which to be born, while the worse keep returning until they either sink beneath or rise above the level of the nation. It is again a simple explanation of a rather perplexing phenomenon.

To shift now from this more scientific method of proof to the pragmatic method, we shall take up briefly the effects on the people who hold the two hypotheses. As representing the upholders of the orthodox Christian belief, we shall take the United States, England, Germany, France and Italy, while we shall take Japan and Burma as representative of the nations believing in reincarnation. In comparing the morals of the two types, I know no better method than the comparison of criminal statistics, which although they only deal with one class of morals, at least tend to indicate the general moral standard. These figures become more significant, I think, in a tabular form, as one can compare them at a glance thus: They are, as far as I have been able to obtain them, as follows:

Accused of crime, in a year, per million inhabitants:

Japan, 2,396; Germany, 10,230; France, 6,084.

Convicted of homicide (same scale): Burma, 48; United States, 104; Italy, 120.

Convicted of serious offence (same scale): Japan, 121; England and Wales, 320.

Convicted of minor offences (same scale): Japan, 2,225; England and Wales, 17,211.

Convicted of theft (same scale): Burma, 624; England, 2,280; France, 1,280; Italy, 2,210.

These figures show that in no case are there more than half, and that in some cases there are less than one-seventh as many crimes in the reincarnation countries as in the orthodox Christian. As to the moral standard in other respects, we can only rely on the reports, often unreliable and contradictory, of the travelers in these countries. In general, however, I think that the report is pretty consistently that while woman's position in Japan and Burma is lower than in the

United States, and while there are many more young marriages (but it must be remembered that Orientals mature much earlier than we do), yet those things which we consider immoral, such as drinking, promiscuousness with women, divorce, possibly smoking, and even cheating, are distinctly less in these two Oriental countries than in Europe and America. As for truthfulness, there is so much dispute, that it is impossible to know which nations are more truthful, but it is certain that the doctrines accompanying that of reincarnation are far stronger in their stand against any falsehood whatever, even the society lie, than the orthodox Christian doctrines.

Besides this morality on the part of the nations holding the reincarnation hypothesis, there is far greater intellectual development than is usually supposed. The attacks in this regard are no longer leveled at Japan, but are still thrown at India. What scientific achievements have the Hindus accomplished? Did they invent railroads, telephones, telegraphs, automobiles or airships? Are their houses steam-heated and electric-lighted? What right have they to claim a progress in any way approaching that of the West? No, the Hindus, or the Burmese since we are trying to confine ourselves to these, do not have steam heat and electric lights, nor do they care at all for such things. They have ideals above the material, and hold material comfort as a means, not an end. "How will electric lights improve my knowledge of why the earth was created?" asks the reincarnationist. Again, they did not invent artificial means of rapid communication and transportation, "for," says the Burmese, "I have plenty of time—as much time on this earth as I want, and moreover, I can develop within myself powers of communication and locomotion vastly easier, more rapid, more efficient, and less expensive than any of your complicated electric wireless telephones." In short, the reincarnationist looks down on the petty material progress of the West as a mere waste of time. Why should one go to so much trouble to construct a wireless telephone, when with a little practice he can develop thought transference powers?

Scientifically, the East knew of evolution, the circulation of the blood, and hypnotism, for instance, centuries before the West dreamed of it. And they claim to have a more thorough knowledge of electricity than we have—but this I don't know. I just know they claim it—a knowledge of a human electricity so powerful as to outdo the greatest Western dynamos, an electricity of which our so-called "animal magnetism" is a hint.

But aside from this, the ability to control the intellect, to concentrate wholly, to kill or create a thought, is certainly developed by the Japanese and Burmese in a manner astonishing to us, poor victims of our brain's fancies as most of us are.

Of course religiously the reincarnationists are away beyond us. Their religion is a part of their lives. It explains their facts. It runs their business. It upholds their science. It is their daily thought. There is no double set of morals—one religious, the other commercial. There is no double set of beliefs, one religious, the other scientific. Their religion embraces all in one grand whole.

C. W. W.

(To be continued)

DISCRIMINATION

Were the power mine to give, I would endow every being with a great enlargement of discrimination,—that ability which by use of reason we are able to separate the important from the unimportant.

The real things in life are those that tend to build, develop and improve. Whatever tends to criticize, separate or disintegrate, means that the thought which is trying to express will have to be rebuilt. All poor effort clogs the way, and like poor material has to be thrown aside or reassorted before being used. The larger portion of our time is spent in doing things that are not assisting in a constructive way. This results in impeding our progress. If we all had the ability to think a clear, straight effort to its finish, like driving a horse along a well-beaten route, life would be a very simple process of development. But as each individual has to think out his own route, to a great extent, it appears at times to be a blind wandering, with many turnings and windings, that carry us far from the desired end; primarily because our intensity and our earnestness is misdirected. This means effort, without direct definite aim, and can be compared to a steam boiler full of leaks, whose steam escapes through crevasses, and thus wastes power.

The gift that I would give, were the power mine, would be that the individual might be able before starting in any given or intended direction, to reason out clearly the details of the situation as he sees it, and by thinking could blaze the way through the unknown field. He could see many of the obstacles to be overcome, and like surveying the route would be prepared to meet many things, that would have to be encountered. By this means one can decide whether or no the desire is worth while before attempting it.

—Livingstone

MEDITATION

Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe. This is expiration. Arrived at maturity, he begins to in-spire and draw back into himself all these activities he has perfected, and dies, so to speak, that he may be ready for another expression.

The process of dying, or inspiring—drawing back the activities into the individual—is not a momentary happening, as it is usually supposed, but is spread over a long period of time. From the moment of maturity we begin, like the acorn, to return, by inspiration, to the bosom of the Father, and to withdraw and perfect within ourselves those experiences and those qualities that we would express in our next earth-life. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.

“What Esoterism Is”—Marstrand

EXPIRATION AND INSPIRATION

1. The Breath manifests on all the planes of Being.
2. It is spiritual, mental, astral, etheric and physical in succession as its vibrations gradually slow down; but the same law always holds good—Expiration and Inspiration, and then Expiration again—eternally.
3. Humanity is at the point where spirit and matter may be consciously blended and the invisible brought forward into the visible.
4. When the balance is well adjusted we have health and strength with all that accompany these conditions. When the balance is disturbed, the power and usefulness of the life are interrupted and lessened.
5. We must breathe in from all spheres, and, after elaborating the breath, give out, as forcefully as we can, the ideas we have proved by our experiments.
6. Some of us forget that “breath” consists of a double flow; we encourage the *inflow* of whatever gives us pleasure, but we neglect to provide a channel for an equal *out-flow*.
7. The whole problem of life consists in learning how to effect the best possible combination of all the forces which we require to use for the purpose we have in view.

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Suffering

Evil is only the slave of Good;
Sorrow the servant of Joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping storm;
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

—*Josiah Gilbert Holland*

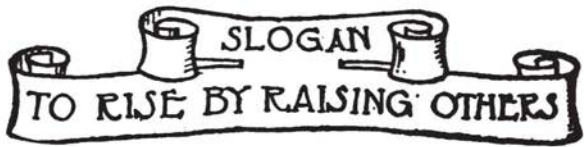




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Is Reincarnation a Reasonable Belief?

(Continued)

Returning from this pragmatic view of the reasonableness of our two doctrines, to the more scientific again, we come to the question as to which belief is more in accordance with observed facts. Let us take a few of these facts with which we are all acquainted, and then compare the two hypotheses with them. First, there are no jumps in nature; everything begins low and evolves upward from the lowest to the highest. The orthodox Christian belief makes the soul spring suddenly into existence at the time of the conception or birth of a child; the reincarnation hypothesis says that the soul evolves gradually from the lowest form of life to that of the highest. Which is more in accordance with the natural law? Secondly, every cause must have its effect. The orthodox Christian belief says that man may be freed from all consequences of evil acts in the life after death, if he repents, or is pardoned, and it is obvious that we cannot get the effects of all our acts here in one life; the reincarnationists hold a man must reap in full the harvest he sows, good or bad, every cause which he sets in motion having its effect on him. Which is more in accordance with the natural law? Thirdly, there must be a cause for every effect. The orthodox Christian assigns no cause for the poorness of spirit in some and its great richness in others; the reincarnationist says that the richness is the result of long toil, and the poorness, of indolence; he gives a cause. Which is more in accordance with the natural law?

There is just one more question with which this paper will try to deal; it is: "Which belief holds out the greater hope to mankind?" For surely if we are to accept one of two beliefs neither of which is absolutely proved, it is more reasonable to accept the more hopeful. This I shall only try to treat from one side. We all know the kind of hope held out by the churches of today—a vague pleasant Heaven of eternal praise, and possibly work, with all eternity decided for us by the one infinitesimal piece of existence on earth.

Reincarnation gives a man another chance. Yes, you've failed this time, brother, but so have most of us; cheer up and try again. There's all eternity to work in, and even though you must suffer for failing, you will get your reward for your present effort; take courage and come on—there are lots of us to help you up. So speaks the reincarnationist. And then he always gives one something useful to do. There is no end of

work to be done, all accompanied by its pleasure, and when we have finished our jobs on this little earth, we shall go on to bigger, more beautiful ones, and ever more useful work in another sphere of existence. What could make clearer work's dignity? And, of course, one's opportunities are vastly greater than the orthodox Christian belief would make them out—one has more time to learn earth's lessons thoroughly, and what he does not learn in one lifetime he gets repeated until he does learn them. Doesn't this give one a far greater field of knowledge?

The mercy of the doctrine, we have already suggested, by showing the opportunities it gives. But beside this, the God of the reincarnationists does not have to be a God who gets angry or displeased—instead he is all-loving, the whole time. For this hypothesis allows of no such thing as punishment—there is merely the simple law of cause and effect.

Finally, the ideal of the reincarnationist is far higher than that of the orthodox Christian. The orthodox Christian hopes at the best to become a great and beautiful angel, never, however comparable to the Christ in wisdom, love and glory. But those who believe in reincarnation hold this as their highest ideal: to become, after much time and work, even as Christ, perfect in union with God.

I think we have shown distinct indications that reincarnation has claims to being truly Christian both by authority and in its general spirit, and that the effect on those who have believed in it is, as far as we can see, generally beneficial. We certainly have proved pretty conclusively that it explains existing conditions better, is more in accordance with existing facts, and holds out a greater hope to humanity than the orthodox Christian belief. This being the case, there can be no doubt but that of the two the belief in reincarnation is the more reasonable.

C. W. W.

Some authorities consulted:

"Some Records of Crime," by Hervey; *"Social Progress,"* by Strong; *"Encyclopedia of Social Reforms,"* by Bliss; *Asiatic Quarterly Review*, *"Criminal Justice in India,"* Capt. C. H. Buck, I. A.; *"Reincarnation a Christian Doctrine,"* Besant; *Reincarnation,"* Adhedananda; *"Reincarnation,"* Sinnett.

SOME OF LIFE'S PROBLEMS

What a medley of affairs life seems to most of us. To the majority life is a hard struggle, full of pain, suffering, misery and unhappiness. But to those of us who have searched below the surface of things, and studied causes and effects, life appears as a school, where each one in his place is to learn

the things most necessary for his growth and progress towards perfection.

If we looked deeper, we should learn that the whole apparent medley is a grand, sublimely laid scheme, guarded over by Perfect Higher Powers (advanced souls) who are carefully watching the progress of every human being, even guiding us daily.

Each of us has his or her place in this Divine Plan! Each has his work to do, his influence to cast around for good or evil. So that it is well for each of us to realize this important fact, in order to begin at once to work from a proper standpoint.

Before we attain to this realization, we find confusion, unrest, turbulence of spirit, a wild chasing of thoughts from one thing to another. With some it is dissatisfaction, a questioning of the presence of justice in this world; or a chaos of mind.

But when we *know*, we become satisfied that all is well; we settle down, and proceed to look within ourselves to find our own needs, to root out our faults and determine how best to grow.

For we must progress! All standing still means more than standing still, it means retrogression eventually; not eternal retrogression, but a great spiritual handicap.

Two beings brought together in marriage have a valuable chance to progress, because opportunities offer themselves to permit growth of character, growth of the inner life. Naturally there is the mutual attraction of similar interests in life, which awakens the bond of sympathy.

It has been observed, however, that there are often more opposite traits of character which must be carefully understood before the best results from this close relationship can be had.

There has been no haphazard meeting of these souls, it was part of the grand Plan, the great Pattern; and we should each make our bit in the immense and beautiful design as beautiful, complete and perfect as we can.

Hence the necessity of *Knowing*. It would seem from experience and observation that a husband's strength is usually a wife's weakest point; also the husband's weakest point is the wife's strongest trait, so each should learn from the other the thing most needed for their growth, at the present stage of their progress.

Let us use an easy example which we may apply to all parts of our mental make-up: A wife, we will say, is orderly, the husband disorderly. Instead of fussing and scolding about the husband's disorder, suppose she just faces the situation,

sees her mate's weakness, and proceeds to help him by remaining orderly herself, constantly becoming a model of order for his benefit, quietly suggesting order to him in every way she can, and using as much patience as she would with a child. He would very probably learn order from her, while she would gain Patience, thus adding to her stock of character, but not taking from her stock of order.

One might cite more vital instances, having to do with the mental life, but this will suffice to show what is meant.

A person is only as strong as his weakest point. No one is perfect, each has his own particular faults, sins and weaknesses which each one alone can weed out of his character.

No one can do this weeding for us, we alone are responsible for our mental attitude, our secret sins, and the whole story rests with us whether we shall become pure unselfish Helpers to the Great Masters, aiding Them to uplift the world to Goodness, Peace and Love, by our own purified mental life, or whether we go on stumbling, fearing, doubting, refusing to fight our battles consciously, patiently and nobly.

Could we but follow our course backward to first causes, we should see that every condition in our lives has been brought about by ourselves. Knowing this, we should the better battle with daily trials and obstacles, realizing that we have only ourselves to thank for the present conditions.

We should then become more gentle and patient, realizing conditions and overcoming them, so things would change and become brighter as we ourselves expand to the greater Knowledge of the law of Harmony.

Let us try to harmonize with every and all existing conditions, coming daily to us, because they come as lessons for some good reason.

Do not stop to analyze, criticise, or question a situation—perhaps unpleasant for us—but try to harmonize at once. Create no new Karma to be worked out again some future day; for the great Law of Cause and Effect says that as we have created causes in the past, to be worked out today, so today we create causes to be worked out later on.

By harmony with today's lessons we work off the unpleasant effects from past causes, and make no new Karma for ourselves. Through Harmony the chains of Karma become worn away, and bind us no longer.

In family relations, the wife, who is, or should be, of purer, subtler nature, must be the one to harmonize.

Woman's pure soul demands harmony, and through her influence, great work is being done on earth.

Man is God's noblest creation, and deserves our earnest

thought and attention. Man has attained and ever will attain great results through the assistance and sympathy of some woman; she brings out either the worst in man or the best.

When a woman realizes her important position in God's great Plan, when she knows that so much depends upon her, she prepares herself, searches within herself to weed out defects and little faults, cleanses the heart and mind from all evil thoughts, so the mind may be free from shadows and she be open to receive all calls made upon her from within. None but ourselves know our own weaknesses, and these we weed out slowly, painfully but thoroughly, either by wisdom or through suffering. Those who refuse to listen to Wisdom must learn through long ages of misery and suffering.

But learn we must, whether we learn today and begin to practice it, or whether we put it off thousands of years to come, because the Law demands Harmony. But when we make the start, and begin the practice, help will reach us from unseen quarters, in a hundred ways, unheard, yet felt and understood. Search the mental life, make it clean, pure, unselfish, and from this inner life will flow a perfect outer life.

Above all, allow no feeling of separateness to abide in your heart, because each and all come from the same source, each one is cherished by his God and each one will eventually be brought to perfection.

It is only a question of time, and the will of the person himself; even the vilest criminal will sometime realize his errors, open his eyes, retrace his footsteps, and begin his battles for goodness, purity, perfection and love.

Do not blame, criticise, or censure the fragments of Divine making we see around us. Perhaps we stood yesterday as low as they, and tomorrow, if we waste our opportunities for good today, we may stand in their places.

Let us keep only love in our hearts for everybody about us, and not separate ourselves from the mass of people. For they are ourselves and we are they mounting a spiral path to a perfect something we know not what; but we should have faith enough to believe in the beauty and ultimate perfection of God's plan for us.

The greatest evil in the world is our sense of separateness, caused mainly by ambition, or other selfish motives, which in time will pass away like a mirage.

We should be loving and interested in each other, helping each other all we can, both mentally and physically, because many find life full of heavy burdens.

How indeed can the world see our good works, in order to imitate and do likewise, unless our "light shine before men?"

A. O.

MEDITATION

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

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields; his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

—*Marsland*

UNITY

1. He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind, and remain at peace in God.
2. The more a man is at one within himself, and becometh single of heart, so much the more and higher things doth he understand without labor.
3. He receiveth the light of wisdom from above.
4. A pure, single, and stable spirit is not distracted, though it be employed in many works.
5. It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth.

—*Thomas a' Kempis.*

6. The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.
7. And the great life is the life wherein the One becomes Many, very many; and wherein these many are again caused to reenter within the One. —*Marsland.*

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Kinship

I am aware,
As I go commonly sweeping the stair,
Doing my part of the every-day care—
Human and simple my lot and share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing.
I am aware of the passion that pours
Down the channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins.
Seeing the rush of ethereal rains
Here in the midst of the every-day air—
I am aware.

I am aware,
As I sit quietly here in my chair,
Sewing or reading or braiding my hair—
Human and simple my lot and my share—
I am aware of the systems that swing
Through the aisles of creation on heavenly wing,
I am aware of a marvelous thing,
Trail of the comets in furious flight,
Thunders of beauty that shatter the night,
Terrible triumph of pageants that march
To the trumpets of time through Eternity's arch.
I am aware of the splendor that ties
All the things of the earth with the things of the skies,
Here in my body the heavenly heat,
Here in my flesh the melodious beat
Of the planets that circle Divinity's feet.
As I sit silently here in my chair.
I am aware.

—*Angela Morgan.*

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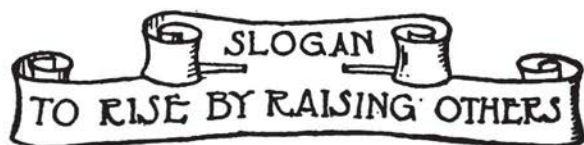
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Bulletin
OF THE
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EDITED BY
AGNES E. MARSLAND



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“Kill Out All Sense of Separateness.”

A LESSON IN SYMBOLISM.

As we look around us we cannot but observe that all God's works in Nature respond to Number—the rose to five, the lily to three, the crucifers to four, others again to seven, etc. In the mineral kingdom the microscope reveals the same order. We have explained so frequently the Law of the Ternary or Trinity, 1, 2, and 3, that our readers are familiar with it and we will now add a few notes on the numbers 4, 5, and 7.

The triangle is the symbol of spiritual principle.

No. 4 or the Square is the symbol of realization. It is made of two right angles completing each other, and it has four points, standing, among other things, for the four so-called “elements” of the alchemists—earth, air, fire, and water. As everything which exists in the known universe is composed of these four qualities, and as they flow from the action of the One Force and are but external manifestations of its own inner nature, we see a special reason why the symbol of the fourth arcanum in the Tarot should be \square .

When we add together the four and the three thus arrived at we obtain seven, which is the number representing psychic beings, that is beings having spirit \triangle and \square the four elements through which to manifest; but not the organized life-form of man or animal. Hence 7 is the number of the planets, considered as beings, but not as animals. Therefore, also, the planets are represented by symbols, such as γ and δ , while the zodiac has animals as well as symbols.

This means that the planetary Logoi are not circumscribed by personality or any form of the separated consciousness. Only by attaining this condition is it possible for them to be omnipresent throughout their solar system.

The seven steps of the Path are initiations successively into these transcendent consciousnesses, consciousnesses which are distinct and individual without being separate.

The first of the planetary spirits is Jupiter, who represents in its utmost purity the play of the One Force. He is the Creative Thought, first of God, and next (when man, rising, begins to be worthy of his Father), of Man himself. Swedenborg, in his work on *Earths in the Universe*, tells us that the spirits of Jupiter correspond to the “imaginative principle or thought, and consequently to an active state of the interior parts . . . but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when they are desirous to have dominion, the active or imagi-

native principle of thought from the interior cannot flow in. Hence, opposition between the spheres of life of each." This gives us a hint as to why it is so very difficult for us, who are still bound by earth, to form truly creative thoughts. We have to cut away, one by one, those ties which limit and confine us, and this is not done by a single leap of the spirit, but by steady, relentless effort.

Swedenborg goes on to say that the spirits of Jupiter are of fire, that is to say, of love; and when they are exalted and made angels they are taken up to heaven in a chariot of fire, like Elias. The angels of Jupiter in their heaven wear shining blue raiment, spotted with little stars of gold, because they are principled in the good of love to which the very essential celestial color blue corresponds.

We have been told that all things have in them the four elements—earth, air, fire, and water, but these four are differently combined in each created thing, and the particular individuality arising from this special combination, that is, the unity which resumes (1, 2, 3, 4) is 5. The Sanscrit scholars call this Ahankara, and the alchemists the Quintessence. It is this principle which introduces multiplicity and distinct forms into a universe which otherwise, under the operation of the One Life, the One Substance, the One Law, and the One Force would be entirely homogeneous and unvarying.

Of course the word "element" is not used here in its modern chemical sense, but in its usual English significance as given in Webster: "One of the simplest or essential parts or principles of which anything consists, or upon which the constitution or fundamental powers of anything are based."

Earth, air, fire and water are but esoteric names for four principles which in reality the ancients regarded much more subtly. Fire for example is the fire of Nature, more nearly akin to our electricity, while water is the astral light; earth is matter; and air, ether—but they are all more than these.

If we consider 4 as the electro-magnetic energy, then 5 is the electron-systems upon which the energy acts. As there never was a time when there was not an antecedent universe, so there never was a time when at the very beginning of a Manvantara the Logos, looking forth into space, did not find there what we have agreed to call lines of tension produced by past experiences. This was represented at 2, and now at 5, the reflex of 2, these metaphysical lines of tension become actual electron systems. They have been touched by the creative thought of the Divine Being, and have awaked to material existence. Therefore 5 represents these electron systems. It is the One Force making use of experience, and

is represented in the Occult symbolism by the Pentagram ★. This great symbol has come to signify pre-eminently man himself, for of all the created things he is that which most completely sums up in his own organism all other created things, and therefore represents this creative action in its fullest degree. Because the pentagram represents the Divine Creator first taking matter up into His hands, as it were, to model the universe and its many forms, therefore all spirits are said to be subject to him who makes it and understands its use. When one point is pointed upward toward God, it is a Divine sign representing the head of man, properly placed above his arms and legs, as indicated by the other four points. But when two points are pointed upward it is a sign of black magic, for that man who sees antagonism at the very heart of the universe who beholds without reconciling the warfare of two opposing principles, has by that very act numbered himself among the forces of destruction.

At first it must seem strange to see so much power ascribed to so simple a figure. Let us consider what principle may lie back of this conception. Each body has back of it a consciousness which varies as molecules composing this body shift their relationships. Or perhaps we had better say the molecules shift as the consciousness or spirit varies. It is this fact which has led to the materialistic conclusions which were stated in their crudest form by those who held that "thought is a secretion of the brain as much as bile is of the liver." They fell into the usual logical error of *post hoc ergo propter hoc*; only they did not even wait to discover which was after and which before, but assumed in a most unjustifiable and unscientific fashion that because two things happened synchronously therefore the more material one of the two must be the cause of the other! The logical error has since been discovered and overthrown by the greater among the modern psychologists, who commit themselves no further than to say that changes in consciousness are accompanied by corresponding changes in the brain.

This is assuredly true, and more than this is true. For the Occult doctrine states that changes in consciousness are accompanied by corresponding changes not only in the brain of man but in every physical molecule; that is, changes in consciousness are accompanied by corresponding changes in the Akasha. Hence, we have both visible and invisible planets, planets which are made up of flaming gases and other physical substances on the one hand, and of exactly corresponding consciousness on the other. Therefore is it that Paracelsus tells us that there are both visible and invisible stars, stars in

and out of man. Hence also was it that Hermes Trismegistus spoke of the *Aeonic* world of pure type-forms of supreme, unembodied, perfect consciousness, a world which was the cause and mould of the world of material forms.

SERVICE AND LIGHT

Which shall I seek first—to serve my brother, or to find the Light? To rise by raising others, or to raise others by rising? To give out and thereby create an inward need which calls the Light to me, or to take in and thereby fill myself so full of Light that it radiates to all my fellows?

The general method of the West seems to be to learn by teaching, to receive by giving. A man is considered selfish and unworthy by most of his neighbors if he takes time out of actual service to meditate, especially if he takes time away from serving his neighbors. Yet the Christ said that Mary had chosen the better part.

The general method of the East seems to be to seek the greatest personal development, and then to teach; to look first of all to the Light, and only secondarily to service. A man is considered foolish and shortsighted if for a temporal bit of service to his neighbor he neglects the eternal welfare of his soul, which they usually think to be had chiefly through contemplation and meditation. Yet Shri Krishna taught that through service of his country Arjuna would reach Divinity.

It was Krishna who lived in the world as a man of the world, who married, counseled princes, and was warrior and statesman as well as teacher. It was Christ who spent but three years of his adult life among men and even then frequently went apart into the mountain.

Krishna said, "Unto the Eternal verily shall he go who *in his action* meditateth wholly upon the Eternal."

Christ said, "The first and great commandment is this: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. And *the second* is this: Thou shalt love thy neighbor as thyself."

Today East and West are coming together. We of the younger generation must link them. It is true that we cannot serve without Light. It is also true that we cannot reach the Light unless we serve.

Let us then meditate upon these problems: On which should our minds and hearts be fixed when we work—service or Light. On which should they be fixed when we meditate? What proportion of our time should be spent in meditation, and what in action? What are service and Light?

OPPORTUNITY

Man creates his opportunity by thinking about it. By preparing for his opportunity he creates it. By this law may it be known that when he is ready to embrace the occasion, the occasion is ready for his acceptance. Unless mentally created by his persistent thought, it will never exist.

Others viewing unusual incidents in our lives, sometimes remark: "There was an opportunity overlooked; it seems strange that it was not embraced and utilized." But such a remark, made with earnest regret by the speaker, is untrue and unfair. The perspective of each individual is different. What appears to one to be an opportunity, is, to another, nothing of importance. There is no response in him, he does not see it.

We cannot expect lightning to be guided without some conductor. Without the conductor to guide the force, the result will be tragedy or travesty. Life is the force, thought the conductor. Man builds the conductor.

Preparation consists in looking forward to the expected incident persistently, to express the force, and the constant repetition makes it stronger. Each attempt to conceive what opportunity is to present, actuates one to prearrange his ideals. Consequently, when occasion arises to use this preparation he will know that his opportunity has arrived, and in relation to his effort his success will be assured. No success without effort. Nothing is received that is not paid for.

The thought effort in one's ideal is the price one pays. Until one has paid the price, he goes without. In this he cannot run in debt and get results. He cannot harvest the crop without planting it. It would not be just to him, nor to the world, were it otherwise.

—Livingstone.

Moontide Meditations

A verse for each day, from Writers of All Ages

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.

By AGNES E. MARSLAND

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MEDITATION

Formerly religion and science were one, and he who was the greatest scientist, who truly understood the laws of the Universe, was so because of his initiation into these mysteries. He had proven himself physically, morally, intellectually, and spiritually great.

Science has reached the height of her possibilities in the investigation of the invisible. There can be no further progress, it is generally conceded, by means of finer mechanical apparatus, and all advanced thinkers are agreed that the subject must be approached from another side.

Esoterism supplies that other side, for it teaches that only the man who has developed within himself certain qualities is able to investigate, or safely use, the subtler forces of nature. From now onward research will not depend upon the ingenuity of delicate mechanical contrivances, for all of these will be superseded by human, vital force, and the scientist of tomorrow will act directly upon Nature. This great revolution is at hand and will unite for all time religion with science by transmuting the scientist into the Mage.

—“*What Esoterism Is.*” *Marsland.*

THE SCIENCE OF THE FUTURE

1. In regard to most of what are called the mysteries of religion, we may innocently be ignorant.
2. But the mystery within ourselves, the mystery of our spiritual, accountable, immortal nature, it behooves us to explore.
3. Happy are they who have begun to penetrate it, and in whom it has awakened feelings of awe towards themselves, and of deep interest and honor towards their fellow-creatures. —*W. E. Channing.*
4. Knowledge and Wisdom, far from being one, have oft-times no connection.
5. Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to their own.
6. Knowledge is proud that he has learned so much; wisdom is humble that he knows no more. *Cowper.*
7. It is important for the magus to be acquainted with the secrets of science, but he may know them by intuition and without formal learning.

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Beauty

Beauty dwells not in the thing that's seen
But in the soul behind the eye that sees;
Nor harmony in any sound that's heard
But in the soul attuned to hamonies.
'Tis not the outward form of things that gives
Unto the mind its inward sense of fitness,
But something deeper that within us lives
And in our souls is ever beauty's witness.
The eye looks forth upon a world of light;
For what it sees it might as well be blind;
The ear may catch all sounds as noise aright
Yet miss all music; for in sense and mind
We have but servants our behests to do;
To bring us into touch with outer things.
The soul within us only can bestow
Upon these things the magic touch that brings
Order and beauty to the forms we know.

—*Walter Lewis Patterson.*



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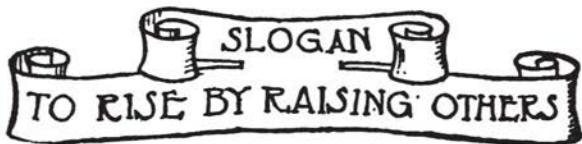
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The One Force

We are all familiar with the idea of "force"—a forceful man, dynamic force, etc. We are now about to consider some deeper and wider aspects of this Great Force which has been named Fohat.

Fohat is the active vivifying principle of the Universe, that which the Ancients typified under the form of Jupiter, the king of the gods with his thunderbolts. It stands, among other things, for the Will; for Power, and for the Soul of the Universe.

But let us be more definite even though we lose something of suggestive scope. Fohat is, as near as we can define it, in modern English terms, cosmic electricity, and it is essentially polarized, having in it both plus (+), minus (-), and equilibrium, because of its Ternary origin. That is, it is what we know as the electro-magnetic energy. But although we have thus given it a name, we know very little, almost nothing, of its essential nature.

Madame Blavatsky says that there are seven kinds of this energy, of which only a few are known to us of the Western World. This one force is polarized because of its Ternary origin. The manner in which the electro-magnetic energy becomes polarized is admirably described by one of our brothers as follows:

"The electro-magnetic field," he says, "exists only around a moving electron, one moving with the tremendous velocity of the electric current in a good conductor. The field lies as a cylinder around the path of the current and a magnetized particle under its influence has two possible directions of motion—around the cylinder, clockwise and counter-clockwise. And these two different directions of the rotatory field correspond to the two magnetic poles, and, furthermore, to the two directions in which a particle can move along a straight line. As you know, when an engineer wishes to stop his train suddenly, he reverses his engine. This makes the engine slow down, stop and immediately start back in the opposite direction, and go faster and faster in that direction. Now, suppose the engine were an electron moving along its path. It is surrounded by a cylindrical magnetic field. As the engine slows down the magnetic field decreases in strength. When the engine stops the magnetic field collapses. It passes through zero. The magnet no longer revolves. The engine starts back in the other direction, the field reappears oppo-

sitely directed, and the magnet pole begins to revolve in the opposite direction faster and faster, as the field strengthens, while the engine accelerates. These two senses or direction of motion of the electron along the line, correspond to the two magnetic directions in the cylinder surrounding the line; correspond to the two magnetic poles; correspond to all Polarities in every sphere.

Consider always that these so-called particles or electrons are of the most abstract metaphysical nature and have no solidity, nor any other difference from their surrounding fields. They have no existence till Love, generated in 6, clothes them with radiation, and makes the Eternal Truth into the body of God."

We have still further light upon the nature of this force when we again consider its birth, for 4 is the sum of one, two and three. Therefore, since 1 is Life, this force is living; since 2 is Consciousness, this force is conscious; since 3 is Law, this force is law-abiding.

Without going too deeply into the matter here, let us state a theory of consciousness which sets forth that it inheres in all particles of Akasa, that is, in all electrons, and consists essentially in the fact that when once an electron has passed again and again through an experience, until that experience is exhausted, and it moves on to a state of experience one plane higher and finer, it retains with it in its new condition the impress of those experiences through which it has passed. It is marked and modified by those experiences, and therefore aware of them. And this awareness is consciousness. It may be briefly and somewhat loosely defined as an awareness in electrons of a stage of experience *already passed through*. Love may be aware of experiences while undergoing them, but this awareness is of a confused and uncertain sort. It is only when its own being has been essentially modified by the experience that afterwards it holds it as a constant state of being and of consciousness.

Having made this definition we easily see why all revolving things *must have* latent consciousness, and why the consciousness of Fohat (who, running circular errands, is ever moving the evolutionary process onward) becomes active in us and transcendent in the sun.

Man as a microcosm contains in his organism a pinch of everything in the macrocosm. This is well illustrated by Weissmann's Study of the Germ-Plasm. He says that this minute organism carries within its form a bit of everything pertaining to the parent. It bears with it the very accent of the father's voice, the lift of his eyebrow, his habit of walk-

ing, his minutest peculiarities, along with the chief essentials of his race and species. In the same way we, tiny Germ-Plasms of the Grand Man, carry in ourselves, in our very organism, the picture in the minutest detail of our Divine Father. The sun is in us, the stars and moon. Paracelsus says there are "more than a thousand species of trees, herbs, stones, minerals, metals." It is because everything is in us that we are able to know everything that is, for as we share the experiences of those electrons which go to make us up we share the experience of the entire universe. Only, in order to be clearly conscious of this process, we must step to the next plane above and look back upon it. We must be freed from its specialized attractions, and see it as a whole.

But let us see how this vital creative principle, Fohat, works in the realm of nature. Science sees it as the great force behind evolution, and calls it Natural Selection. It is the polarized sex energy in animals and plants, painting feathers, modifying structures, teaching the throats of birds to sing, teaching animals courage and cunning, teaching plants and flowers all manner of ways of flaunting gay colors and sweet perfumes to attract the fertilizing insects, filling the whole world with the wonders of life, and form, and color, and movement. So powerful is it that it works even to the overthrow of that lesser form of itself, the instinct or self-preservation, causing the mother animal to destroy herself for her young, and the male creature to fight to the death for the female under his charge.

Perhaps we now catch a glimpse of the reason why we can say that not only is Fohat cosmic electricity, but He also is Love. Love on the cosmic scale, and also love within the human being. Moreover, this love is polarized love. It shows in the physical world as the electro-magnetic energy; in the animal and human world as the vital creative principle; in the divine world as the Divine Love and Wisdom, united in an eternal marriage.

For the Universe is, as was seen by seers of old and by Swedenborg, a Grand Man. But this Grand Man is *Homo*, not *Vir*. For it is woman, the Bride of the Lamb. And the Lamb, Aries, is a male lamb, the ram, the first Sign of the Zodiac.

In the Zodiac, Aries means the head of a man. Either the Great Man of the Universe, or the little man, you and me. We shall expect, then, to find in the human organism that the chief seat of operation of Fohat is in the head, and so it is, as will now be explained to you.

Light corresponds to wisdom. It is so used throughout the great correspondential works like the Bible, and is manifest in our ordinary language: we say, for instance, that the light

bursts upon someone, or that he is illuminated, meaning that wisdom becomes his; and in Genesis we find that one of the first acts of creation was that of Light.

It is well known that the brain is the instrument for receiving, embodying, and transmitting wisdom. When we read these lessons, our brain, through its out-reaching fingers, or sensory nerves, receives the wisdom contained in the lessons, and transmits it to the Mind, or into acts, by altering our conduct. Or when we receive wisdom from higher sources directly as through our intuition or through inner communion with Those Who Know, it is our brain that gives this wisdom definite embodiment and makes it possible for us to give it forth to our brothers in word and act.

The brain in man is therefore the light-bringer. It is the receiving station for the light from above and from our fellows. But it is also the sun for the body.

Our brain transmits its wisdom to the body through its radiating nerves. And it uses these same nerves for transmitting its wisdom to other brains. For, obviously, when we talk or write, we are transmitting wisdom through our motor nerves from the brain.

But the brain in man as we know him is polarized, being, generally, more positive if he is a man, more negative if a woman. The perfect man is he who has the negative and positive in equilibrium. For this reason we find that the Great Masters are unmarried, being in themselves both male and female. But we often find them married before their enlightenment, receiving from their wives the necessary negative polarity to balance the positive with which they are so replete.

We, therefore, are polarized, and need one who can balance the negative brain with a positive, or vice versa. Those of us who are positively polarized are inclined to forget the absolute need we have for negative polarity, and rather to disregard the intuitions of the negative brain, or demand that they be put in our positive form before we receive them; yet by this very demand we defeat our aim, for we are already strongly positively charged, and what we need is a negative to balance. On the other hand, we who have negative brains, realizing how much swifter is the intuition than the intellect, become impatient with the slower method, and see no reason for balancing our intuition with the slower intellect. To be regenerate, we must get this balance.

All virtues spring from this one great force, working in the human and sub-human families as creative love. Courage comes from it, and caution; adroitness, and endurance; patience, and aggression; forethought, and bold disregard of consequences. Every virtue and quality of the human mind

springs into being when the atoms and molecules composing the human organism are played upon and vivified, set into motion by the impact of this One Great Force.

We see now why religion has been said by critics, who saw a little but did not understand (because they were not looking from a plane above) to depend upon worship of the creative function in man. Indeed, the two theories most commonly held in regard to the origin of religion are first, that it is a form of worship of the generative functions; or second, that it is a form of sun-worship, of nature-worship. It is indeed all these things, and very much more; for man from the beginning was aware of his divine sonship, and knew something of the nature of his Father; knew him to be Pater Generator; knew him to be evidenced in all of nature and present in the sun.

For we are *begotten* children of the Most High, with his immortal seed in us, and therefore we are co-heirs of the ages, children of the suns and planets. The question burning at our heart is to know how to begin to realize this stupendous truth, how we may become conscious of this sublime relationship—not merely taking it into our outer minds as an intellectual conception, feebly imaged as we image the vast reaches of space, as we sense the motion of the earth on which we live—but how to become actively, throbbingly conscious of the splendor of our divine origin, of our inalienable sonship of that Divinity with which we are in every instance of our lives hedged about. We can become conscious only by the One Force acting in us, by making ourselves more and more responsive to it, by climbing up higher and higher reaches of that great ladder of space I have pictured to you here. By the One Force, I say, that is, by Love, we shall attain; and by the One Law, which is the law of the inverse squares, by love for that which lies near us, by love broadening until it feels all human, sub-human, and superhuman experiences; by consciousness deepening as these experiences accumulate until all processes are known as well as felt.

In order to reach this sublime state we refine the body and the nerves, and our entire nature, making them finer and finer until they are capable of responding to the impact of ever higher and more potent ethers.

But before we reach this sublime state we have much yet to do. Every one of us carries *upon his own back* the cross; every one of us falls under it now and then. Let us see that we do not remain fallen, but rise and press onward, willing that our lesser, selfish, narrow-visioned selves be eliminated that the glorious resurrected Christos may be set free.

MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and of the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—

“What Esoterism Is”—*Marsland.*

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole. —*Marsland*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing. —*Hermes Trismegistus*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them*.
7. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights. —*Marsland*

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Truth Never Dies

Truth never dies, the ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possest,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense.
But with a mighty silence bides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
And never dies.

As rests the Sphinx upon Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands;
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

—Selected



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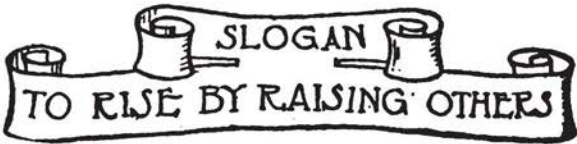
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EDITED BY
AGNES E. MARSLAND



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Christmas Greeting

To all our Brothers and Friends we give Peace; not that peace alone which comes from prosperity and general welfare, but especially that inner PEACE of the Heart, the fruit of work well done, days well spent, clear thought, right emotion and strong, positive action.

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

The Whole-Year Christmas

Oh, could we keep the Christmas thrill,
The good of gladness and good will,
The lift of laughter and the touch
Of kindled hands that utter much,
Not once a year, but all the time
The melody of hearts in chime,
The impulse beautiful and kind
Of soul to soul and mind to mind
That swings the world,
And brings the world
On one great day of all the year
Close to God's treasure house of cheer—
Oh, could we keep the Christmas feast,
Even when goods and gold are least;
Here, 'mid our common, daily scenes
Could we but live what Christmas means,
Not one day, but for ev'ry day
The miracle of wholesome play,
The spirit sweet, gift-giving, young,
From deepest wells of feeling sprung—
What a different world this world would be!
For we should see as children see,
If only a magic way were found
To make us children the whole year round!

Oh, could we speak the Christmas speech,
The ringing message that will reach
To cheer our brother on his way
From hour to hour and day to day,

Not once, but all throughout the year
The gallant word, the golden cheer,
The human kindness and the glow
That come when sympathies outflow
To thrill the world,
And fill the world

One day out of the cycle's horde

With all the blessings of the Lord—

Oh, could we love with the love that pours
On this great day through all our doors,
Could we gather all in a world embrace,
Whatever the creed, whatever the race,
Not once, nor twice, but all the time,
For ev'ry need and ev'ry clime
The love that knows all aims as one,
All peoples kin beneath the sun—

What a different world this world would be!
For we should see as The Christ would see,
If only a magic way were found
To make us *human* the whole year round!

—Angela Morgan

VENUS—LOVE

(*Symbolic of Christmas*)

During the fall of the evening recently, those of you who have been abroad on the streets—or still better on the wide open spaces of the countryside—cannot fail to have noted the large, brilliant Evening Star, Venus, the symbol and suggestion of Love. And some may have thought, as I did, of all the varied ways in which we are planning to show our conception and realization of that wondrous Force at Whose Fiat the World itself came into being that man might learn upon it the One Truth that GOD IS LOVE.

Some are able to make many happy, others must keep well within the family circle; some are calculating how much? and how many? thus losing the spirit in the form of their "Gifts;" others have nothing to give of material value, or they believe that they have no one to give to.

Venus is not troubled by these or similar distinctions. She shines! and all those who raise their eyes are the better for her beauty—they feel her love, and the Love of God comes closer to them. She is sometimes the Morning Star appearing shortly before sunrise near the eastern horizon—heralding the coming of the Day Star in whose rays she is bathed and lost.

Viewed as a planetary body Venus has an axis much inclined to the sun—at an angle of 60 degrees—and its diurnal revolution is supposed to be the same as its revolution about the sun, so that it always turns only one face to the sun. In this respect it is like the moon, which turns only one face toward the earth. The Occult phrase calling Venus the twin sister of the earth is well justified by modern astronomy, which says that Venus is almost of the same size as the earth, and that it has an atmosphere much like that of the earth, although continuously cloudy. Its brilliance is partly due to the fact that the sun is reflected to us from its cloud banks, much as it would be reflected from a bank of dazzling snow. So much for the few physical facts in regard to this planet.

You will remember that in our last issue on the One Force we spoke of the electric charge passing through a cylindrical field, and as it did so the particles in that field having two possible ways of motion around the cylinder, clockwise or counter-clockwise. These two and only these two possible directions in which the particle may move (in using the word particle we must be understood as using merely a convenient term standing for atom or electron-whirl, as the case may be) constitute what is known as polarity. The particles which proceed one way around the cylinder are termed positive, those which proceed in the opposite way negative, and between these two poles flashes with wonderful swiftness, force, and beauty the One Great Force of the Universe. Now, that arranging of matter at the opposite poles is a particular function of the energies flowing from Venus. It is the first appearance of form or arrangement. Up to this the energies may be conceived as playing about in no particular direction, but everywhere simultaneously. Here at Venus they begin to be directed.

Of course, such terms as “begin to be” or any other terms implying time must be taken only as very loose expressions. The one energy with all its potencies involved, plays all the time and not otherwise on Venus than anywhere else. Nevertheless, matter which has reached the Venus stage is matter sufficiently coagulated to begin to show this tendency to arrangement about a positive and a negative pole.

This makes us understand why the *Esoteric Teachings* say that Venus stands for the astral light, that is, for matter being moved about and arranged at its poles. “Through every point of infinite space thrill the magnetic and electrical currents of animated Nature, the life-giving and death-giving waves.” As Hermes said, it (referring to the astral light) continually moves up and down. That is, matter, as quickly as it is condensed into particles, is being shifted to its appropriate poles,

some to the north, some to the south, constantly discriminated, arranged, and rearranged.

It is almost as if upon the planet Mercury stood a great angel, in one hand a wide-mouthed vessel in which he caught and condensed the fine matter rushing forth from the sun, and in the other an evenly perforated fine sieve through which this matter thus condensed was shaken down, falling through space all about the planet Venus, covering it with shifting and shining clouds of fine, thin matter; and that then Venus herself, a beautiful angel, vibrant with electro-magnetic light, waved the particles to left and to right, parting the veil from her face. Those which she sends to the left are the negatively charged, feminine particles; those to the right the positively charged, masculine particles. And so she stands, the great, thrilling, splendid angel, parting into masculine and feminine potencies the tiny forms which are ultimately to become human beings.

No wonder that under her veil Venus is said to be the most Occult and mysterious of all the planets! She is called at once, Mary, Queen of Heaven, Lucifer, Satan, Isis, the Virgin, the Great Deep, and Aphrodite.

Shine, ye stars of Heaven,
On the rolling years;
See how time, consoling,
Dries the saddest tears;
Bids the darkest storm-clouds
Pass in gentle rain,
While upspring in glory
Flowers and dreams again.

—*Adelaide Proctor*

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others; some goodly strength or knowledge gained for yourself.

—*Ruskin*

THE FORCEFUL MAN

Which is better, to be acquiescent and meek, conforming to all the rules set over you by various persons, or to stand out strongly in your own might? The answer to this question varies both with the individual and the situation.

It varies with the individual, because unless you are strong enough to stand out to the end it is foolish and worse than foolish to begin. Yet it is to be observed that those persons

who most often put force into their declarations of independence are exactly the ones who do not and cannot stand out until the end. They are not Ulysses Grants, able to fight it out on this line if it takes all summer, in the face of a hostile and sneering country, rather are they Wilkes Booths—able to act on a powerful impulse, but unable to sustain the consequences of that act.

The really forceful person is slow to take fire, slow to make up his mind, slow to take a decisive stand—because he knows well that he will feed that flame, keep that mind, defend that stand to the end of life if need be—and there are few occasions which justify so grim a resolve. The forceful person is not scattering his force in multiplicitous contradictory acts and blusterings; he is storing it up against the day of genuine need—and then, that day arriving, he is as the shadow of a great rock in a thirsty land. Weaker mortals take shelter under his still shadow and give thanks for him.

Thus we see why the answer varies with the situation. For if the situation is a little one—a mere matter of having one's own way—of getting something one may happen to want today, but forgets tomorrow—of a trial of strength over some trivial affair—the really forceful person will not feel sufficiently interested to call out his reserves. In these little matters, the momentary victory is very likely to go to the weak—who chuckles and crows over it in true baby-fashion. Well! Let it be so. Babies have to be amused.

Do I mean then, that the truly forceful person never gives up—never yields for the sake of peace—but simply doesn't care? And when he does care, goes in to win? This is exactly what I mean. The Esoteric disciple has need to be a man of force—of really stupendous force, under steady control—else will he not mount far on the difficult Path to the heights. He never gives up a thing he has really set his mind upon as worth winning at all costs—but knowing the Law of Karma, and being wise as well as forceful, he is very careful about setting his mind.

Of course, too, he must entirely forbid the intrusion of the Man of impulse into his affairs. Never does he permit that *servant* of his higher nature to trap his will into premature action. Therefore he does not care for things trivial. He does not permit his will to act until he knows that it is a righteous will and that the hour has struck for its righteous action. And then, having resolved, he abides in that resolve though the heavens fall.

But the heavens do not fall; they only bend closer over the earth for every exercise of a true will, set on that conformity to the Divine will which we call righteousness.

MEDITATION

The practice of present-day hypnotism is both destructive and injurious to all concerned.

In medical practice it is unnecessary and undesirable—even though much good can apparently be effected temporarily by its use in certain cases; for magnetism, as it is employed in the schools in Paris, can replace it in every instance, without bringing the unfortunate attendant results.

He who relinquishes his Will to the dominion of another, whether visible or invisible, and allows himself to be controlled by that other, is giving up his own birthright and, in weakening himself, is retarding the progress of the race.

Mediumistic control is harmful to all concerned, for, while the medium is speaking the words of another, his own God-given intelligence is lying fallow, his mental powers are circumscribed (for his control only allows him to move in a narrow field), while his emotional nature is subjected to a great strain and he becomes irritable and oppressed.

A very subtle form of danger is encountered by those who are delving curiously into the secrets of Ceremonial Magic of one kind or another. Those who enter the astral realm, who evoke the presence of spirits by magical arts, are in danger, if they succeed, of "selling their souls to the devil," for the powers invoked always exact a terrible penalty, and the danger is great.

—*"What Esoterism Is"*—*Marsland*

PSYCHISM

1. Creative constructive work is of more value than reading and repeating ideas of others.
2. Esoterism values the development of the will rather than the use of occult practices, and avoids all negative psychism.
3. Have faith rather than belief and shun doubt and scepticism.
4. Have humility before "affirmations," and avoid combativeness and self-righteousness.
5. Destruction of the work of others is to be avoided.
6. The willingness to suffer is greater than mental suggestions; self pity, complaints and rebellion are always avoided.
7. Positive action in formation of character is better than treatments for success; self-seeking and black magic find no place in the teachings of Esoterism.

—*"What Esoterism Is"*—*Marsland*

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Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
 And wild and sweet
 The words repeat
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
 "For hate is strong,
 And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
 The Wrong shall fail,
 The Right prevail,
With peace on earth, good-will to men!"

—*Longfellow*



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