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Bulletin
OF THE
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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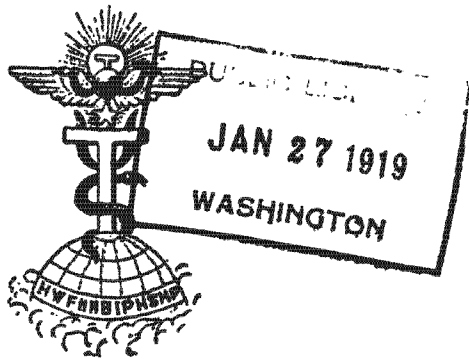
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COURSES IN ESOTERISM

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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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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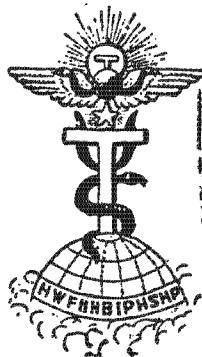
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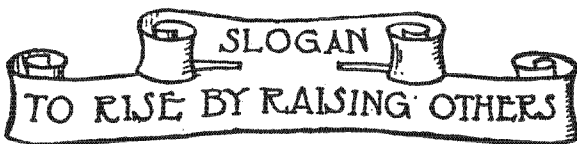
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AGNES E. MARSLAND



FEB 9 1919

WASHINGTON



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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.

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CHAPTER I
THE FOUNDING OF THE NATION
The first European settlers in North America were the Pilgrims, who arrived in 1620 on the Mayflower. They established the Plymouth Colony in Massachusetts. The Pilgrims were seeking religious freedom and a better life. They faced many hardships, but they persevered and built a successful community. The Pilgrims' story is a testament to the American spirit of freedom and self-reliance.

CHAPTER II
THE REVOLUTIONARY WAR
The American Revolutionary War was fought between the thirteen original colonies and Great Britain from 1775 to 1781. The war was fought over the issue of self-governance. The colonists wanted to be free from British rule and to have their own government. The war ended with the signing of the Declaration of Independence in 1776 and the Treaty of Paris in 1783. The United States was born as a new nation.



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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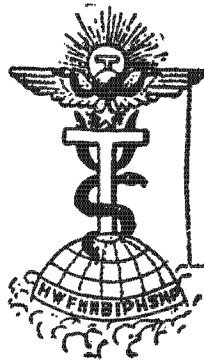
No. 3

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.

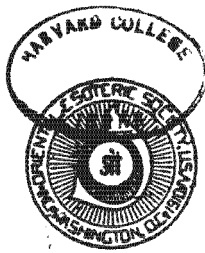
Like tides on a crescent sea-beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it Longing,
And others call it God.

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 O. 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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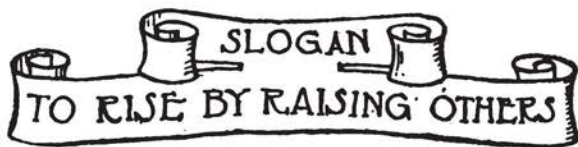
Vol. XV.

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

Vol. XV.

Friday, April 4, 1919

No. 6

Bulletin

OF THE

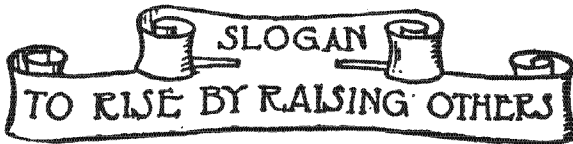
Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



APR 7 1919

WASHINGTON, D.C.



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

OUR IDEAL

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

OBJECTS OF THE O. E. S.

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

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

BASIC PRINCIPLES OF THE O. E. SOCIETY

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

PRINCIPLES OF DEVELOPMENT

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

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

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

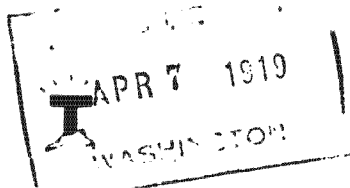
Therefore we *love* all men and learn from those who criticize us; we *unite* with all who are willing to co-operate with us; and we are at *peace* with all.

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

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



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.

Edmund C. Moore, President
William F. Johns, Vice President
Wm. J. Weather, Vice President
Frederic F. Evans, Jr., Cashier
 No 5048
Harvey W. Hayes, Asst. Cash.
Charles M. Jones, Asst. Cash.
Robert J. 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
	\$106.75

Very truly yours,


 Asst. Cashier.

Charles C. Glover, President
Milton S. Child, Vice President
Wm. J. Walker, Vice President
Judson P. Brown, Jr., Cashier

NO 5048.

Harry W. Mangum, Asst. Cash.
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.....	\$124.89

Very truly yours

 Asst. Cashier

Charles C. Glover, President
Milton S. Child, Vice President
Wm. J. Walker, Vice President
Judson P. Brown, Jr., Cashier

NO 5048

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

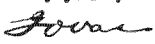
CAPITAL \$1000000 SURPLUS \$ 2 000.000

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.

Supplement of the Bulletin O. E. S. April 4, 1919



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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Vol. XV.

Friday, April 18, 1919

No. 7

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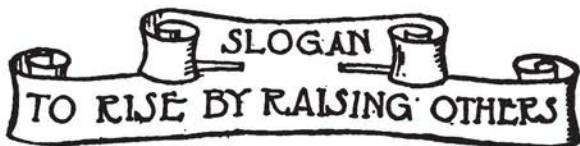
Bulletin

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.).



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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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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Phil 54.3



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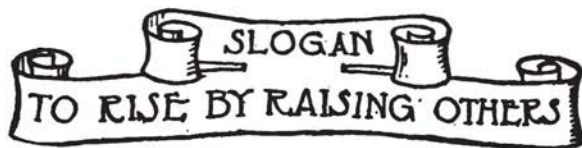
Friday, May 8, 1919

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Bulletin
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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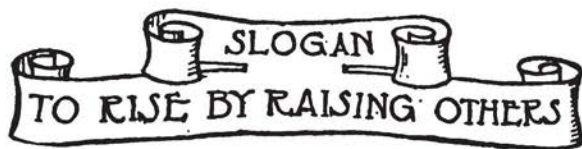
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OF THE

Oriental Esoteric Society

EDITED BY
 AGNES E. MARSLAND



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HEALING BY THE REMOVAL OF ASTRAL IMPRESSIONS OR PICTURES OF FEAR

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BY AGNES E. MARSLAND

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

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

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

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.”—Marstrand.

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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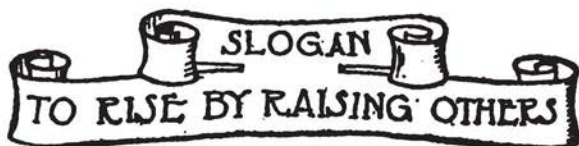
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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



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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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EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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OUR IDEAL

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

OBJECTS OF THE O. E. S.

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

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

BASIC PRINCIPLES OF THE O. E. SOCIETY

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

PRINCIPLES OF DEVELOPMENT

1. The ascendancy of the Spiritual Man.
2. The development of the individuality or soul nature.
3. The entire submission of the personality, or man of emotions and desires, to the higher nature.
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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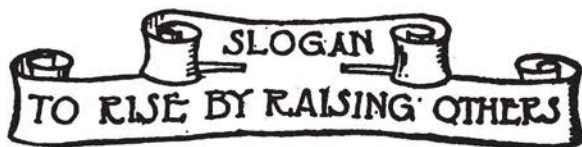
No. 12

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



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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
 AGNES E. MARSLAND



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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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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

OF THE

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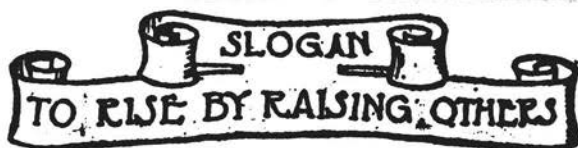
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Love and Marriage

"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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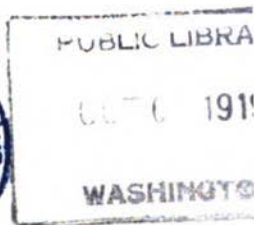
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Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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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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By AGNES E. MARSLAND

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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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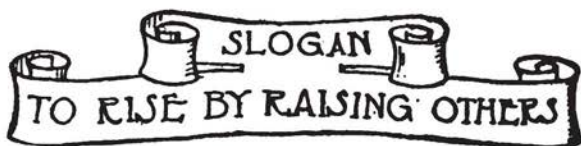
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Bulletin OF THE Oriental Esoteric Society

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.

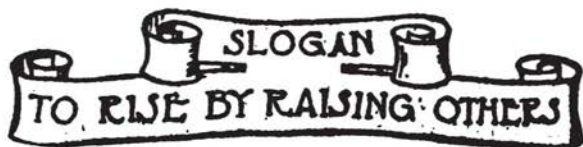
—Margaret E. Sangster.



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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,
Glows 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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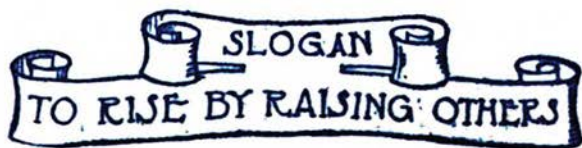
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EDITED BY
AGNES E. MARSLAND



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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"

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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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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.

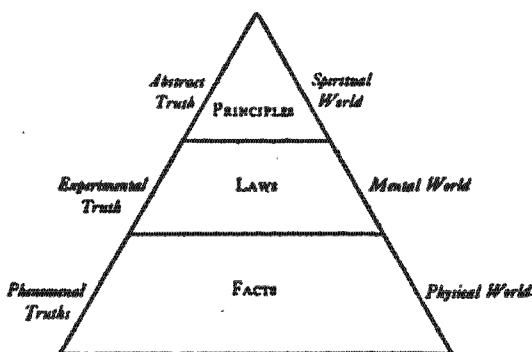
To state this in still other words: “Unity goes forth into diversity, to return again to a unity of higher order.”

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.

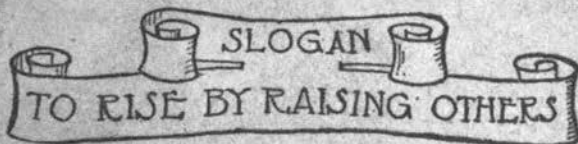
—Tennyson



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