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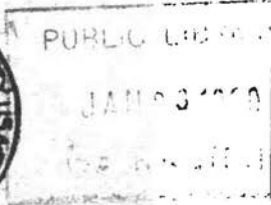
No. 1

Bulletin

OF THE

Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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A New Year's Wish

A bright New Year and a sunny track
Along an upward way,
And a song of praise on looking back
When the year has passed away,
And golden sheaves nor small nor few—
This is my New Year's wish for you.

A NEW YEAR

Every completed cycle has a force of its own, and the moment of its passing, and of the birth of the new, is a moment fraught with untold energy.

Thus midnight has its own special solemnity and power; while noon, when the solar day ends, is also regarded by those who are alive to the Universal, as the hour of all the twenty-four when prayer should be offered.

Whence comes this energy and what is its nature, we are not enlightened enough to explain, but we know that it is peculiar to every completed work. The words "It is Finished," have by association become sacred ones to us all; and all without knowing it, reap somewhat of their power, from the child who finishes his task, and then, with buoyant spirits runs to his play,—down to the wearied mother who at last with a sigh of relief comes to the end of her basket of mending.

There is however a condition to the enjoyment of this sense of power and recuperation. We shall feel none of it, but rather exhaustion and fatigue, unless out of the old there is to be born the new. If this is our last basket of work, if those for whom we have willingly toiled, no longer need our loving service, then although the task is the same, yet the feeling which accompanies it is entirely changed; we feel sad and despondent.

But, you will ask us, impatient at this long preamble, what has all this to do with our New Year?

Just this, that it may set us thinking about the relations between the Old and the New Years, that we may bring to a completion whatever is dragging us back into the past, or rectify some error so as to start afresh, and enter with cheerful heart and glad voice upon the storms and troubles of the New Year.

A New Year is a new cycle, the old passes away from us, but into the new we build stone by stone, our immortal future. Our immortality is our own creation, every victory won over self, every little deed of kindness, every aspiration towards the divine, adds one stone to the edifice; and every year sees so much completed.

May this coming year be one of many opportunities, of glad and willing service and of golden harvest.

Pride

There are many people who live lives of purity, compassion and mercy who are nevertheless not wholly free from the desires of the flesh. These desires are not usually ascribed to the animal nature of mankind; even finer longings, that may be almost impersonal, are, on occasion, as reactive and debasing as lust and hatred so readily perceived as being of the lower nature.

How often does one desire riches for the needs of home or family? Is this wrong? No and yes. The desire to give to one's family the necessities of life, the comforts and luxuries, even, that go to make for material welfare and happiness, is to be commended; but when this desire comprises the longing for show, so that one's family may appear better than those of one's neighbors, or when this desire leads to the deprivation of others for its own aggrandizement, it is wholly wrong. More wrong, in fact than the ordinary selfishness and brutality of the lower nature, because it is the corruption of an impulse that of its very nature is higher than the passions.

The depth and corresponding evil return, or Karmic retribution, of any inordinate act, can be measured by the rank of the impulse which if used in its normal manner would be wholly ordinate; *i. e.*, the inordination of any act is of corresponding magnitude with its ordination.

Along this same line, the one volitional activity, that more than any other becomes a stumbling block, is pride. This creeps in where least expected, is evidenced by the brutes, and even angels seem not wholly beyond its influence. If mythology is to be given credence, pride was the cause of the fall of Satan. It must be fought against on every step of the Path. Killed in one guise, it will reappear in another. It will die defeated when recognized as an avowed enemy, only to reappear in the guise of a friend. Some virtue to be attained will appear ahead on the path, but when reached and examined carefully it will be seen to be only the old enemy, pride, covered in a glittering dress. You may see it in the faithful mother dog's eyes as she stands over her pups. It appears in mankind in myriad forms: Pride of attainments, pride of possessions, pride of family, pride of race, of country, of religion, of what not.

Certain prides at certain times or stages of advancement are necessary, and have their purpose in the development or evolution of the universe. The pride of the mother dog in her offspring is right; it results in their protection and sustenance until they are able to care for themselves. This same pride is also positive in the human mother, but it must also contain the knowledge that other

mothers have families with potentialities as great or greater than her own.

Pride of attainment is right in so far as it leads to greater attainments and continued efforts; but it must not deny the validity of the attainments of others, nor look down upon those of less ability.

Pride of possessions is right in so far as their real and absolute worth is considered, and when they are understood to be possessed only that they may be used for the well being of all.

Pride of family is good in so far as it leads to the creation of an ideal family life pure and strong and active; but it must not be indulged as an injury to the feelings of others.

Pride of race is good in so far as it is progressive in its action and tends to keep the race from corruption; but it must not lead to a lack of the realization of the good qualities of other races, nor deny them assistance in reaching the same high level as that of one's own race.

Pride of religion and of country are equally good, but they also can be used inordinately.

All of these prides are of value as an inducement to progress in certain directions and at certain stages of the Path. They should, however, when their purpose has been attained, be cast off and discontinued, lest like all channels of thought they become habits and cling. A habit of pride is liable to give birth to a whole family of prides that are wholly inordinate and of no good purpose whatsoever.

Care must be taken, therefore, to discontinue pride in any particular emotion, action or object, when that pride becomes an obstacle to that universal urge, which is the sign of the Divine Spark within, toward Union with Infinity. Pride in itself is not inordinate when considered in its positive aspect. Its negative aspect, however, which consists of a desire to retain whatever its particular object may be, is disastrous. When any object ceases to be aspired to, and becomes an accomplished fact, it has ceased to be an object for the legitimate exercise of pride.

But, you say, how can I have pride in that which has not yet been attained? This natural query, shows a quite common misunderstanding of the correct meaning of pride in its positive aspect. The pride implied by this question is of a negative character, and postulates a satisfaction with things as they are, that is an absolute hindrance to advancement and the quest of greater advancement and benefits. Let us take a case in point to illustrate the difference between the negative and positive aspects of pride. A student takes great pride in his ability of perceiving false ideals from true. This may lead him to become so sure of his own judgment, that he fails to heed the warnings and directions of those who are his teachers

—the result being that he becomes side-tracked and continues along the wrong path perhaps for a whole life time, only, in some future incarnation, to have to retrace his steps, and begin again at the point of divergence. The positive aspect of this would have been for him to recognize, though proud of his power of perception, that as each step is attained, careful diligence of examination, and careful heed to directions of guidance were necessary before the next step should be taken.

Pride is very liable to prove a false guide in many ways. It tends to make us blind to further progress, once any particular object is attained. It tends to keep our eyes turned backward toward past attainments, instead of forward and onward. It also may lead us to mistake tinsel for pure gold.

Yet, pride in real attainments, when not allowed to blind us to other attainments not yet reached, can hardly be done away with. We should, by all means, be too proud of the best in us, to practise or revert to that which we have left behind. We should be too proud of our own attainments and possessions to withhold them from others needing them. We should be too proud of our knowledge of truth, to allow a misconception of it to obtain credence in any way, so far as it lies in our power.

Nor is pride, in its positive aspect, contrary to that humility so necessary to the toiler on the Path. It is simply the opposite aspect of the same principle and both aspects are necessary to maintain a proper balance. Docility and humility toward one's teachers, toward all great beings, toward the human race as a whole, when considered in respect to its ultimate ends, and in connection with the individual monad, are unavoidable when they are thoroughly understood. Pride that the individual is part of this progression, pride of the individual or race progress is legitimate when this does not overbalance the humility, nor blind the individual to the boundless stretch ahead.

Pride, then, may be considered as positive, when it does not blind the possessor to any object that is needful for his own progression, nor to the needs of any fellow being; and negative when it has the opposite effect.

The study of pride shows particularly the two aspects that may be found in any principle, when considered from the finite view point, *i. e.*, it has a positive or ordinate aspect, and a negative or inordinate aspect. We are, at any particular time, at a point having no extension called the present. The beyond, that which has not been attained, is positive. The past, that which has been accomplished, is the negative. From this it may be seen that what is positive today will be negative tomorrow. We are under the impulse of two forces. The urge to progress, to go on until the finite has merged with the Infinite, and the attraction of the accom-

plished to hold us where we are. How this attraction operates may be explained another time. Pride partakes of this same condition. The pride that is justifiable today will be detrimental tomorrow. Therefore, watch with the utmost diligence, that you are at all times the master of your pride, lest it become your master. It makes a good servant, but as a lord it is dangerous and hostile to spiritual progress.

—*Adelphus.*

Hope

“To every Form of being is assigned,”
Thus calmly spake the venerable Sage,
“An *active* principle:—howe’er removed
From sense and observation, it subsists
In all things, in all natures; in the stars
Of azure heaven, the unenduring clouds,
In flower and tree, in every pebbly stone
That paves the brooks, the stationary rocks
The moving waters, and the invisible air.
Whate’er exists hath properties that spread
Beyond itself, communicating good,
A simple blessing, or with evil mixed;
Spirit that knows no insulated spot
No chasm, no solitude; from link to link
It circulates, the Soul of all the worlds.
This is the freedom of the universe;
Unfolded still the more, more visible,
The more we know; and yet is revered least,
And least respected in the human Mind,
Its most apparent home. The food of hope
Is meditated action; robbed of this
Her whole support, she languishes and dies.
We perish also; for we live by hope
And by desire we see by the glad light
And breathe the sweet air of futurity;
And so we live, or else we have no life.

—*Wordsworth.*

MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—*“What Esoterism Is”*—*Marsland.*

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole.
—*Marsland.*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing.
—*Hermes Trismegistus.*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them.*
7. Thus each one of us finds himself a link in a *grand chain*, which reaches onward and ever upward to the Heights.

—*Marsland.*

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The Light of Stars

The night is come, but not too soon;
And sinking silently,
All silently, the little moon
Drops down behind the sky.

There is no light in earth or heaven
But the cold light of stars;
And the first watch of night is given
To the red planet Mars.

Is it the tender star of love?
The star of love and dreams?
Oh no! from that blue tent above.
A hero's armour gleams.

And earnest thoughts within me rise,
When I behold afar,
Suspended in the evening skies,
The shield of that red star.

O star of strength! I see thee stand
And smile upon my pain;
Thou beckonest with thy mailèd hand,
And I am strong again.

The star of the unconquered Will,
He rises in my breast,
Serene, and resolute, and still,
And calm, and self-possessed.

Oh, fear not in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong.

—Longfellow.

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When The Night Cometh On

When evening comes, and the sun sets in the west, the stars come out one by one, and the silvery moon spreads its radiant counterpane over the earth; the people of the countryside prepare themselves for rest and the birds seek their perches in trees and wayside hedges. All is quietness, the busy day is over, rest is being partaken of in preparation for a new day. Meditation on the experiences of the past, plans for the deeds of the coming day, that all may be well and progression hold fast, and all order continue according to the plans of the Divine Architect, are in order.

Thus in the daily life of nature is typified the progress of the race, all progress in fact. Progression consists of a period of activity, outpouring of energy, then a corresponding period of drawing within itself, regression, inhalation, even as the inhalation and exhalation of the breath. It has been called the breathing of the macrocosm.

There is a negative aspect to this also. All is not the quietness and peace that the above allusion would suggest. The night gives birth to the new day. All birth is accompanied by travail. In the human organism the work of the cells continues; old effete, used, particles are ejected and replaced by new. Thus, by the death of these, by the replacements and the assuming of activities by the new, we are rested. This process is carried on throughout nature in myriads of ways. Our rest, then, is accomplished only at the expense of much destruction, production and reconstruction. It is, as it were, a continual warfare; and this warfare takes place principally during our slumber, while we are in repose. Physicists tell us, that we grow only when we sleep. While we wake the process is of exercise, use and consummation.

Let us now apply this same process to the development of the human race as a whole. The mystic knows that the lower is a reflection of the higher, therefore, though apparently reasoning backwards, from the cause to the effect, from the exterior toward the center we may judge of the action on higher planes, by considering the laws of the lower.

It is apparent that we are now approaching a night time in the progress of the human race when the activities of that progression are withdrawn; when we must do away with those elements that have served their purposes, and replace them with new ones capable of carrying forward the activities of the morrow. Yesterday is past, tomorrow is at hand. Those things that were well enough for yesterday, will not do for the coming day. We have had that lesson. It was well enough yesterday, but to use the same efforts, to do the

same tasks over again, is to retrogress. Therefore, the elements exhausted by the work of the passing day must be replaced by others that shall be capable of withstanding different use, giving us new experiences and carrying us on to more complete ends.

Not all nights are peaceful and calm, accompanied by moonlight and the stars' sparkling radiance. Some are dark and stormy, accompanied by crashing thunder and baleful lightning. This type of night is needful too. The air is freshened; all nature seems to have partaken of a rebirth, when the morning sun arises. What then, though the night approaching seems stormy and dark, tempestuous clouds of labor unrest! nations preparing to fly at each other's throats, and selfishness the most evident activity of the whole race! These things are the outgrowth of diseased and used up cells of the race-body. It is as if (though movements and activities merely) they foresaw their doom and were seeking to evade it.—They are only drawing it the nearer.

The lesson of the morrow is that of brotherly love. The continued progress of the human race demands that each unit of it live for the benefit of each other unit as well as itself—for the whole. Co-ordination of the separate parts, for the benefit of the whole, is the way a mechanical engineer would judge of the value of a piece of mechanism. Co-ordination of the cells, for the benefit of the whole body, is the measurement of the physical health of an individual. Co-ordination of the separate parts of the human race, means merely brotherly love, service of the unit to the whole, unselfishness. Without co-ordination of its parts, a piece of mechanism would be entirely useless. Without co-ordination of the cells of the human body, the individual dies. Without co-ordination of its individual parts the human race can not continue to exist. Hence, no further argument or proof is necessary to show that brotherhood is the next step necessary in the progress of the human race.

How great a change this will demand, can be readily appreciated by the thinking student of today; yet, out of the old cell is born the new. So also, if we observe carefully, may be seen the embryo in the movements of the present time. Labor organization; a community of interests, not yet large enough to be sure, but the germ is there. The old selfishness is still predominant, but its time is fast passing. Socialism, communism and similar movements also have the same germ which must, in the proper time, break its shell and replace the old ugly chrysalis. The other aspect too, has its embryo of brotherhood; combinations of capital, though organized for exploitation and aggrandizement, still have for their purpose a uniting, a co-ordination of some of the parts for the benefit of all, in that group at least. So also in nations, the tendency is for co-ordination. Who can doubt that the principle at least, of the League of Nations is for Progress? Some may believe its organiza-

tion weak, and that its avowed intentions are far short of the ideal, but the fundamental principle of it is for a uniting, a co-ordination of effort which is certainly a step toward brotherhood.

Then must we not despair, for, though the night be stormy, the morrow will be clear and fine. Progress must continue, therefore we are assured that whatever occurs, has for its object, the progress of all humanity. Though we, with our little finite intelligences, can not perceive the reason why, yet must it all be perfect from the larger view of the Infinite Intelligence. We can, therefore, rest calm and assured, even as a babe on its mother's breast, for even the sparrows are numbered, and our Father will never cease to remember and care for us, no matter how the storm-clouds of strife gather around us.

—*Adelphus*

WHY DOES NOT GOD STOP WAR?

This is one of the questions easier asked than answered. Who is there that "Knows the mind of God that he may instruct Him?" How do we know what God is doing? And, is He not capable of managing his own empire, and will He not do it wisely and justly?

You see how easy it is to ask questions! Not a few have asked the question at the head of this article, and many more have thought it. But no such question as this arises in the mind of one who knows God; who knows Him from patient study of the revelation He has given of Himself in His "word," in His works, and in His Son. In the light of these suggestions, therefore, let us seek light. "In thy light we shall see light."

God is a person—not force, but Master of forces. God is supreme in Might—Almighty! Who can stay His hand or say what doest thou?

God is wise. Creating and controlling with purpose. He is benevolent. He has no sinister purpose, He has no delight in the death of a sinner even. And He is just. With Him unrighteousness is as impossible as untruth.

Now all this applies to the physical universe, in which harmony prevails. In creating the universe His hand was absolutely free. In the creation of man it pleased Him to impart to man His own attributes with necessarily finite limitations.

Man is a person, not a brute beast. Not even at his worst. Although he may and does often surpass brutish viciousness, in the exhibition of fiendish malignity.

It is the moral attributes with which God has endowed man that differentiate him from brutes, and render possible a degeneracy Satanic.

But however wicked he may become there is no state in which he is not under the control of God.

The moral nature of man crowned by his will which he may

exercise in disobedience or antagonism to God is, when so exercised productive of discord.

The absolutism that prevails in the material universe cannot prevail in the moral without depriving man of his will so that while God still retains control He defers at His own pleasure—interference. Thus God's moral law may be disobeyed, set at defiance even without apparent penalty; and because retribution so often fails to follow on the heels of transgression "the heart of man" becomes "fully set to do evil."

All the Satanic powers in the universe are and always have been arrayed against God, an open ulcer—while the pent up evil in humanity sometimes breaks out with intolerable venom and violence.

Natural law never fails to be enforced. Fire burns, water drowns. The opening of an artery drains the heart; so the moral law, rooted in the constitution of man—when sinned against, cannot, must not, will not, go unpunished. Death does not end all!

But national sins are not individual sins. In the nature of the case they cannot be dealt with as individual sins. Nations rise and perish. Their prosperity or their failure will not in the long run be other than is their righteousness. All of which will inevitably be manifest in this world.

National virtue will not fail of its reward. National iniquity will as surely pay its penalty. And in either case both good and bad are involved. The wicked and the righteous both suffer. They are equally taxed.

Behind the exhibition of human ferocity we may find a delighted Satan gloating over an intoxicated pride of intellect, of organization and armament which assumes ability to teach, to run, and to conquer the world.

War between nations is the outworking of human nature, to all appearance, but since God is not malevolent and Satan is we may be sure that all that is good in it is because God rules and "will make the wrath of man to praise Him," while Satan revels in destruction of both men and nations and does not fail to show that "War is Hell."

Why should God interfere to stop the war? He is not overpowered nor even disturbed. He does not delight in it as does Satan, but we may not expect a miracle.

Whatever facts or fancies may underlie this struggle its developments are such as to require such a peace, when it comes, as will assure the nations that God approves—no other worth while.

Such a peace however, has not yet appeared on the horizon.

I pray it may not be long delayed.

BARRY P. HENSON

HEALTH

Of the many encouraging "Signs of the Times," obvious to every Esoteric student, none is more so than is the present strong trend of public opinion in favor of drugless healing.

The various forms of drugless healing now in vogue are known by many names. Some appeal to one portion of the public; others appeal to another portion, of different temperament and mental bias. The significant thing about the great majority of the different forms—however labelled—is that they are more or less closely connected with religion; that health of soul, of mind and of body are coming to be recognized as more closely interwoven than has been the case for many centuries. Rapidly, apparently, are we, as the New Era dawns, approaching a return to the old knowledge—that knowledge which was part of the Ancient Wisdom—that the true vocations of priest and physician are one.

In spite of the prejudice with which this idea, when first advanced, a few years ago, was met by physicians of the older and most conservative type, it has steadily progressed until now, when even a staid, "orthodox" medical journal like *The Health Record* in a recent issue says:

"The physician of the future will bring about healing by leading his patients to the way of peace. The patient in future will not go to a doctor for a bottle of medicine, but for a charge of nerve-energy to recuperate his vital strength. The time is coming when, instead of hospitals standing in dirty and crowded cities, full of smell and noise and traffic, there will be temples of silence built away in the country, amidst the fragrance of flowers and the song of birds, attended by physicians full of sympathy and faith, who will bring life and healing to their patients by appealing to the higher energies and powers of the mind and spirit—the whole atmosphere breathing a spirit of cheerfulness and calm and peace."

This the Esoterist knows to be true; as he knows to be true also many similar statements made by adherents of the various schools of "spiritual" and "mental" healing. The two points upon which the student of Esoterism would lay especial stress, are, First: that the same Great Principle—a Principle both spiritual and mental—which underlies the healing performed by one school, underlies that of all, however denominated. He knows that this form of healing antedates the Present (Christian) Era, and is part of a Science Universal, rather than in a restricted sense, Christian, only.

The second point which the Esoterist would emphasize is the necessity for self-help, rather than depending upon the ministrations of others.

MEDITATION

In a healthy life, the two activities, involution and evolution, are well-balanced and the due proportion of each is assigned by the Will.

The Universal Life-Force rushes forth from the Great Heart of the Universe into Involution; the One becomes many; activities multiply, until the point of greatest expansion is reached. Thus the ONE serves the many.

At this point the Many take up the Song of Life and begin to return to the One that Light and Service which they have received. This is Evolution.

We give, and we receive; and the honest man endeavors to give to his fellowman at least as much as he receives.

There is, however, a plane where we are unable to justly estimate what we owe, or to make a suitable recompense to the ONE from whom we have received. We draw in with every breath a priceless supply of Life-Force; we receive the Light of the Sun; we are warmed with His rays and quickened with His vital energy; we are the heirs to a vast fund of knowledge and Revelation; in a thousand ways we are the debtors to those who have gone before us. The generous soul, observing this, seeks opportunities of making some return to THE WHOLE for these benefits received from IT.

This conscious co-operation is Service.

INVOLUTION AND EVOLUTION

1. The Universe existed in the shape of Darkness, unperceived, unattainable by reasoning, unknowable, wholly immersed in deep sleep. Then the divine, Self-existent, indiscernible, appeared with irresistible creative power, dispelling the Darkness.
2. Man, like the earth, existed potentially in the fire-mist, and he has evolved downward into matter, *pari passu*, with the earth he inhabits, and of which he is an integral part.
3. Everything that is evil has within itself the germ of its own destruction. Everything that is good has in it the seed of immortality.
4. The underlying principle of the Universe makes for Evolutionary advancement along all lines.
5. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.
6. It is the privilege of all beings to work with Those who are guiding humanity.
7. The goal of Evolution is Divinity. Man will one day be God.

Hope

Do not despair, however dark and troubled
The waters are about you, have no fear.
That is the time to lean with faith redoubled
On unseen forces who are always near.
Our sorrows should be telescopes, revealing
The beautiful and sure results of prayer,
The universe is charged with tender feeling,
Ask and you shall receive—do not despair.

The pain we have to suffer seems so broad
Set side by side with this life's narrow span,
We need no greater evidence that God
Has some diviner destiny for man,
He would not deem it worth His while to send
Such crushing sorrows as pursue us here,
Unless beyond this fleeting journey's end
Our chastened spirits found another sphere.

So small this world, so vast its agonies,
A future life is needed to adjust
These ill-proportioned wide discrepancies
Between the spirit and its frame of dust.
So when my soul writhes with an aching grief,
And all my heart strings tremble with the strain
My reason lends new courage to belief,
And all God's hidden purposes seem plain.

—Selected

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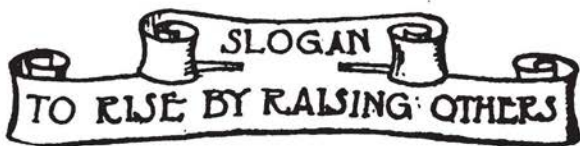
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EDITED BY
AGNES E. MARSLAND



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Religion

In the present day there is a great awakening of interest in spiritual, and especially in psychic, matters. What are known as the "Neptunian" vibrations are being strongly felt so that many people have strange visions and feelings not normally experienced by others.

This condition is generally believed to be a spiritual awakening, with real religious life following in its train. But is it so? Does it bear the marks of true religion? And do the lives of those "awakened" increase in goodness, truth and beauty on account of it?

To this we may answer "Yes!" and "No!" Whenever the devotee is a true follower of some religion and he adds the new teaching to his old faith, there is apt to be a quickening of the religious life; but in the case of those who are without the profession or practice of any particular religion the new truths (for they are undoubtedly truths) generally create curiosity and the desire to learn something about the after-death conditions and to be convinced that there is indeed a "future life." This alone is not religion, nor will it necessarily lead to it. If we know that in a few months we have to go to France to live and we seek to learn something of the conditions of life in that country, this is not necessarily "religion."

What, then is Religion essentially? Religion, or the religious life of man is, as it were, a spark or flame, the miraculous gift of God to man, bestowed upon him when he is able and willing to accept it, to treasure it, to tend and feed the flame; it increases to an ever fuller life in proportion as he voluntarily accepts it as the free, unmerited Divine gift, and as he submits himself unconditionally to the Holy Will of God. The religious life, in its highest sense, is a stupendous miracle, a continuous new and more wonderful creation over and above the natural life of man, and even transcending mere spirituality. Religion has to do with supernatural things. It is the indwelling of the Divine Spirit; the practice of the Presence of God; the lifting of the substance of man into organic and vital unity with the Absolute.

From these few considerations it will be seen how far short this latter-day "spiritualism" comes of taking the place of a religion.

For a Religion is an organized body and System of Teaching calculated to foster the love of God in the individual for His Un-speakable Gift; to teach men the nature of God; and to point out ways in which man can submit himself to the Will of God. A religion, such as the Oriental Esoteric Society, forms, or should form, an open gateway between the visible and the invisible worlds about which worlds it gives, or should be able to give, reliable information

so that the disciple may know how to rightly direct his life and thoughts. Such information, however, is not the essential mark of a religion; there are, indeed, some philosophical and occult bodies who possess this instruction without any claim to religion.

Religion is essentially supernatural in its character; it tells of supernatural things and gives their relation to all the other parts of man's life; it feeds the spiritual nature, informs and directs the intellectual man; it guides and restrains the emotions; it rules over and uses the physical.

Religion is therefore the highest and most necessary part of the life when this is large and fully rounded-out; for it tends to increase the sympathies and the possibilities of achievement.

Every disciple, therefore, should profess and practise some particular religion; for religion is the bond which unites men to the Higher Powers; and as it is by Religion that one is rightly ordained in relation to the Higher Powers and the universe at large, it is of great moment that every one should belong to that religion in which he is, by the most diligent effort, able to find the most truth. Every one who belongs to any particular religion does so for one or more of the following reasons: either because he was brought up in it, or otherwise finds himself in it by force of circumstances; or because he is convinced that it is the only true one, or at least the best one; or because it is more agreeable to him than he supposes any other would be; or because he derives certain social, aesthetic or business advantages from his membership in it.

It is well for those who are perfectly contented with their own belief not to be too hasty in taking up the study of other ones; for they will gradually become familiar with the teachings of all religions in the course of their O. E. S. study. And it is well for those who are in doubt to be slow in coming to a decision, as the more advanced they are on the Path, the more illuminated and capable of deciding wisely they will become.

When there is question of ascertaining the truth of one's own religion, we may ask: Is my religion the one true religion? How do I know this? If not, is it the truest of all existing religions? If so, how do I know this?

Having answered these questions we must logically inquire: What does my religion teach? What does it require? What helps and privileges does it offer? Having ascertained these we must make it our business to believe what it teaches, do what it requires, and make full use of its privileges.

Although it is a matter in which opinion varies very greatly, whether or not any one religion that is absolutely a true one exists on earth, still, it is certain that that religion is most true whose positive content is the greatest, that is to say, which contains the greatest number of the most important truths the most perfectly ordained.



That religion is proportionately true which stirs in the heart the love of God, which fosters the growth of the supernatural life and which leads the Natural Will to submit itself more and more closely and intelligently to the Will of God.

Persons frequently adhere outwardly to a teaching such as our own, for example, but do not believe what it teaches, do not do what it requires, or take full advantage of its privileges. If for instance we teach the dangers of psychism, they nevertheless continue to encourage such development in themselves. They believe themselves to have "great psychic powers." Thus, while we are directing them toward the east, they have their faces turned toward the west. Naturally they do not make much progress, and they complain of the lack of a "larger, more abundant life!"

This belief in the possession of "great psychic powers," so prevalent now, is almost always the first step in a downward path and should be carefully watched and its effects noted. If it leads to self-righteousness, or to any other fault of the moral or intellectual nature it should be eliminated as no essential part of the spiritual life.

The signs by which we can judge the true nature of "great psychic gifts" have been given in the BULLETIN June 2, 1911, as follows: as well as in other Numbers—

The entrance to the lower or left-hand path, on the contrary, is always alluring and full of promises to the one who is looking for something for himself—who is seeking attainment, illumination, realization or perhaps some worldly end. It may, however, be readily known and distinguished from the True Path by its lower ideals and aims. It shows invariably one (or both) of two characteristics:

1. It flatters the inquirer, insinuating, suggesting or openly declaring to him that he is, or will become, some great thing. Thus it fosters his pride and egotism while at the same time arousing his jealousy of others and causing him to eventually become hostile and malignant towards those who are, or seem to be, a step above him.

The Masters never flatter and rarely praise. They point out, in no uncertain terms, the faults of the disciple (if They consider, in Their Wisdom, that he is worthy of correction) and because They love him, They chasten him.

2. The Left-hand path also makes a point oftentimes of money success, and promises the realization of worldly ambitions or power over other men.

Self-sufficiency and self-seeking are the prime movers in this path, although their outward signs are so subtle as to be sometimes mistaken for those of an "Angel of Light." One, or both, of these are dragging down into Black Magic

hundreds and thousands of unsuspecting souls today—excellent persons otherwise, who have never been taught the danger of the situation in which they stand, or how to avoid it.

The life of every man is bound up and knit together with the life of all other beings and thus of the Whole. Life is recognized to be essentially One.

Thus man finds himself a member of a family, of a certain particular community, race and people, with certain habits of thought and belief, and his nature tends towards the repetition in his own life of the occupation, the manner of living and the religion of his forefathers.

As he comes to maturity he voluntarily joins himself to other men and women to form Societies for the furtherance of those particular beliefs which he holds; they meet to study some science perhaps, or to further some humanitarian object, or they are banded together for political aims—to resist unfavorable legislation affecting their occupation and to secure the passing of suitable laws from their point of view.

This is a Society age, and every conceivable object finds its suitable representation and its body of more or less enthusiastic workers bound together by their unity of interests; they have their regular meetings, their lectures and literature, etc., and they have their field of usefulness.

They may even have, as the subject of their study, religion or the religions of the world, past and present, yet they will not, on that account, be a religious body, or a Church; for religion is something more than any of these.

Religion (religio=I bind) is that which unites man to God and the Good, to his fellow-man and all that is good in him, and to the good in the whole Universe. It causes him to recognize his relations with these and to assume the responsibilities and duties which are consequent upon these relations. Man is naturally religious, he yearns after union with God, and if he seeks vainly, it is from a want of sincerity or of earnestness of devotion which prevents him from seeking *first* the kingdom of God, and from making the necessary sacrifices to attain his desire.

The Oriental Esoteric Society seems to the outside world, and even to certain of its members perhaps, to be nothing more than a philanthropic and educational body, founded for the purpose of giving forth teachings and a philosophy of life. It is composed of Members all over the world who study religion, investigate the obscurer problems of life and exchange views with each other and with Headquarters as often as desired. It has its enthusiastic workers who, having profited in the past from its teachings, are devoting their lives to the service of humanity through the avenues which it opens; it suffers also the attack of those who, after having

sought in vain to wrest from it some object of personal desire, become malignant and hostile to it.

Its members are, like those of any worldly Society, of two classes—those who seek to “get,” and those who desire to “give.” They increase and decrease in number, their enthusiasm is subject to growth and decay, their activity waxes and wanes according to the conditions surrounding them in their personal life, or to some other cause.

This view, however, which is that presented to the outer world, is but the shell of the reality. It is true that we are outwardly philanthropic and educational; but this is not all. To many of us, our Society is also our Religion; that is, it opens up to us the way to true Union with the Divine, and it provides us with suitable and fitting means of worship.

Those of us who have reached the place in our soul's history where we are resolved seriously to devote ourselves, first and above all things else, to the spiritual life and who are determined to face all obstacles in pursuit of it, find in Esoterism the entrance to the Path upwards. Of Esoterism it has been said: “All or nothing it asks; all or nothing it gives!”

Religion is the most powerful of the ties which bind man to his fellow-man, for it stirs in him the heights and the depths of his being, and thus it shows him God in himself and in all other men. When this “beatific vision” has once been ours, separation and self-seeking have lost their charm, for the way of Unity and of Love shines bright before us, and far from spurning others from the path so that we ourselves may better walk therein, we now desire above all else to share with them our joy. Thus we become a channel through which the Shining Ones may speak to men and through which spiritual forces may be poured out upon humanity.

And if one individual may thus serve the Higher powers, much more may an organized body be used to the same end. All life demands a form, energy a medium, spirit a vehicle, and this form, this medium, this vehicle we, as a Society, are called upon to supply. In proportion as our ideals are high and as we live up to them, in proportion as we are good, true and beautiful, in proportion as we are actively and efficiently organized and ready for work, shall we be entrusted with the transmission of the stream of knowledge which is being poured out upon the world from the great Centers of Truth.

“The Oriental Esoteric Centers are, as it were, the outstretched hand of those Elder Brethren Who have climbed the mountain ahead of us and Who beckon us ever onward and upward. They are Centers fed from above with that food which the Great Masters deem expedient, and it is their function in the world to give forth to others what they have received.”

The thirst of the world is greater and more agonizing than ever before, and the stream is copious and brimming over; but the cup-bearers are few and doubting. Some doubt their own powers; they forget that they have but to bear the cup, and they fear that it will not be received, or will be unsatisfying, or insufficient to the needs of those to whom it is offered—they forget that the results of their actions are not for themselves to judge. "Thy business is with the action only, never with its fruits," we are taught. A few doubt the purity and the efficacy of the water itself, and the Source from which it flows; these do but dash the cup from the hands of the bearers and fall under the heavy responsibility of having presumed to judge for another man what he shall be allowed to receive as truth.

No man may rightly dictate to another what he shall believe, but all of our Members should give to others whom they believe to be capable of becoming "cup-bearers" in their turn, the opportunity of receiving the teachings. This should be done without persuasion or inducements of any kind, and the utilization of the opportunity should be left to the free judgment of the one concerned, to be taken or refused on his own undivided responsibility.

Conditions are today much the same as they were two thousand years ago; it is still true that "The harvest is plenteous, but the laborers are few."

Let each one ask himself: What does my religion mean to me? That is to say, what am I doing to help to sustain it? How much one cares for a relative, for a friend, for a philanthropic cause, for a public object, is unerringly shown by the proportion of outlay he devotes thereto. He who gives little, loves little. And the giving must not be of worldly substance alone, but of *yourself*, of your habits, your enjoyments and expenses, in order to build up a cause you love. And the extent to which this is done gauges the proportion of your love to that cause, to your love for yourself.

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

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

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The Last Hour

If I were told that I must die tomorrow
That the next sun
Which sinks should bear me past all fear and sorrow
For any one,
All the fight fought, all the short journey through,
What should I do?

I do not think that I should shrink or falter,
But just go on,
Doing my work, nor change, nor seek to alter
Aught that is gone;
But rise and move, and love and smile and pray
For one more day.

What could I do, O thou blest Guide and Master,
Other than this;
Still to go on as now, not slower, faster,
Nor fear to miss
The road, altho' so very long it be,
While led by Thee?

Susan Coolidge

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EDITED BY
AGNES E. MARSLAND



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The High Cost of Living

This is a day when the cost of living—living spiritually, living mentally, living emotionally, as well as living materially in the physical world—is higher than ever before. The strain upon us from all sides is tremendous and there is danger that some will not be able to stand it. Indeed many, perhaps the majority, of the rank and file of average persons have already given up the struggle, if they had undertaken it, and are resigned to live for “comfort, prosperity and material welfare” and to forget the great and strong ideals of their youth and early manhood—Truth, Honor, cleanliness, sobriety, brotherly love and diligence. These are so easily replaced by love of money, by expediency, by desire, by love of the good things of life, careless enjoyment, love of dress and a hundred other “harmless” tendencies. These bring to the ordinary man a sufficiently pleasurable routine and he elects to live in it rather than to affront the storms and dangers of the mountain heights.

At the present time the battle of Armageddon is truly being fought—on all planes; and the “tug of war” is so evenly balanced that the victory seems in doubt. The negative forces that entice man downward have enlisted on their side, through that subtlety of which they are masters, the services of even good, though simple, persons; and through these they speak the language of infidelity, and thus they so present a lie as to make it seem as if it were indeed a Truth.

To live true to our highest ideals costs, today, the very best of which we are capable in courage, in watchfulness, in understanding, in loyalty.

For let us consider even the lowest plane, and therefore the easiest one to control—the physical. We all know the Law, it has been enlarged upon in these columns times without number: “Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” But how many of us speak and act and think in perfect faith that the Law will protect us? or, for example, of our Members, who should support and protect the Society by “living the Law,” how many even give it a thought? Yet a Society, or a Publication such as the BULLETIN, is automatically financed, supported and protected by the combined *faith of all the Members* and Subscribers—not by the life of the president alone or by the faith of the trustees and contributors to the writings in the BULLETIN alone; but by the faith and life of each and all connected vitally with the organization.

Here are some of the things we must do in living the law: We must give our first attention to the things of the spirit. In every arrangement or consideration our thought must be “What

would best serve God?" and this in small things as well as in large. We must always see that we *give* more than we *get*. No more attempts to get "something for nothing!" Our faith being firm we shall always be at peace and serene even when the barrel of oil runs low. We must not hoard, nor must we be unduly lavish. "Be ready to communicate" whatever you can properly spare. We must not borrow nor live in constant debt. We must be liberal, generous and openhanded with our own things but circumspect and careful with those of others committed to us.

But the main protection is in "faith;" if this is strong and active, if we know that "all is well" however it looks, then all will be well. For faith creates an atmosphere in which all good things germinate and come to fruition.

Nor will the High Cost of Living appall us when we live the Law; for it works just the same whatever the prices of food and clothing. Only let us keep our faith. Eliminate all fear.

When we shall have exercised ourselves well on the plane of material things we can carry out the same principle and laws on the plane of emotions and we shall find that just as our material affairs came to order as we lived the law, so that we enjoyed an ease and prosperity unknown before, so in the case of the emotions—our life becomes serene and full of joy. Meanwhile the mental life will, of necessity, be much cleared and will grow stronger and we begin truly to *live*.

The attainment of this life will have cost us much; but it is a thousand times worth the labor.

There has been a great deal of discussion as to the causes of the present High Cost of all the necessities of life. From what has been said it is evident that if persons live inordinately, if they try to *get* more than they *give* and otherwise disobey the Law, they and theirs and the community of which they form a part will suffer. And the larger the operation the larger the number of people affected and made to suffer.

"Take no anxious thought saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek); for your heavenly Father knoweth that ye have need of all these things." "Agonize to enter in at the strait gate;" "and all these things shall be added unto you."

For two thousand years the Christian world has avowedly accepted these words in theory, but in practice has remained outside the Temple gates classed among the Gentiles—agonizing to eat, drink and be clothed and walking blindly along the broad way while believing that it was in obedience to the true faith. Economically things have thus gotten into great disorder and cannot be very much mended until the mass of men shall have learned the lesson that there is something higher to be striven for than the mere daily necessities; that man is constituted, not alone of body, but also of soul.

and spirit; that his intellectual nature must be reckoned with and that his spiritual life must take the first and not the last place in the scheme.

This revolution every man must first work out in his own life in whatever way he can; and as he gradually guides the horse around from the back to the front of the cart, he will soon find that things move with greater ease and order.

To the one who has been accustomed to use a dual standard of morality, one for business and another for the ordinary life outside of business—who is accounted upright and honorable in ordinary affairs and yet who believes he is obliged to overreach, to lie and to cheat in business—the beginning of a new condition will be difficult because his friends will not at once understand his new methods, and will try to take advantage of him as of old. However they will soon learn; and if he perseveres they will gradually treat him as he treats them, and eventually they may even join with him in a crusade to bring about better morals in the business connection.

There are many laws that come as corollaries of the first great Principle enumerated above, all based, as this is based, upon Love—the Love of the Great God for his children and their trust in His Love.

If, for example, you would live by this new law, you must eliminate all extremes; while you will never suffer from extreme poverty, neither will you, normally, attain to great wealth in excess of what your life naturally requires. Debts must be paid up and eschewed—beyond the ordinary give and take of the business community, and even this must be kept within limits of great ease—for with a burden of debt a man will sink under spiritual law, just as surely as he will under the carnal law.

The law will bring you the exact returns for your energy and your watchfulness. All that you need for carrying out legitimate plans will come to you—often in ways of marvellous interest, just when you most need it. If you work hard in your business, whatever it may be, *putting first the kingdom of righteousness*, you will reap the necessities of life—perhaps more, but never less. If this is not enough for you, and if you want to *accumulate*, you must perforce remain with the Gentiles, outside the gates of the Temple. For though you *may* accumulate under the law, yet *the desire* for accumulation is barred. With that desire in your heart the law will not work for you.

Even accumulations of laid-by articles of clothing or of furniture of any kind are a weight and an obstacle to those who are living on this spiritual law. Every thing that we own, over and above the strictly necessary, is a burden on the life. Articles of beauty are necessities, since they uplift and inspire the spiritual man; and a few good books, for the same reason; but the desire to

acquire unnecessary material objects just to gratify the sense of possession, should be curbed and eliminated.

There are many persons to whom those un-used, or little-used, articles of ours would be a veritable god-send; and it is a very good plan, once a year, or oftener, to go through our worldly goods and find a new home for all the things which we see no immediate need for. This will start a current and open a way for new ones to come to us if we need them in the future. There is no one so poor as the one who hoards.

We need to keep our current open at both ends; it is just at this point that our connection with the law can be felt and operated. The Law itself will do all except this one thing; but this we must learn to do ourselves.

Borrowing, as a habit of life, is to be avoided. Be ever more ready to give than to receive; from him that would borrow of thee, turn not thou away, but be not thou the borrower. This does not apply to the little amenities of neighborliness upon occasion; but to the *habit* of depending always upon others for those things which we ought to supply ourselves. The Law will supply us with all that we need; but only on condition that we are self-dependent and live our own life. Each individual has his own account and can draw upon it for what he needs; but there can be no such things as mixed, or overlapping, accounts as a part of an orderly system. I cannot habitually make drafts upon your account, nor you upon mine; each one must act independently. Love does not mean disorder.

These are some of the outer requirements of the Spiritual Law of Demand and Supply. But the most important ones are inner attitudes and realizations of truth; and these are more difficult to attain.

For the Law can only be successfully lived by a special blending and intermingling of the three virtues: Faith, Hope and Charity (or universal love). Of Love we have already spoken, since it governs the behaviour outwardly; but Faith and Hope are even more vital, since they govern the inner, or receiving, current. If we have Faith in the law and Hope enough to lead us to action in the ways we have indicated and all other ways which universal love demands; if we "agonize to enter in at the strait gate" without neglecting our rightful worldly duties, then the current that flows to us will be strong and we shall receive through giving.

All the great movements of the social world today are steps leading away from the old condition of gross materialism and towards the new Law of Love and Brotherhood, the Law which will obtain in the New Era which is even now commencing.

HE WHO FEELS HIS HEART BEAT PEACEFULLY

HE SHALL HAVE PEACE

COSTS SIXTY CENTS TO ANSWER EACH LETTER

We found the following in the Advertising Circular of a Publishing Firm with which we do business; it embodies a Truth which needs expression.

Few people understand that it costs us 60 cents a piece to answer letters even with stenography and typewriting machines as an aid. The average cost of answering and mailing a letter is 60 cents, made up as follows:

Dictator's time (average).....	40 cents
Stenographer's time (average).....	12 cents
Postage, stationery, wear and tear, etc.....	8 cents

Total 60 cents

This estimate does not include the typewritten letters sent to every name on our mailing list, telling of new special books, neither does it include private correspondence, on personal matters, by high-priced dictators and stenographers. However, 60 cents is the average cost of answering letters, for there are ten individual, time-consuming, operations necessary for answering one letter as follows:

- First—Letter opened.
- Second—Letter read.
- Third—Dictated.
- Fourth—Stenographer takes dictation.
- Fifth—Stenographer writes letter.
- Sixth—Envelope addressed.
- Seventh—Letter is folded.
- Eighth—Letter inserted and sealed.
- Ninth—Stamped.
- Tenth—Letter is mailed.

Although, as shown above, the cost of answering letters is high, we shall always be pleased to reply to every letter sent us by persons who are considerate enough to enclose stamps. No well-meaning person will take offense at what has been said here, and will be thoughtful enough to send stamps every time they write after reading this. Those who feel that they should like to send more than three cents, after learning that it costs us 60 cents to answer their letters, may do so, if they wish, and any amount in stamps sent will be thankfully received and greatly appreciated. Indeed, there are a large number on our list who never write us without sending stamps to pay for the reply and some send as high as ten, thirty and fifty cents in stamps, realizing that to read and properly answer a letter takes considerable time.

De Laurence

Noontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

Cloth \$.50, Paper \$.25, Leather \$1.00

MEDITATION

THE ASTRAL PLANE

While the student of Esoterism is told of the existence of the astral world and the general laws obtaining in it, he is also taught that to enter that plane unprepared and before he has control of his own astral activities would be as foolhardy as it would be to trust himself to the raging ocean when he could not swim. He is therefore bidden to conserve his latent powers and to use them creatively; for he must become master of his own astral body before he can enter this realm of illusion to any purpose. When he shall have learned by his own experience in his daily life to control his emotions, to purify his desires and to consciously direct his activities and his creative powers, then it may be safe for him to lower his rate of vibration and center his consciousness in the astral for purposes of investigation and usefulness.

Only as master can this plane be safely entered at any time, for it must always be entered from above, never from below. True knowledge can be gained in no other way than by the greatest purity of life and thought.

"What Esoterism Is," Marsland

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

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Doors Of Daring

The mountains that enfold the vale
With walls of granite, steep and high,
Invite the fearless foot to scale
Their stairway toward the sky.

The restless, deep, dividing sea
That flows and foams from shore to shore,
Calls to its sunburned chivalry,
"Push out, set sail, explore!"

And all the bars at which we fret,
That seem to prison and control,
Are but the doors of daring, set
Ajar before the soul.

Say not, "Too poor," but freely give;
Sigh not, "Too weak," but boldly try.
You never can begin to live
Until you dare to die.

Henry Van Dyke

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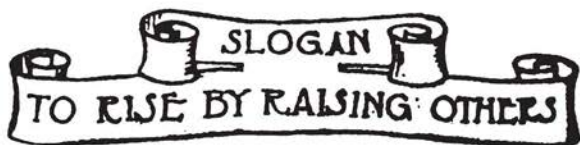
No. 5

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EDITED BY
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EASTER SERVICE

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

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

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



Invisible Beings

Our earth owes much of its higher life to impulses received from Beings, we are told, who are normally invisible to us. Thus in the long, long ago beings much more advanced than the inhabitants of our earth were sent to us from other planets—notably Venus and Mercury—to help and to teach the infant humanity.

Approaching more closely to our own times we hear of the Shining Ones, the gods, the angels, archangels, the Great Masters;—and there are many other terms used in different languages and different epochs to testify to the presence in the Aura of our Earth of Choirs of Celestial Spirits, Hosts of Creative Powers, the Sons of God and many others.

All of these are Beings who people the higher spheres.

But besides these there is an even more numerous concourse of inferior beings, also normally invisible, who people the nether regions.

Very little teaching is given out by religious bodies concerning the invisible world, its exact conditions and its inhabitants; this is partly because comparatively little is known to the world teachers. And even when the Minister or Priest is instructed in such matters, it is generally thought best to reserve all mention of "spirits," apparitions, "the astral world," obsessions, etc., so as not to arouse an idle curiosity in the ignorant and little evolved person. And there are other reasons, all of the nature of safeguards.

Of Angels and good spirits something is said; but of the dangers of consorting with lower entities little warning has been given.

And yet, at the present time, there is a great need for all religious bodies, cults and all enlightened people to lift up their voices loudly and clearly in admonition and in caution; for a door is being opened between the visible and the invisible world *from below*, and thousands are pouring through, attracted by the promises of receiving "messages" from their friends on the other side.

Never having been instructed, the average person believes that everything of the nature of a "spirit" must be *good*, and that if he receives a message from one of these it must be genuine and should be obeyed. Thus they become easy dupes and begin the downward path to the Abyss.

For it will be apparent to a person of intelligence that the Angels, Archangels, Saints and Great Ones must have great and sacred functions to perform in the Divine Economy and cannot therefore be found dictating trivial "messages." Even our own President and Ministers of State are shielded in the performance of their duties from the insistence and intrusion of those who would cause them to waste their time and energy. These "messages" may appear to be harmless on their face and some persons may even believe them helpful. Beware! however, of indiscriminately opening yourself to "spirits," controls, Indians, Ouija Boards, Table-turning or tipping, etc. All these practices open the door to the invisible world *from below*; and the person who enters from below is in a blind alley from which there is no access to the higher realms, and here he finds himself (not just at once but after a time) in very evil company. Perhaps he is able to retrace his steps when he finds out his mistake; perhaps not.

There *are* Great Beings Who care for the progress of humanity; but They do not reveal Themselves to the first comer. Indeed many years of sacrifice and of service may well be given by one of us for a word or a look from Them.

All men are seeking after God even those who appear the most worldly; but the worldly seek The Good where it is not to be found, through their own gratification. Only the higher and more earnest souls can appreciate profound and spiritual knowledge for it is esoteric.

There are three esoteric disciplines, distinct from each other: the Mystical or religious; the Hermetic or philosophical; and the Occult, astral or cryptic which includes inordinate dealings with invisible intelligences.

Of these the Mystical seek through Love to attain to God-Union.

The Hermetic seek after God by way of the intellect—by philosophy.

The third class are seeking Power and these it is for the most part who resort to the methods of which we have spoken earlier.

If we do not, in the BULLETIN, often write of the "psychic," or

kindred subjects, it is not because we are ignorant of the negative teachings but because we have always something that seems to us better to write about. The present is, however, a critical moment and it is our duty to speak.

The Lefthand Path is represented by all negative teachings, so far as they are negative, and by all practices based upon these teachings. Negative teachings are those involving anti-ideas or the negations of ideas. The practices to which they lead are marked by passivity, the person giving himself up to some form of suggestion or control and refraining from the use of his own Will or Powers. Automatic writing, Ouija boards are examples of passive negative practices—the person allowing his hand passively to be used by any entity whatever, good or evil.

Black Magic, from the same point of view, is represented by all explicit dealings with evil spirits and by all alleged domination over spirits, or non-human or disembodied or non-embodied personalities or intelligences or intelligent beings, or attempts to gain such domination, and by all submission to the control of such beings, in such wise that the personality or self-control is displaced by them, or attempts to so submit.

Of the abnormal appearances or strange happenings that some people meet with in their astral or spiritist investigations there may be many kinds: *Natural Phantasms*, the auras or appearances thrown off by natural objects; *artificial phantasms* or thought-forms; and *human phantasms* or the astral shells, human auras and astral bodies separated from the outer physical body at death. All of these three may play a part in the negative practices of which we are speaking. But as these are mere shapes and bundles of habits, etc., no one who consults with them can expect spiritual advancement thereby.

Two other kinds of abnormal appearances may be called *phantasmal objects* and *phantasmal bodies*; these are, as their name indicates objects or bodies which appear to be corporeal and living but are temporarily produced of highly attenuated elemental matter to serve the purpose of either a Celestial or of an evil Intelligence. They are sometimes caused even by human beings who have occult power.

The space immediately surrounding our Earth teems with beings of all grades innumerable classes of existences lying between the human intelligence and that of the animal kingdom. These are in themselves passively good but may be made use of by either the good or the evil forces at work.

The object of all these details has been to give an idea of "invisible beings" of various kinds and to disabuse our readers of the idea that whatever is "invisible" and represents itself as "spiritual" is therefore good; even the malignant spirits are spiritual in a sense. Yet they are warring against the Divine Purposes and are

making use of all these agencies to entangle men in the web of psychism and negative practices.

All that can be and should be known about "invisible beings" will be imparted to our students in a normal way at the right time; there is nothing that they ought to know that will be withheld and our advice to them is to strengthen their own emotional and moral nature so that they will enter the invisible world as masters with knowledge and understanding of what they see and hear.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

METALS BECOME "TIRED" WHEN OVERWORKED

BY GARRETT P. SERVISS

Here, from a popular viewpoint, is an unpromising looking technical question, which nevertheless opens up a glimpse of some of the most fascinating mysteries of the world of matter, which affect us every day of our lives:

"Can a tailshaft of an ocean-going steamer get in a state where you would call it 'tired' from constant work? Would a rest of a certain period increase its strength and better its condition?"

A tailshaft is the after section of a propeller shaft, and one may say that if any piece of machinery can get "tired" a tailshaft ought to. Engineers use the term "fatigue" to express an effect of overstrain on metals. Some say that this is a misuse of the word, though convenient; others affirm that it expresses a real and close resemblance to the effects of overwork on living organisms. In a broad, philosophical sense the last assertion may be substantially correct. The road that leads from the inorganic into the organic world appears more continuous and less obstructed the further the exploration of it is pushed.

METAL CAN RECOVER FROM OVERSTRAIN

Speaking imaginatively, to be sure, but still within the limits of reasonable analogy, one might say that over-worked metal "recuperates" through rest much as an overworked muscle does. But the process is not so rapid, and perhaps a stronger "tonic" needs to be applied from external sources.

The engineer in dealing with the question of the strength of his materials uses certain terms which need to be understood by all who think of the subject even in the most general way. When a force is exerted upon a body that body is said to experience a "stress," and any change of shape, however small, that the stress produces in the body is called a "strain."

Elasticity is that property of a body which causes it to recover its original shape when a stress is removed. The "elastic limit" is the measure of greatest stress that can be put upon a body without straining it beyond its power to recover completely, or nearly completely, its original shape. If it cannot recover it is said to have a "permanent set."

"Ultimate strength" is the measure of the stress required to produce rupture of the body. "Working stress" is that amount of stress that is regarded, in any particular case, as safe to apply, and the "factor of safety" is the ratio of ultimate strength to the working strength. It should never be less than 3, and often it exceeds 5; that is to say, the stress is kept down to from 1-3 to 1-5, or even less, of the ultimate strength. It will help to clearness of understanding if the meaning of these terms is kept in mind.

TIME AN ELEMENT IN EFFECT OF STRAIN

One remarkable fact developed by experiment is that time plays a notable part in the results of the application of stress beyond the elastic limit. When the stress has been pushed beyond that limit a certain time must elapse before the full strain corresponding to that particular stress will be developed. And if by a certain stress, constantly applied—*i. e.*, a certain "load"—a constant strain is maintained, after some time the stress required to maintain that degree of strain diminishes. Still more remarkable is such an experiment as this:

If a piece of iron or steel is subjected to a given load and the strain is pushed beyond the elastic limit, and then the load, or stress, is removed and kept off for a considerable interval of time, it will be found, when the load is again applied, that the ultimate strength of the metal has in the meantime increased. This comes about through a hardening process that has taken place during the interval in the metal.

It might be likened to the "hardening" of a muscle by continued exercise, although the analogy is not precise. Overstrain produces in the metal a change of properties, which it has been found, may continue to go on during weeks and months after the stress producing the strain has been removed.

These effects are the result of something which occurs in the metal affecting the arrangement of its constituent crystalline grains. Examination with the microscope shows that overstrain alters the shape of the metallic grains, elongating them in the direction of the force.

MEDITATION

Will is the first of Powers, therefore the cultivation and development of the will are of first importance to the disciple.

By means of the Will he is required to choose his path and to work for his own regeneration, by curbing the lower desires and bringing them into harmony with the Will Divine.

As a result of this discipline, the strength of the Will increases steadily and continuously, so that the disciple comes to have power over nature and natural forces, over his whole environment, as well as over other men.

This is a dangerous and critical point in his career, for it tests his nature to the utmost. If he uses the power acquired unselfishly, for the good of his fellows, his path will continue onwards and upwards; but if selfish desires creep in, he will fall into some phase of what is known as "Black Magic." There is today much dangerous teaching being given, innocently enough, along the lines of "success" and the attainment of wealth—or even health—which falls under this head. Forewarned is forearmed.

"What Esotericism Is"—MARSLAND.

THE WILL

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

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The Master's Touch

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let
Hidden and lost, the form within us lie!

Spare not the stroke! do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord.

—*Horatius Bonar.*



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OF THE

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EDITED BY
AGNES E. MARSLAND



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EASTER NUMBER



Consecration

Every festival marks an ending and a beginning; the closing of a door upon a completed cycle of human experience, and the opening of another upon a fresh cycle, fraught with new opportunities and responsibilities.

To the unthinking, it is a period of relaxation, of revelry and temporary forgetfulness; but to the devout soul, taking advantage of the brief pause to reassemble his scattered forces and gird up his loins for the untried tasks awaiting him, it is a season of prayer and consecration.

Thus at Easter, on the Birthday, New Year's Day, on each recurrent anniversary, he dedicates himself anew to God, to his country, his family, his work, or to whatever ideal he holds most sacred.

To consecrate is to "set apart for a holy use." Consecration is the first conscious step toward the distant goal of being. When the slumbering soul at length becomes aware of a glimmer of light faintly illuminating the darkness wherein it has blindly groped, a sudden revulsion of feeling is experienced. The universe appears magically changed; the old ambitions and desires fall away and the plane of living shifts to a new level. In the midst of upheaval and readjustment, there arises an irresistible yearning to *share* the vital truths which, though but momentarily and imperfectly glimpsed, have nevertheless endowed life with new and deeper meanings; and though with tears and misgivings an overmastering desire to consecrate the life to service finds utterance in a cry: "what wilt Thou have me to do? Behold, all that I have is Thine. Here am I, send me——."

Many of us, longing for the joy and peace that we have been told accompany "conversion," and finding ourselves torn and shaken by vague fears and questionings, begin to doubt the Gleam that fell athwart our pathway, and are filled with sorrow because of our failure to experience the mysterious "change of heart" which is generally held to be the first step in the higher life.

If this is our case, let us take comfort; for conversion comes not always as a blinding flash of revelation, transmuting all doubts and bringing joy in its train. Nay, sometimes it steals into the heart so gently as to be imperceptible; but consecration, which is the *essential* part of conversion, is conscious—voluntary—and may be ours at any moment that we will.

Thousands are so placed that every waking moment is consumed in the necessary struggle for daily bread. The very sug-

gestion of the peace of consecrated moments evokes a bitter smile. "They are not for us. We have too many mouths to feed." Thus are they torn between the desire to follow the Light, and their Karmic bondage on the wheel of physical necessity.

Ye it is, O burdened souls, who most need to learn the mystery of consecration.

For to consecrate is not always to "set apart" in the material sense. It does not involve the dropping of our daily tasks, the severing of personal ties and relationships in order that we may devote ourselves to the Master's service.

It means the making of even the humblest of our daily tasks a consecrated act—a deed of holiness—by our recognition in it of a divine purpose. For these present cares and burdens are Karmic debts which must be paid to the uttermost farthing before we can be free. Each uncongenial task is a good and necessary lesson; and when we learn to accept it as such, with cheerful welcome and gratitude for the opportunity for growth and patience which it affords, we may see, if we look deep enough—behind the ledger, at the bottom of the furrow, through the imprisoning walls of mill or factory—the face of the Master-Teacher; and in the midst of the clash and roar of the workaday world, His voice may be distinguished, whispering lessons of patience, humility, tolerance and love.

So, to the awakening soul, life's common things become an altar whereon he offers himself, a living sacrifice; and every task, even the most menial—nay, every thought and breath—may be a stepping stone by which to rise.

Therefore let us bear our burdens with willing shoulders and glad hearts, using them to the uttermost, learning all they can teach, knowing that when they have performed their service, they will be lifted, leaving us free, if we so will, to dedicate our lives to be used henceforth for the good of all.

How long will this take? None may say. It may be a day, a week, a year, perhaps many lifetimes.

Learn to rest in the Lord. This is also a part of consecration.

If we are looking forward to our day of release with impatience because it does not come quickly, we still do not understand true consecration.

Give yourselves to be placed on high or thrust under foot at the Master's good pleasure, sure that He knows what is best. Then, after you have waited, working patiently and with a thankful heart in the place where you are, the day will come at last when the way will be opened and your life accepted. "When the disciple is ready, the master will appear."

We can only advance one step at a time, and the first step toward a conscious, voluntary spirituality is to "set apart" the prosaic, familiar duties and limitations of our everyday life for a

"holy use." The higher and higher we climb, the purer and more complete must be our self surrender.

Then, in love and faith, let us consecrate ourselves—our thoughts—our speech—our toil—our joys—our sorrows—to the service of the Father, and through Him to our fellow men.

Consecration! As the lotus consecrates its golden heart
To the Lord of light and beauty, to the sun that doth impart
Life and purity and fragrance, so I turn to find Thy face.
Let me rise above the waters, let me share Thy love and grace.

Consecration! When Thou hidest, when Thy gaze no more I see,
Let me close my longing petals, let me meditate on Thee,
Till my golden-hearted center radiates the light divine,
And a-glow with morn's refulgence, conscious joy and bliss are
mine.

Adoration! As the lotus, looking upward, must adore,
Looking midst the waters' mirror, sees Thyself forever more,
May I see Thee, blessed Master, in the low as in the high;
Tho' the stream be dark and muddy, let me know Thy Presence
nigh.

Consecration! Let my glances find Thee wheresoe'er they turn,
Resting on my brother-lotus, may the heart within me burn.
Adoration! aye, Adored-One, Thou in all hast found Thy seat!
Love and glory, all I offer, consecrated at Thy feet.

Moontide Meditations

A verse for each day, from Writers of All Ages

By AGNES E. MARSLAND

Cloth \$.50, Paper \$.25, Leather \$1.00

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

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

MILK FOR THE BABIES!

Two hundred thousand Vienna infants of two years and under are without milk. Have no immediate prospect of getting any unless—*You act*—now.

What to do? Buy a can of good condensed milk. Double wrap it in corrugated straw board. Leave one end loose. Tie it securely with twine and direct it, parcels post, to:

VIENNA CHILDREN'S MILK RELIEF
150 NASSAU STREET
NEW YORK CITY

Attention of Wm. P. Larsen

Why certainly—if you prefer to send money, do so. But, don't read this and immediately proceed to forget it. Act now—pass the word along.

THE BEAUTIES OF ESOTERISM

The most perfect treasures are guarded; the rarest gems must be dug from the mines, the richest Truths are hidden all awaiting the magic key to unlock and unfold their beauty.

The modest flower blooming in the woodland wilds possesses the secrets of the universe; the most distant orb in the diadem of Night holds the same mystery; the mind of man like a placid lake reflects the divine image and in its inner depths liest latent the knowledge of all creation.

All down the ages the human family has intuitively acknowledged a Superior Power. It has been called by many names and various have been the conceptions of it. The one central idea conceived was that of a Something mightier than mortal eyes had ever beheld, in and behind everything in Nature creating and controlling all.

More than fifty centuries ago the unity of all life was held by those ancient peoples. In essence and in spirit they were all from the one—only differing in manifestation.

Those Orientals whom the Western world look upon as "heathen" mastered themselves. They knew that power was *within*, and not extraneous. Some of our enlightened (?) Christians of today pray to a far away God, not realizing: "Lo, I am with you always;" and "The Father in me doeth the works." "The works that I do shall ye do also."

In all the ancient wisdom of India the Supreme Being was a Grand Unity, the Source of their Higher Self. This gave them a working hypothesis whereby one can "love his neighbor as himself," the Higher Self of each being from the same Source.

Through meditation, concentration and pure living they arrived at many of the hidden beauties. They saw (perceived) that Spirit was the animating force. It is *in* everything, the mineral, the clod, the flower, the star, the entire universe. Verily, "In Him we live, move and have our being."

There were then, as now, some souls not so far advanced on the Path, some who could not assimilate the great Truths of God, so these were sacredly guarded by the faithful and only those who through probationary training were accounted worthy to be entrusted with them were given the Inner Teaching. For, know, oh, man, he who uses the mighty forces of the Invisible for selfish or hurtful purposes will have them rebound on himself with destructive power, not as punishment, but from the inexorable Law of Consequence which has been set in operation. "God is not mocked. Whatsoever a man soweth, that shall he also reap."

The language of the mystics was expressed in symbols and hieroglyphics, which, in fact, were only pictures of ideas. In the mysteries of antiquity the cross was the first symbol, and carried out the idea of the Spirit's descent into the human form and man's ascent to God. Man with outstretched arms forms a cross. For twenty centuries the cross has been associated with death and agony.

Because of the inability of the average mind to grasp the esoteric teaching, much symbology was used. The Persian poets sang in Oriental imagery of "The Beloved," the "Rose Garden," the "Well of Light." Their rhapsodies appealed to two distinct classes. The casual reader would see nothing but an amorous expression of sensuousness in the lines, but the initiated looked behind the veil and pierced the true meaning. The very spirit of the teachings of the Upanishads is: "In order to find HIM you must embrace all."

So much for the great secrets known by people in the long gone ages of antiquity.

And old truth, forever new is recognized by many today, and their lives are being transformed and their energies transmuted into spiritual substance. During the evolution of man he has created and stored up faculties that lie dormant within him until he expresses them (presses them out). When he shall have learned the complete mastery of body and of every thought and act he will be filled with Love for every creature in this and all other worlds. The pure radiance of white Light will pour into his spiritual being from his Elder Brothers who have progressed beyond this mortal plane of earth (having learned the lessons we are experiencing here) whose exalted spheres we shall yet attain. They *know* this world of illusion is but the fitting phantasmagoria of a dream and nothing but the Eternal Is: all things emanate from That.

—Julia M. Walters

MEDITATION

Service in its true aspect means Life as a part of the Whole. It is a recognition by the individual of his Oneness with God and with his fellowman, and the deed of mercy is the natural outflow of the heart's tenderness.

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

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

—*Marsland.*

SERVICE

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

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Give

Give, and thou shalt receive. Give thoughts of cheer,
Of courage and success, to friend and stranger.
And from a thousand sources, far and near,
Strength will be sent thee in thy hour of danger.

Give words of comfort, of defence and hope,
To mortals crushed by sorrow and by error.
And though thy feet through shadowy paths may grope,
Thou shalt not walk in loneliness or terror.

Give of thy gold, though small thy portion be.
Gold rusts and shrivels in the hand that keeps it.
It grows in one that opens wide and free.
Who sows his harvest is the one who reaps it.

Give of thy love, nor wait to know the worth
Of what thou lovest; and ask no returning.
And wheresoe'er thy pathway leads on earth,
There thou shalt find the lamp of love-light burning.

—*Ella Wheeler Wilcox*



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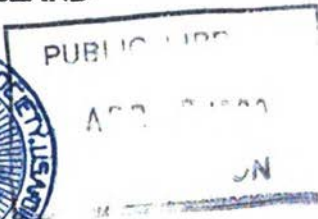
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EDITED BY
AGNES E. MARSLAND



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THE JOY OF ACHIEVEMENT, by the Editor p. 2



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The Joy of Achievement

Life and Breath are synchronous; he who lives, breathes; and in proportion as he breathes the more completely, the more beautifully is his life developed and rounded out. The first breath of the child opens up his life on earth, and the last breath he draws marks the moment when he passes on to another sphere of activity. As he breathes, so he lives; if he breathes deeply, of ozone and pure ethereal breezes, he brings to his life that vigor and nourishment which it needs. And if he appropriates from this inflow the energy that he requires, and expels vigorously those elements which are useless and deleterious to the full health and elasticity of every organ, then his life will be strong, happy and overflowing with blessing to all about him.

Breath, then, is two-fold, speaking in a general sense. Man inspires and he expires.

And this two-fold activity is true of his mental life, of his spiritual life, of his emotional or astral life, as well as of his life as a whole.

Health and vigor on any plane come from right breathing on that plane; weakness, overstimulation or inordination of any kind are the results of ignorance and misuse of the supply which normally flows to that particular plane for its service.

And in the sense in which we are using the word, Breath is seen to cover all that is drawn to the individual of whatever nature for its use and appropriation.

In the practical world of business, the law of the equalization of breath is well understood. The man of affairs knows that the incomings must be made to equal the outgoings and even to exceed them somewhat so as to allow for depreciation. Thus he keeps his attention daily, monthly, yearly—even sometimes in moments of crisis, hourly—upon the chart showing the rise and fall of the market, the credit or debit of every department, the increase or fall in value or in activity of each branch of his work, and, with his hand ever on the throttle of the engine, he directs his affairs into the strongest and most lucrative channels. The man who is the most far-sighted in recognizing an opportunity and the quickest to seize it, makes the most successful business man. He has an instinctive recognition of the importance of ensuring an equal flow of revenue and output, with as large as possible a balance of revenue.

This balance is his return to Unity. If he is obliged to live always from hand to mouth, saving nothing and doing no work for any man except himself and his immediate family, he knows in-

stinctively that his position is a perilous one. Such an undertaking cannot live long.

Everything that we do has these same two aspects: the outgoing energy and the incoming return. These two must be equalized and there must be also a return to Unity. Suppose that we propose to write a letter to a friend. The letter is our Unity, our purpose, to which we must, if successful, return. If we write carelessly, without interest, intelligence or love, our letter will be below par and we shall possibly be so dissatisfied with it that we never complete it at all. Or we may, in writing, find so many details to tell and so much trivial matter to put down, that our time is consumed before we reach the real purpose for which we write, and we put it aside "till a more convenient season." In proportion as our letter, when completed, expresses what we had to say, and adds to that a certain grace of diction, an elevation of sentiment, a spice of humor with an appropriateness to its special subject matter, by that added beauty and strength have we enriched the world in our return to Unity.

In all mental fields there must be inspiration and expiration many times repeated in various ways and on different planes if the conception is profound and complicated. For successful work these frequent sallies forth into the alleys and byways of diversity must always be followed by a return to the central field of Unity. The man who "knows it all" and therefore never cares to hear his neighbors' views is as weak as the one who listens to so many points of view that he ceases to have one of his own and never gets back to Unity at all. We must be willing to learn what we do not yet know, and able to appropriate whatever is good and useful in it, thus enriching our central unit. But we must also remember that there is a central Unit and not wander so far afield into the mazes of variety or give so free a rein to our imagination that we lose our path altogether and forget what it was we started out to investigate.

We may be obliged to go far out into multiplicity and separation; but we must not lose sight of our aim, or branch off from it into the tortuous mazes of intellectual sophisms or of spiritual vrainsemblances.

In the transcendental and spiritual field, this danger is little recognized, yet it is ever-present. There are those whose emotions and imaginations are active but untrained and who are easily persuaded that these entitle them to a high position even though they well know that they cannot control these wonderful gifts with which Mother Nature has endowed them. They cannot bring them back to Unity.

And again there are those whose central field of Unity is as large or as small as they care to have it and who only desire to be left alone with what they have already accomplished.

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields, his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

It is by Religion that man is united to his Inner and Higher Self—not necessarily religion as it is too often understood: creed, dogma and orthodoxy; but the larger and wider Religion—the feeling after God and all Good, the realization of Truth, and the love of Beauty. When a man feels that there is above him something greater and better than himself, when he seeks to bring his life into line with what he understands of that Great One, when he reverences Goodness, Truth and Beauty wherever he finds them, he is religious, whether or no the world accounts him to be “orthodox.”

And religion does not incline towards separateness, but towards Love; hence he who has found the “pearl of great price” will not rest until he has shown its beauties to others. Therefore it is of first importance for everyone to belong to that particular body of worshippers who the most nearly embody the religious truths and experiences which he has found good and beautiful. He may not agree with them in every detail—this would be well-nigh impossible, for men’s minds have an infinity of conceptions—but in general principles and an understanding of these as expressed in laws and in the actions of the religious, the moral, the ethical and the natural life, he will think as they do in general, and *will therefore be able to work harmoniously with them.*

On these few words depends the whole success or barrenness of his future spiritual life. Does he want to work? If he does, his religion is good, true and beautiful and will bear fruit. If not, it is not true religion but only an indulgence of the natural feelings, and a seeking after pleasurable experiences rather than after God.

Putting forth no particular effort, these children of nature float upon the stream and let it bear them where it will. Today they go to hear one teacher, tomorrow, another; but they work with neither. They pride themselves upon being unprejudiced and open-minded, and able to get their spiritual nourishment from all sources, but it has not yet occurred to them that there is another side to “getting,” and that is “giving.”

There are religious cults which are very like “Mutual Admira-

tion Societies," in which the main duties appear to be to show a smiling face and to do and say pleasant things; and while these virtues, if sincere, are to be desired and practised, yet they are emotional and negative when compared with the positive, upspringing joy of achievement.

Optimism is good, and will be the natural outflow of the Unity of True Religion. It is well to take an optimistic view of all that happens in our worldly affairs and in those of others; but, after all, something more is required of us than a passive acknowledgment of the presence of God. Co-operation is needed and intelligent aspiration; Service, Silence and Sacrifice.

The average man of today is still more or less subtly enchained by the desire for the indulgence of the natural feelings and of pleasurable experiences: and while these, in themselves, are right, yet the exercise of True Religion means more than these. It means a control and use of these very emotions so as to uplift humanity and ourselves and thus bring to us still greater and more pleasurable experiences in positive joy.

And joy is a thousand times better than pleasure; for it is self-supporting and enduring—"eternal in the heavens!"

Those religions which give a prominent place to the culture of pleasurable experiences in one form or another (and they are many today) are in the class of Nature Religions; they are dual and feminine in their characteristics; they see all things as dual, through the eyes of sex—even God Himself! They worship as the Supreme Deity the Mother-God, and, knowing nothing of the Law of the Ternary, they believe that the "Eternal Feminine" is sufficient unto itself.

Out of these premises there grow many errors in teachings of all kinds. Men, and especially women, are always glad to be relieved of the duty of reaction; they love self-indulgence, and fall easily into inertia; therefore this negative optimism is well suited to their desires and is eagerly embraced. When they have had no definite scientific instruction upon which they can now fall back, they can see no real difference between Unity and Duality—between God, the Sublime Unity, the Father—and God, Duality, Isis, Mother-Nature.

Yet, to worship God the Father is to progress onwards and upwards; while to adore in the place of this **SUBLIME UNITY**, the Mother-God of nature is to fall back into some form of inertia, indulgence in the pleasures of the table, in negative, mental states, or in sex-inordination.

For Man is the Son of God, and he may not worship that which is beneath him; and Nature, though akin to man's natural body, is nevertheless not a participator in his higher or Divine Being; it is therefore not a proper object of the worship of Man whose potentialities far transcend its own. Nature is subject

throughout to generation and corruption; whereas Man is only so as regards his body. Spiritually Man is immortal.

It is by religion that man is united to all that is good—in himself and in the Universe. Therefore it is of great importance that he belong to that particular religion, faith or cult which seems to him to represent the greatest good of which he can conceive—or the nearest approach to this.

No trouble or sacrifice is too great to be made in the search after truth, and therefore every effort should be made to determine the value and superiority of the particular faith to which we adhere. Having examined this without prejudice and come to a decision, we should thenceforth work harmoniously with our fellow-worshippers, aiding all and criticising none—content to regard only the points of agreement and to ignore the points on which we differ, until such time as we can profitably present our views for the good of all.

The lofty virtue of Toleration does not consist in passively accepting the views presented, but in Co-operation, in intelligent Aspiration, in Service, Silence and in Sacrifice for the general good.

We are in the dawn of a new Era; the first blush of aspiration, the deceptive half-lights of theorizing—these are with us. All the beauties of a new day are before us.

On every hand we meet those who are idealists in some field of their own choosing, some in politics, in social economics, or business policies; others in philanthropic aims, hygiene and the betterment of the race fraternally; others again in the religious field and in those arcane and esoteric groups to which we ourselves belong first and foremost of all. For although our movement is primarily religious, yet Esoterism is almost as essentially fraternal, philanthropic and hygienic, and is working for reforms of all kinds in all the fields of human progress. Therefore though we are first of all a religious body in our aims and ideals, yet we are working in all the practical realms of endeavor.

All idealists are radiant with aspiration; without them there could be no dawn. They are bright with the rosy hue of love, with the clear blue of devotion, with the delicate, tender shades of green and the purest heliotrope; their aspirations are beautiful as the loveliest sunrise; but the sun is not yet risen and Earth is still enshrouded in the semi-darkness of theories that have not yet been reduced to practice, and that are therefore still theories only.

But the sun is rising, and therefore all idealists and all those who are working for the upliftment of the race will see their ideals and theories brought out into the light of day and put into practice so that all may see their true worth.

Those ideals which are true will stand while those which are worthless or of which the race is incapable will be rejected and soon forgotten.

It is in the trying out of the multitude of theories presented to us that our present work as individuals (as well as communities) consists.

Never has there been a time when the problems of life were so difficult of solution as they are today. Never has the peril of a wrong step been more imminent. What are the true ideals to be lived and followed? How shall we decide among so many conflicting opinions and theories?

No one can decide for another what line of life he shall follow; that, each one must decide for himself. For what might be right for me might not be possible or desirable for you.

Still there are certain principles which can be followed by all men in choosing their path.

There are two ways in which we can regard any theory: a positive way, and a negative way. We should always approach everything, and everybody, in a positive way. Without in any way pledging ourselves to a theory of which we know very little, we should nevertheless believe the best, be willing to investigate it and be open-minded and without prejudice in so doing. He who is "frightened" at some teaching because it seems to resemble some other teaching of which he has a dread, or a poor opinion, is in a negative frame of mind and can make no progress in that subject.

The elimination of all negative attitudes of mind and the preservation of a positive activity in all the affairs of life is *the secret of daily progress*. And daily progress is what all idealists and all pioneers of the race most desire to realize.

Every day carries its victories for the very humblest of us if we know how to secure them.

By eliminating fear, excessive emotion of any kind, worry, irritability, over-anxiety, and over-much thought of self, and by steadily increasing in the things which are true, just, honest, pure, lovely and of good report, each life, however secluded, is doing its share in dealing with the problems of the age; and when it has made its observations and experiments in its own field and has reached certain conclusions, a way will be found for those conclusions to be communicated to others and tried out in a yet larger field.

Whatever situation confronts you, *react upon it* in accordance with your judgment!

There are four classes of men in the world: the phlegmatic, the active or emotional, the intellectual inclining to pessimism and the strong-willed. Those of us who are well-balanced have character-

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istics from two or more of these classes, but the average man is easily placed in one of these classes.

If we belong principally to the first class, our reaction will be difficult on account of dull sluggishness, of apathy, of indifference or of some other form of inertia. We shall however triumph (if we will) unless the situation before us threatens to remove from us our means of livelihood and our comfort. This is the danger signal for the "instinctive." This class is symbolized by the ox.

Men of the active or emotional class are in danger from their passions; like a tiger or a wild-boar they pursue their prey to the death, urged on by selfishness and hatred. If this activity can be rightly directed and purified their reaction will be vigorous and successful.

The third class are dark-skinned and melancholy; they attach over-much importance to the intellectual view of every question, turning it over and over in their mind, explaining and arguing for and against every point, until they are lost in a maze of their own creation. If these would react successfully in the struggles of life, they should avoid too much reading, talking, introspection, discussion and analysis. And they should incline towards concentration, creation and unity. They should learn to give their heart full play in deciding and judging.

And the men who are found in the fourth class will react successfully if they watch against despotism, tyranny, pride and ambition. These are their weak spots.

This earth is "Myalba," the house of sadness, of trials and tribulations, and thus of purification and the joy of achievement. Those who do not find it to be so are missing their opportunities.

The mass of men are still in the toils of inertia and refuse to react upon their conditions. When things go well with them, they rejoice and think well of themselves. When difficulties arise, they are loud in self-pity, in one form or another. Why such a situation should have come upon them they cannot understand. They think and speak of everything as "having happened to them," in the passive sense, and sadly.

The disciple recognizes that life is a battle-field and he meets the attacks and the wiles of the enemy with such weapons as he can command, always reacting upon them and never passively sitting down under them—still less turning his back upon them.

Thus the distressing circumstances of life as well as the bright ones become sanctified as opportunities of progress, and for the strong soul the joy of achievement underlies all.

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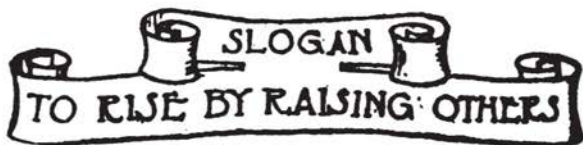
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EDITED BY
AGNES E. MARSLAND



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The Holy War

A very important subject that is increasingly forcing itself upon the attention of the thoughtful man of the day, is that of the threatened "Holy War." For many years the rising of the Turk, the Arab, the Persian, Hindu and all the other nations of the Orient, even to the "Far East" with China and Japan, and the possibility of their demanding "Asia for the Asians" and even parts of Europe and America added, has loomed like a spectre in the distance. Men decry the ability of the Oriental nations to make common cause sufficiently for such a War to be possible and they may be right; still it is undoubtedly true that the peril exists.

These are days of war and combat; all existing systems, whether of economy, of politics, or government, of thought itself—are being called in question and oftentimes rejected, however old and well-established. The world is in a state of upheaval wherever we cast our eyes and the most unlooked-for changes may be at hand.

Many of us have asked ourselves the question: "Why must there be war?" "Can it be right to fight or to go to war under any conditions whatever?" And four or more years ago many people and even large organizations declared themselves in favor of "Peace at any price," saying that there would never be another war for that the nations were too enlightened to fight each other. The outcome has taught them many a lesson.

But still, granted that war may be unavoidable in some cases—the lesser of two evils—remedial in its nature, "Can there be really a *Holy War*?"

This is the whole question; for, unless the war is a *holy* war it should not be undertaken. And every man who is truly living the life of a disciple has such a war on his hands all his life-long. For too frequently, "The things that he would not, these he does, while the things he would he does not." This was St. Paul's experience and it is the experience of many another.

In truth man's nature is twofold, active and passive, positive and negative, godly and carnal, and where both of these are not represented and pulling against each other the life is weak and diseased. Life shows itself in a give and take between these forces, and the nature of the life depends upon the balance we are able to keep between them.

The continuance of our existence day by day is a Holy War fought feebly or with courage as we will.

In consequence of this twofold nature, man has twofold duties contrasting with each other. It is his duty to be positive, to love and follow the good, to push onward and upward, to be strong and outgoing; and it is also his duty to exercise the negative virtues of gentleness, perseverance, reserve, protection. The first *creates*, the second *preserves* the thing that has been given forth. Without both of these there would soon be a return to chaos.

At the present time the balance of these two throughout the world has been unduly disturbed; in the individual, in the nation, in one nation compared with another, in the world as a whole, the tension is drawn to the extreme. Men have lost the sanity of the middle line of wisdom, and rushed to extremes—of pleasure or of pain, of poverty or wealth, of extravagance or parsimony, of love or hatred, of peace or war. One day the nation is threatened with a calamity of untold proportions, the next, the danger averted, all is forgotten and pleasure rules again.

In other countries the balance is disturbed in some other characteristic fashion—the Holy War is being fought by each one within himself, as he strives to *live* in spite of the upheavals, and if possible to *live well*. In every nation the Holy War is fought as the rulers strive to hold their nation as a unit to the high purposes of its destiny, and as the people strive to seek out those to lead them who are inspired with those high ideals. When the rulers and the people pull together towards goodness, truth and beauty, the nation progresses; but when the rulers oppress and the people distrust, these are elements of chaos and grave disorder.

Peace is the ideal condition, and this will be realised when men shall have fought and won "The Holy War" in triumphing over their own selfish natures.

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

Now the lust for battle is one of man's three natural passions (the other two being desire for food and sexual craving) and in itself fills a most useful rôle, for it endows him with courage, determination and fortitude—virtues much needed in his outer "battle of life;" When these are developed on the higher plane they are even more essential. In the world of men the milksop, the nonentity and the coward are justly looked upon as lacking in some essential

element of manliness, though it is not generally understood exactly in what way they are falling short, since the active, positive uses of the passions are not fully known.

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

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

We recognize that life is lived by balancing opposing forces and we learn about both good and evil so that we may know how to keep our poise between them. We do not ignore either but *use both*—our object being to bring about better conditions more in accord with those ideals which we cherish. We suffer in the process, often acutely, but who would think of his own pain when an ideal is at stake!

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

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

No one should ever fight with anything else but evil, or what appears to him to be evil—and even then he should not fight until he has tried every other way of restoring the good which has been overthrown.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Here is the Law of the Ternary which governs all activities, whether those of the family, of the individual, of labor and capital or of the race as a whole: (1) Unity becomes difference and opposition; (2) These extremes meet, either in a clash or by mutual compromises and understanding; (3) There is a readjustment mingling the claims and possibilities of each of the two parties. Out of this third combination a New Unity is founded—higher and more comprehensive than the Former Unity; and this process is continued ad infinitum.

In the present day man is unwilling to be ruled over or controlled by other men whom he believes to be no better than himself—except that they are possessed of money or position or some other “power.” Unity becomes difference and opposition. The extremes meet—either in peace or in war—and of this meeting a child or condition is born uniting the qualities of each parent.

As in the least, so in the greatest. So God is opposed to Matter; so Will is opposed to Inertia. And the spiritual Truths which, in their abstract form, we apprehend with difficulty may be seen working out day by day by example in thrilling and terrible events in the world’s “Holy War.”

MEDITATION

Everything that lives, whether mineral, vegetable or animal, has, by the very virtue of that Life, a Center around which its Being manifests itself, which occupies its constant attention, which prompts its every action, which it cherishes, loves and continually *desires*.

The only being who is conscious of this "Heart's Desire" is Man, and even he is often but half awakened and so his desire remains more or less dormant, ruling him without his knowledge or co-operation; resulting, since man has freedom of choice, in an often-times wavering, uncertain line of conduct. His inner self prompts to a particular move or decision, but free-will steps in and (knowing nothing of the law governing his life) negatives this decision and points in another direction.

Know thyself say the ancient sages, and thus they point out to us the Path. Our outer and lower self must come into conscious harmony with the very core of our being, we must *know* what is the central and prime mover in our heart, and then, when we know this, we must so transform and idealize this Desire that it and we blend and are merged in the Great Heart of Humanity, the WILL DIVINE.

THE HEART'S DESIRE

1. Every being, however humble, has a "Heart's Desire," which guides it, consciously or unconsciously, in its Evolution.
2. The plant's one idea is to perfect its seed; it works *unconsciously*, ever to that end, just as Man, more highly evolved, is able to work *consciously* towards his highest Ideal—his "Heart's Desire."
3. There are three requisites to the realization of the Heart's Desire: a pure and unselfish aim, a clear picture in the mind, and a fervent wish for its attainment.
4. If we would attain to our desire we must avoid all hurry, noise, and bustle in its pursuit.
5. If we would bring about a change in the conditions around us, we must first change our own selves within.
6. Eliminate all *fear*. Live on positive lines. So will your life express itself naturally in Love and Peace.
7. When the disciple has proven himself in the lower and humbler paths, the desires of his heart will be realized, and with them the will to use them aright.

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A Day of Sunshine

O gift of God! O perfect day;
Whereon shall no man work, but play;
Whereon it is enough for me,
Not to be doing, but to be!

Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch
Of life, that seems almost too much.

I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent,
Like keys of some great instrument.

And over me unrolls on high
The splendid scenery of the sky,
Where through a sapphire sea the sun
Sails like a golden galleon.

O Life and Love! O happy throng
Of thoughts, whose only speech is song!
O heart of man; canst thou not be
Blithe as the air is, and as free!

—*Longfellow.*



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AGNES E. MARSLAND



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Suspense

The present period in the history of the world is one of pause, of expectancy; men feel that great events are imminent—far-reaching reforms, dire catastrophies perhaps—and they are breathlessly awaiting the signs of their coming.

The word "suspense" is generally used in a negative sense, to mean the mental suffering that precedes impending trouble; but it could equally well be applied to the moment's pause before the "start" of a race when the competitors crouch in the posture best suited to a quick get-a-away and a hush falls on the crowd looking for the signal. In writing of the life of the disciple, the figure of a race to be run is especially suggestive.

Suspense is not necessarily painful although many people find it to be the most wearing of all the trials of life: "If I could only know certainly," they say, "but this *suspense* is terrible."

At the present time, as we were saying, the element of suspense in the affairs of men is more marked than ever before for many years. Everything is uncertain, everything is changing; men's minds are vacillating and undecided; business is liable to be interrupted and suspended apparently without cause; prices of all commodities soar, changing from one day to another; even traffic is subject to pause and delay—all of which signs show that a very unusual condition prevails on our earth and in our country—a condition that must be very wisely dealt with or the most disastrous consequences may follow.

For hesitation, irresolution, doubt and misgiving accompany suspense and an undue proportion of these negative emotions is dangerous to the well-being of any community. If men are uncertain whether their goods will arrive without delay, they will not be so ready to ship them; and the same argument obtains in the mental and even in the spiritual fields of endeavor. "If there is a God," they say, "why does He allow such suffering?" Let doubt once enter in one field and it will show itself in others creeping insidiously from point to point until it has infected the whole character with instability.

This, however, is only one side of the subject; for when the disciple knows the Teaching, he finds, on the contrary, the struggle with the negative side of "suspense" one of the most fruitful paths to progress. The reason why suspense and uncertainty are so trying to most people is that men are emotionally *desirous* concerning the matter in suspense. If they had arrived at the place where joy and sorrow were alike welcome to them, they would not be so

anxious as to the outcome and would willingly wait for the Book of Fate to unroll Itself in God's own good time. The disciple is content whate'er befalls. If it brings him Joy, he uses Temperance; if 'Sorrow, he calls on Fortitude. And who shall say whether of these two is the greater—Temperance or Fortitude. Both are alike great.

Perhaps the most important lesson to be learned from these insecurities and unsettled conditions is that of Faith in God and in spiritual things. This may at first sight seem like a paradox, but many have found it true that when earth recedes, heaven is seen more bright. When earthly affairs are precarious, and we do not see where to place our feet for the next step, then, to our astonishment we find ourselves on a safe and sure path; dimly lighted, perhaps at first but always leading into a brighter future.

Suspense brings to our attention the impermanence of all earthly aims and, by the law of opposites, our thoughts naturally turn towards that which is eternal and changeless. This contemplation gives us comfort and day by day we come to love better those things which endure and which no man can take from us.

In combating the negative form of suspense, the main thing necessary to success is the purification of the desires. The desires are likely to be of three kinds:

1. Inordinate desire of the good things of the flesh; to eat, drink, lust or dress intemperately.

2. The inordinate love of possession. Not what we hold for ourselves alone gives joy or freedom but rather the reverse. It is a good exercise to go over our possessions and see how many of them bind us in such a way that to part with them would cause us a pang.

3. Too great a desire for power and pelf, praise or exaltation in some shape.

When any of these are threatened, we suffer from suspense until we know whether our desires are to be thwarted, or whether we can still continue to indulge in our intemperance, avarice or pride, as the case may be. A normal, healthy love of all the good things of life we should have; but temperance must decide how much.

This is why, in some Schools they teach to "Kill out desire." We do not go so far as that because we see that, at the present stage of human development, normal desire is a great help to progress and even to the very safety of the organism in extreme cases. For while there are some who are unduly lavish in their desires for food, there are others who would forget to take proper nourishment if hunger did not indicate its need.

Doubt and indecision foster inertia which though good in itself does not require to be cultivated since most people have more than they should have—so much indeed that it is hard to persuade them to make a change in their habits, however desirable.

In moments of suspense let us all cultivate the Will and keep our thoughts on positive lines. Instead of "fearing the worst," or imagining what might happen if we failed in our aim, we can by the force of Will and Imagination picture all the good things that we wish to enjoy and by this means open the way for them to come to us.

All the affairs of life are ordered by the hand of Providence if man, with his "Free Will" does not interfere. It is God's Will for us to have all good things, and since Providence is the Hand of God, it will tend towards bringing us whatever is best for us. We can, like the bad boy, put out our hand and snatch the portion belonging rightfully to another; but, like the bad boy, we shall eventually be punished for our inordination and Order will be again restored.

Suspense is thus seen to be due to a poverty of outlook; for did we know that God was good, we should not fear. And Faith in God is after all the remedy.

Some of our students lament that they have not more *time* to spend in studying; or that their circumstances do not allow of their rapid progress. These are slaves to Time and Circumstance which are only illusions and cannot prevent them from progressing in the Path if they work positively by holding positive thoughts and refusing the negative ones.

Let the disciple who has no time or opportunity select some text or ideal in the morning and use it as a keynote for his day. Perhaps he has chosen "calm." Then, whatever happens, he will say to himself: "Calm, be calm." Or perhaps he chose the verse: "Rejoice evermore!" or some other helpful thought or idea for an inspiration; these require neither time nor opportunity for they are always with him in his thought.

We cannot say how long the present state of "suspense" is to last; "Of the Times and Seasons knoweth no man," say the Scriptures; but if we make it a time of preparation we shall be the better attuned to meet whatever comes to us in the future and our time of suspense will have been for us a season of growth.

A JEWEL

(From Bulletin, O. E. S., March 31, 1907)

Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

Adversity, pain, sorrow, suffering, how gladly would we find in these some traces of the sweetness which the poet promises us! Our lives at times seem to be but a continuous stream of bitter waters, and we fail utterly to see how we can use them either for the good of others or for our own. It is joy we crave, happiness,

a little rift in the clouds which weigh us down; then we can work and be an inspiration to the world. We can see the uses of joy, but under adversity we sink and are unable to help ourselves.

Rise, O disciple, stand upon thy feet, lest adversity trample upon thee and soil thy robe! The jewel is to be found in the head of adversity, not beneath its feet; when thou dost stand face to face with thy pain, then alone art thou in a position to find and wear the jewel.

Pleasure and pain are our two teachers, two and yet one; the soul wanders in the labyrinth of sensation, seeking the flame which burns in the heart of its own being, but which is hidden from sight by the windings of the way.

Allured by pleasure, it seeks for life in the sensations; love, success, ambition, all please for a time; but repeated thirst leads at last to the blank wall of satiety if not to positive pain, and the soul turns wearily back to try another path.

Then pleasure woos again, and again the soul goes forward, nearer, ever nearer to the flame; and each time that it would take a wrong path, and mistake the unreal for the real, adversity stands ready to bar the way, lest the soul lose sight of its goal and so turn backward.

Many are the efforts, innumerable the experiences, for the soul must pass through all places, must taste of every form of pleasure, must drink the cup of suffering to the very dregs,—until at last, perfected, master of both joy and sorrow, desiring neither, unmoved by either, the jewel blazes forth in his forehead and the wanderer becomes one with the inner flame he sought.

* * * *

If one man conquer in battle a thousand times a thousand men, and if another conquer himself, he is the greatest of conquerors.

Dhammapada, 103.

For the mind is very restless, O Krishna; it is impetuous, strong and difficult to bend. I deem it as hard to curb as the wind.

Bhagavad Gita, vi, 34.

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.

Prov. xvi, 33.

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

James iii, 6.

Before the eyes can see, they must be incapable of tears. Before the ear can hear it must have lost its sensitiveness. Before the voice can speak in the presence of the Masters it must have lost the power to wound. Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart.

Light on the Path.

Thou shalt not let thy senses make a playground of thy mind.

Blavatsky, The Seven Portals.

Knowledge

I grieve not that ripe knowledge takes away
The charm that Nature to my childhood wore,
For, with that insight, cometh, day by day,
A greater bliss than wonder was before ;
The real doth not clip the poet's wings—
To win the secret of a weed's plain heart
Reveals some clew to spiritual things,
And stumbling guess becomes firmfooted art ;
Flowers are not flowers unto the poet's eyes,
Their beauty thrills him by an inward sense ;
He knows that outward seemings are but lies,
Or, at the most, but earthly shadows, whence
The soul that looks within for truth may guess
The presence of some wondrous heavenliness.

* * *

Beauty and Truth, and all that these contain,
Drop not like ripened fruit about our feet ;
We climb to them through years of sweat and pain ;
Without long struggle, none did e'er attain
The downward look from Quiet's blissful seat ;
Though present loss may be the hero's part,
Yet none can rob him of the victor heart
Whereby the broad-realmed future is subdued,
And wrong, which now insults from triumph's car,
Sending her vulture hope to raven far,
Is made unwilling tributary of Good.

—Lowell.

Love

I would not have this perfect love of ours
Grow from a single root, a single stem,
Bearing no goodly fruit, but only flowers
That idly hide life's iron diadem :
It should grow alway like that eastern tree
Whose limbs take root and spread forth constantly ;
That love for one, from which there doth not spring
Wide love for all, is but a worthless thing.
Not in another world, as poets prate,
Dwell we apart above the tide of things,
High floating o'er earth's clouds on faery wings ;
But our pure love doth ever elevate
Into a holy bond of brotherhood
All earthly things, making them pure and good.

—Lowell.

MEDITATION

Though "to know God" may be said to be the end and aim of human endeavor, yet this height is not to be attained at a single bound. Rather is the upward path seen to be a series of graduated steps, like those of a ladder, built by the disciple himself, as he ascends from earth to heaven. There is, in the life of the disciple of Esoterism, no special state of God-Consciousness, to which he may attain once for all in ecstasy, and be forever blessed! There are, indeed, wonderful moments of spiritual upliftment, blissful halting-places and oases in the desert of earth-life; but these are not regarded as ends in themselves, nor are they to be looked at in the separated sense of personal achievement.

Rather are they gifts from above, rifts in the clouds through which the glory shines and quickens the life of the aspiring soul. Only the weak and perishing will elect to remain in the oasis; the strong will but use its cool and refreshing memory to speed them on their journey back into the world of action.

—*"What Esoterism Is,"* MARSLAND.

THE PURPOSE OF LIFE

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

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Immortality

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.

Earth fills her lap with pleasures of her own;
Yearnings she hath in her own natural kind.
And, even with something of a mother's mind
And no unworthy aim,
The homely nurse doth all she can
To make her foster-child, her inmate, man,
Forget the glories he hath known
And that imperial palace whence he came.

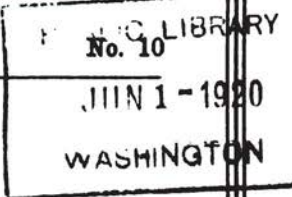
—By *William Wordsworth*.

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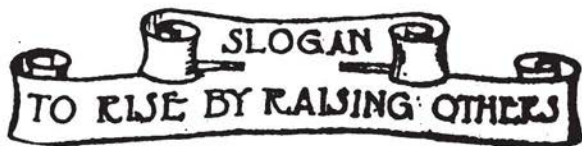
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AGNES E. MARSLAND



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AUSTRALIAN NUMBER

There are many sides to the spiritual life, for man's nature is manifold and reaches all the way from the most practical to the most mystical things of life. Therefore if we would be well rounded-out we must go out sometimes into variety and learn what are the views of other men, and especially of the men of other countries about the problems that are confronting our great men, our country and ourselves.

A truly great soul is not necessarily one who lives in solitude shut out from worldly affairs; but he may be one who spends his time and energies in directing the Councils of men in that country where he resides; he may be an obscure writer or a workman in some other field of the world's endeavor.

But whatever his station or his calling it is the plain duty of the thoughtful man who is also a disciple to try to understand something of the causes of the present critical conditions which obtain throughout all the countries of the world, and to acquaint himself with the points of view of such other countries as he can reach.

Australia is one of these countries, in many ways similar to our own, even younger than we, having been settled (so far as civilized races are concerned) by about a thousand Europeans in 1788, most of whom were convicts. From this apparently inauspicious beginning wonderful strides were made, and especially after the discovery of gold in 1851.

As we all know, the British preponderate among the settlers; but there are considerable numbers of Americans, of Germans and of Chinese and other nationalities.

One of our correspondents has sent me some Australian publications recently, from which I have selected a few characteristic extracts so that we may have some idea of their views, their ways of expressing themselves, their ideas on government, on morals, on social problems and even a touch of humor.

POLITICAL

"The Mercury," Hobart, Tuesday, March 16, 1920

THE GERMAN REVOLUTION

Matters are still obscure in Germany, and we must expect some anxious days to pass before clear light is thrown on them. To venture upon prophecy at this stage would be useless, but on the whole we do not expect to see Wilhelm the Second on the throne again, nor yet the Crown Prince; nor do we expect to see Bolshevism succeed in Germany as in Russia—the populace is altogether of a

different type. What we may see is a military Republic, with Hindenburg commanding a strong army of over a million men, easily increased, and himself nominally as President, practically Dictator. The Allies will wisely wait to see which way the wind is blowing before interfering actively, if at all. Nobody wants more fighting if it can be avoided, although the different elements in Germany itself are sufficient to account for plenty of fighting there before all is ended, should Hindenburg not be found in the same camp with the monarchists. If he declares for a constitutional monarchy of the British type, in which the monarch has no power over the army or navy, and is above all parties in politics, he will probably rally the great bulk of the nation to that program, and the Allies, as at present constituted, would as probably favour it. Bolshevism and extremism generally have done the cause of democratic republicanism the disservice of greatly strengthening throughout the world the reactionary forces, with whose survival so many important interests are bound up, and as a consequence we may see more thrones left standing, or again set up, than could have been expected by the most optimistic royalist in the course of the War. Whether that will be a good thing or a bad one for the world need not here be argued; but it is certain that not every nation is fitted to be as successful as the British in hitting the happy mean in its relation with monarchy, and that not every royal House is likely to succeed as well as that of Windsor in conquering the affections of its people, whilst observing and preserving the limitations that wisely bound its own executive powers. Democracy in the world will not look back; yet a constitutional monarchy may perhaps suit Germany for the present better than the dubious republic that has just been—apparently—overturned without a struggle. If the extreme Communists make trouble it will be because the economic position favours them. And if serious trouble does arise from this cause in Germany it is certain to extend far beyond that country's borders. In this aspect the General Strike is perhaps more dangerous than it has seemed, not because it will hamper the militarists, but because it will accentuate the economic distress, and hinder that increased production of necessaries and saleable commodities that is needed to restore a normal condition of things in Europe.

AMERICA AND THE DOMINIONS

Foreigners Do Not Understand the Empire—Speech by Mr. Hughes

Sydney, March 15.—The Prime Minister (Mr. Hughes), referring in a speech today to the objection of the United States to the Dominions having full status in the League of Nations, said: I have never found any foreign nation—I think I may speak of the Americans as foreigners—that is able to understand what the British

Empire is. I should like to say to the American statesmen and people first of all: We stand by that Treaty. We fought for it, and we are as much entitled to the status of nation as America herself. America's assumption that Great Britain would have eight votes is completely refuted by what happened at the Peace Conference, where there is hardly one thing in which Australia, through its representative, did not vote against Great Britain at one time or the other. In the matter of a White Australia, that question is more likely than any other to lead to war, if war should come. America is more in harmony with Australia than with that country whose dominion is expressed by people of many races scattered throughout the world. America need have no fear. Like all nations, we are jealous of our liberty, and determined to maintain our rights as nations. Whilst others cannot understand the nature of those ties that bind us to Britain, we will not hesitate to assert our rights even when they run counter to those of the United Kingdom itself.

AUSTRALIA'S FISCAL POLICY—NEW TARIFF PREPARED—ENCOURAGEMENT OF INDUSTRIES

Sydney, March 15.—The Federal Government intends to lay upon the table of the House a tariff, which has been carefully prepared with the deliberate intention of encouraging in an effective way the industries of Australia. This announcement was made today by the Prime Minister (Mr. Hughes) in his speech when entertained at luncheon by the Australian Industries Protection League.

Mr. Hughes, in a speech of some length, reviewed the industrial conditions, and urged Australian manufacturers to compete in the markets of the world. "There is less industrial unrest here than in Great Britain or America, or any other nation," declared the Prime Minister emphatically, amid hear, hears. "The elements are here, no doubt, but for nearly a quarter of a century our working population has been trained to look to the law for redress of their grievances." (Hear, hear.) "Arbitration," added Mr. Hughes had failed in some respects, but this could be said also of the criminal and civil law. The manufacturers of Australia must take advantage of the opportunity which was now unfolding itself before them. But he wanted to tell the manufacturers that they must not think to find a safe and permanent shelter behind that tariff wall, thinking to live all the rest of their days in slothful ease. They must live on their merits. The manufacturers of Australia must realise, as some have already done, that the bulwarks are imposed by the sparseness of our population. They must lay down their plants with the fullest intention of competing in the markets of the world. (Applause.) The tariff could set them on the road, but they must walk alone.

SOCIAL

INCREASED ALLOWANCES FOR CHILDREN

Brisbane, March 15.—In conformity with a promise made to Parliament last session Mr. McCormick, Home Secretary, has decided that from March 1 increased allowances will be paid by his department to natural and foster mothers, and State children also, in respect of inmates of industrial schools, and orphanages. This action, said Mr. McCormick, has become very necessary owing to the increased cost of living. He added that the increased allowances would involve an additional cost of about £22,270 a year, carrying the total yearly expenditure in allowances to £189,116. In the southern division the rate for children aged from 2 to 12 has been advanced from 8s. to 9s. 6d., and those from 12 to 14 from 8s. to 10s. In the central and northern districts the rate for children aged from 2 to 14 years has been advanced all round from 9s. to 10s. per week. The allowance for central and northern children, although only advanced 1s. a week, has been carried to the full limit allowed by the Act.

ECONOMIC

THE PRINTING TRADE DISPUTE—700 WOMEN JOIN THE STRIKERS

Melbourne, March 15.—Women bookbinders, numbering about 700, today obeyed the summons of the allied printing unions to make common cause in the present strike, and did not resume work.

FARMERS' "DIRECT ACTION"

In connection with the shortage of railway trucks, an instance of "direct action" on the part of exasperated farmers was brought under the notice of the police constable at Lara (Victoria) on Thursday. It appears that David Mitchell, of Lillydale, has a claim on two trucks daily from Lara for the carriage of lime, and when on Wednesday last only two trucks arrived at Lara, and both were allotted to Mitchell, the farmers, who have thousands of tons of perishable produce awaiting transport, resolved on "direct action" as a protest against preference being given to lime. Their "direct action" took the form on Thursday of blocking the railway tracks leading to Mitchell's loading place by drawing five wagons loaded with hay, each weighing five or six tons, across the railway line. The case is in the hands of the police.

COST OF LIVING IN AMERICA

"Australians who speak of the high cost of living should pause before they complain too loudly," say people who have just arrived from America. Mrs. G. Y. Alcock, of Sydney, who returned last

week by the Ventura, said that Australians did not know what the high cost of living meant. "With £1 worth only 3.19 dollars in America, and hats selling at £40 apiece, what can a woman do?" she asked. "Then ordinary dresses over there cost £90. It is nothing to pay £8 or £9 for a room, and remember at the same time one is dealing in dollars." At the Waldorf Astoria they ask £4 a week for a small room almost so small that you have to go outside to turn round. Nothing more is provided. You have to pay for everything else. Eggs were 5s. a dozen, and butter was 3s. 6½d. a pound. It was freezing cold when we left New York, so cold that many people had their luggage frozen up, and they have arrived with about as many clothes as they stand in. I am glad to get back to the sunshine in a place where a pound is worth twenty shillings."

COMPULSORY ARBITRATION—DECLARED TO BE COMPLETE FAILURE

Sydney, March 15.—In an address before the Associated Chambers of Commerce today, Mr. H. Y. Braddon declared that experience of 20 years had proved compulsory arbitration to be a complete failure. Instead of discouraging and virtually abolishing strikes, the exact opposite had been the case. In practice compulsory arbitration meant, as a rule, compulsion for the employer only. It was a fair statement in the light of actual experience that the law could not compel a big union to stand up to its obligations in practice. The union pleased itself whether it would accept an award or strike in defiance of the law. He proposed that a conference be held of Australian leaders in the industrial world, representing both capital and labour, with some selected political and legal persons, to endeavour to agree upon a better system. Such conference should discuss: (1) Abolition of arbitration machinery; (2) creation of the simplest type of an effective, impartial tribunal, annually to fix the basic wage for the six States; (3) to fix a clear line of demarcation between Federal and State jurisdictions; (4) creation of councils or committees for each trade to discuss the interests concerned, and agree upon (a) any additional wage above the basic line, (b) mutual schemes (c) troubles and grievances, with machinery for reaching finality if a deadlock arose, (5) labour unit, (6) piecework basis.

The discussion of the proposals was adjourned.

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MEDITATION

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

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

Marland. "First Principles of Esoterism."

IMMORTALITY

1. Is there a possible link between us and *that* which reaches so far beyond all that we can ever conceive? Or is there Heaven above and Earth beneath, and between "a great gulf fixed?"
2. There is between God and Man a great gulf truly, but the space has been bridged; there is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards Them.
3. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights.
4. And the destiny of Man is that glorious one of rising, step by step to the sun-lit heights of Immortality and of Godhead.
O. E. S. Bulletin, March 19, 1906.
5. He, the Highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the immortal.
Katha-Upanishad II. v. 8.
6. When all desires that dwell in the heart cease, then the mortal becomes immortal, and obtains Brahman.
Katha-Upanishad II. vi. 14.
7. So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

Whittier, The Meeting.

Elegy

I do not come to weep above thy pall
And mourn the dying-out of noble powers;
The poet's clearer eye should see, in all
Earth's seeming woe, the seed of Heaven's flowers.

Truth needs no champions; in the infinite deep
Of everlasting Soul her strength abides,
From Nature's heart her mighty pulses leap,
Through Nature's veins her strength, undying, tides.

Peace is more strong than war, and gentleness,
Where force were vain, makes conquest o'er the wave;
And love lives on and hath a power to bless,
When they who loved are hidden in the grave.

No power can die that ever wrought for Truth;
Thereby a law of Nature it became,
And lives unwithered in its sinewy youth,
When he who called it forth is but a name.

Thou livest in the life of all good things;
What words thou spak'st for Freedom shall not die;
Thou sleepest not, for now thy Love hath wings
To soar where hence thy Hope could hardly fly.

Thou art not idle: in thy higher sphere
Thy spirit bends itself to loving tasks,
And strength, to perfect what it dreamed of here
Is all the crown and glory that it asks.

—Lowell.

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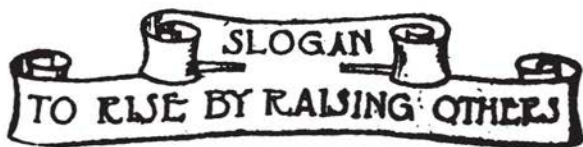
Bulletin JUN 12 1920

OF THE WASHINGTON

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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The Positive Attitude

There are two attitudes that man can take towards life: the positive attitude and the negative attitude. When we *have*, when we are full to overflowing, when we are rich in some particular quality or possession, we are *positive* towards it. When we *imagine* that we are lacking in this quality or possession and when we see ourselves empty and poor we are *negative* towards it.

We are not really lacking in any good thing, the apparent want is in ourselves, in our own thought; and if we could change our habit of thought our conditions would also change in whatever direction we change our thought.

For desire, and its spiritual sister Aspiration, are the law of the soul, they point the direction in which our life will unfold, and our thought shapes our outward conditions.

If, for example, a youth pictures himself as a successful physician he will so live as to attain to his desire; his education will shape itself to that end, he will read and attend classes to increase his store of knowledge of medicine or surgery, etc., and, if he rightly develops his gifts, after a longer or shorter time he will attain his desire.

Naturally, to simply "desire" and then sit back and do nothing to bring about that desired condition, would not avail; for such a so-called desire is but a whim; there is nothing effectual, fervent or righteous in it. It is the "effectual, fervent prayer of the righteous man" that availeth much.

The man of the positive attitude has desires; he satisfies himself that his desires are "righteous" ones, that they are for the good of the whole and not for himself alone, then he lays his plans to carry out his desires and make them appear on the material plane, and he has patience until they materialize.

He is positive towards these growing conditions because he sees himself as already possessing the desired haven; he never pictures himself as in any sense lacking it; it is to be his as soon as he shall have worked for it and created it.

The attitude of the man of the negative trend of thought is the exact opposite of this. He also has imagination to formulate desires of what he would like to make of his life; but his plans, if indeed he makes any, are flimsy and dependent on what some one else ought to do to help him. Even Divine Providence is expected to further his particular plans, while he continues to live in his nega-

tive routine of habit, and complains loudly because things do not come his way.

The man of the positive attitude has abundance (not perhaps in the world's estimation of riches, but in his own thought) and he is always ready to *give*. This is another mark of distinction between the two classes of men. The man whose thought is negative is occupied always with trying to *get*. He is so empty in his own estimation that he is always asking "What is there in it for me?" to every undertaking. And however much he appears to get, he always remains poor, because he continues to desire in a negative way.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

This is the law, not only in some imaginary and singular case, but throughout the ramifications of every social and business activity. He who observes its workings and obeys it, lives easily, because he strikes the balance and keeps it true; but he who tries to "get" by some other means is doomed to failure and, still worse, to moral degeneration.

Only as we give, have we any right to expect to receive; and when we receive we incur an obligation to give.

According to this rule it would seem to be as immoral to offer something for nothing as to seek to attract to oneself wealth or other commodities, fame or dignity, by "Concentrating" upon the thing in question or by "Affirmations."

All laws of society and trade, in so far as they are just laws, have for their basic principle interchange of benefits. What the citizen receives of benefit and protection from the state he is required to pay back to the state in the form of taxes and service, and in the proportion he has received. It is no chance conception that Justice is symbolized by the evenly balanced scales, for Justice is balance. When the balance is lost it makes no difference to the principle which one of the scales tips. It may be the "give" plate which has been overcharged, or it may be the "receive" plate. In either case the law has been violated—some one has gone counter to the eternal plan—and readjustment must follow, accompanied though it may be, and will be, with suffering.

To give without receiving is condescension; to receive without giving is subordination; to give and receive is parity, and implies generosity on both sides, equally divided. We are all familiar with the home where self-sacrifice on the one hand is met with selfishness on the other, the home life departing more and more from the ideal and true state of interchange on all planes. Both extremes are wrong, and each is responsible for the other.

We should consider it absurdly impossible if asked to work out a mathematical problem without the equation—an abstract pair of scales. And how about the problem of life? Is it not just as exact, is it not based upon laws just as definite, as an exercise in mathematics? Reason and intuition both say that the law of the part must be the law of the whole, and if the law of the whole, then the law of all the parts, whether the field be mathematics, physics, philosophy, material or spiritual life.

Give, that you may render a return for all the benefits you have received; receive, that you may have the wherewithal to give again—this is the way of progressive activity.

We have said that Justice requires generosity on both sides, that of the giver and that of the receiver. In an act of generosity the thought of bargain does not enter. This attitude is certain to bring bitterness if the obligation is not met. Better let the bargain go, better accept injustice for the time being, than allow the heart to be filled with thoughts of envy or hatred. Better suffer for another's misdeed, and suffer we will, for law is law, than perfunctorily seek to effect a remedy. What we are is more important than what we *do*, when there comes an apparent parting of the ways.

Yet let us not forget that generosity may lose its virtue when it gives to one what is due to another, or when it deprives self of a greater good in order to bestow a lesser good on another. In considering the workings of the law, it is necessary that we behold ourselves impartially and from the standpoint of an onlooker. What applies to our neighbor applies to ourselves; surely we are not outside the law. An adequate return for service rendered, or if not, contention and strife or sorrow—this is what we observe. And so we learn to moderate our generous instincts with reason, we think twice before we give lavishly, we question whether we have a right to expend so great an amount of energy for so small a return, so trivial an accomplishment, not that we may grow in personal stature, but that the law may be fulfilled instead of hindered, and so that harmony may reign. Our watchword should ever and always be Service, not such as is represented by deeds of sacrifice to a few near and dear friends, but service for the World, that the great plan of the Universe may be realized, and this is best accomplished by obeying the law—the law of giving and receiving equally.

Let us formulate our thought thus: They who give without receiving close the channel to another's progress; they who receive without giving obtain nothing except personal degradation. Attached to all organizations are many people who accept the good that is so freely dispensed with no thought of rendering an appreciable return. The loss is theirs. The years pass and they make no progress; they soon become surfeited, unable to assimilate more, because they keep all they receive, and so they stagnate like a pond

without an outlet. They realize that all is not well with them, forgetting or not knowing, that Law is certain and that no man can with impunity disregard it, or for an instant receive something for nothing.

Value returned need not necessarily be of the same nature as benefit received. This is not possible where talents and conditions are so varied. One man possesses extraordinary spiritual insight, another has the gift of accumulating material goods. Should the man of money refuse to accept instruction from the philosopher because he cannot return problem for problem or expound marvelous doctrines in return for those he has received? His gift of money at best may seem a crude return for soul satisfaction, but the Lord Jesus recognized the widow's mite as sufficient, for she had done what she could. Receive what is offered you; give in return whatever possessions you have. If there is an unpaid balance, view with serenity the deficit if it cannot be avoided and bide your time.

Above all things, utilize all the powers, opportunities and possessions at your command, and dedicate them to service for the world. "Seek ye first the Kingdom of God and His righteousness, and all these (worldly) things shall be added unto you."

The present age is a day of "graft"; indeed this word appears to have been coined to express the curse that has fallen upon us.

Nor is this true of one country alone; in our correspondence with England, with France, with Australia, we hear ever the same regret that everybody is seeking what he can get for himself, that there is neither truth nor honesty, even in high places (or perhaps we should have said, especially in high places for there the temptation is greatest) that everywhere is the public exploited and made to pay exorbitant prices even to live. The condition is a world-struggle and for it there is but one remedy—the positive attitude.

At present, unfortunately, the masses of men are negative—seeking comfort, prosperity and material welfare for themselves, putting these things in the first place in their lives instead of in the second.

Until someone has seen the mistake and the majority of men recognize the necessity for making their lives positive, independent and strong, we can not expect a real solution of the problem, and conditions cannot materially improve.

There are two virtues that invariably point out the true disciple: Loyalty and Gratitude; these are both positive attitudes, they well-up from a full heart and of them we will write in our next issue.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE.

COMMERCIAL, SOCIAL, ETC.

(Same Journals)

AUSTRALIAN WOOLEN MANUFACTURE

The suggestion made by the Bureau of Science and Industry for the establishment in Australia of large factories for making woollen materials deserves to be taken seriously. Had these been already in existence, millions of bales of wool would not now be awaiting export, and a world hungry for clothing materials at almost any cost could have been largely supplied, much to the benefit of Australia. At the present time blankets, flannel, and tweed of splendid quality are manufactured within the Commonwealth, but on such a small scale that they barely touch the fringe of the local demand, and export is not to be considered. Considering that in Australia there is abundance of coal for power purposes, and in Tasmania cheap electrical power, and that other conditions are admirably suitable for manufacturing, it does seem preposterous that greasy wool should be exported to England and to foreign countries to be scoured and made into all kinds of material, a portion of which is brought back to Australia for the use of our own people. This means that to the cost of manufacture are added freight, insurance, and other charges on the wool and on the manufactured product, and the heavy import duties on the latter, all of which have to be paid by the people of Australia. If only sufficient were manufactured locally to meet local requirements, all this money, together with the wages paid and the manufacturing profits, would remain in Australia. Woollen mills already in existence in the various States have shown what can be done, and their products find a very ready sale at prices which return good profits. Each of these might form the nucleus of an enterprise on a very much greater scale if large capital and good organisation were added. This is a matter which has a special interest for Tasmania, which in regard to two special conditions offers unusual advantages. Just about the time that the war was beginning provisional arrangements were made on behalf of people representing very large British capital to establish mills in Hobart. The particular inducements were the quality of the water, which is a most important consideration in woollen manufacture, and the promise of cheap power. This enterprise was held up by the War, but it has been revived and may be expected, before long, to be in operation.

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MEDITATION

"We would not choose our lot," nor indeed can we; we come into this world as the result of causes which we have set up in the far-off past, so that we may take up our work of self-purification at the point where we left it before. But we can modify our conditions by the force of our creative powers, and we can hew out steps in the slippery mountain-side, so that those who come after us may ascend more easily.

We are prone to think with Henry Ward Beecher "it would be easy to serve God on ten thousand a year," but experience tells us that of the two states, riches is more hardening to the soul than poverty, and the rich man must indeed be very strong, pure and godly to avoid the snares of "Ahankara," to be able to hold all wealth and possessions as being, not his, but the world's, to be used by him as steward for the good of all. Selfishness, pride, ambition, are ever clamoring at the door, occasions for stumbling or for arising according as he loses or wins in the struggle.

"Give me neither poverty nor riches," said Solomon, "lest being full I deny Thee, or being poor I steal and curse."

"How hard is it for them that have riches to enter into the kingdom of God!" we read. "With man it is impossible, but with God all things are possible!"

TRUE WEALTH

1. From a great heart secret magnetisms flow incessantly to draw great events.
2. We may draw to ourselves wealth, popularity, or health, but so long as our desire is to *ourselves* and not first of all to the whole, we are like children playing with an electric wire; at any moment it may be our destruction.
3. Property is an intellectual production.
4. Ye who would become rich, be willing to be poor, if it be the Father's will; ye who are seeking health, be willing to suffer; you may learn some lesson that you can afterwards teach to another.
5. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.
6. Give me neither poverty nor riches, lest being full I deny Thee, or being poor I steal and curse.
7. When man goes forth, he goes alone—bare and stripped of all earthly semblances. And of his boasted wealth, character alone attends him.

The Human Cry

"Why am I thus sorely stricken?
How can such things be?
Why, O God called love, so hardly
Hast Thou dealt with me?"

Thus I cry to God, rebellious
In my bitter pain
And a voice of great compassion
Answereth again.

"Till thy power of understanding
Greater far shall grow,
Must mine answer wait to reach thee;
Some day thou shalt know.

"Planted deep in race beginnings,
Woven in the plan
Of all Nature's inner being,
And the life of man

"Hidden reasons dwell, affecting
Other lives,"—and low
Saith the Voice, "Thy need most urgent
Is not, child, to know!"

"Lord, since to my eager question,
Answer cometh not,
Teach me, child-like now to ask Thee,
No more, Why?, but What?"

"What may I now do to find Thee,
That my heartache cease?"
Saith He, "If thou truly seek me,
Thou shalt know my peace."

BY LYMAN R. BAYARD

(From the California Christian Advocate.)

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SLOGAN
TO RISE BY RAISING OTHERS

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The Positive Attitude

LOYALTY AND GRATITUDE

Some of the virtues of the disciple are virtues of the heart, so to speak; they show themselves in the life it is true, but only indirectly by giving an added power to other qualities. But Loyalty and Gratitude are virtues that are openly seen; they well-up from deep and hidden sources but the overflow is easily visible and recognized.

For this reason they are especially valuable to the one who would gage his own progress in the path.

When a man is loyal to all that is good in himself and in his friends, he has the positive attitude, he looks for (and finds) the good in everything and in everybody because this good is in himself first of all; thus he grows ever deeper and broader, nobler and more generous.

There are some who go so far as to say that if men could change their way of speaking so as to use only positive words for a month or two, eliminating all terms of sickness, doubt, dissatisfaction, anger, etc., that these scourges would disappear from among us. However this may be, it is certain that when we think and speak "inharmony" we invite inharmonious conditions into our lives; while if we change our attitude towards life, by thinking and speaking bright, positive thoughts we shall find an appreciable difference in the attitude of others to us and they and we become happier and more healthy.

Of the two virtues, Loyalty and Gratitude, the first is in its nature constant, while the second appears to be spasmodic, drawn out by special occasions. In reality, however, both are constant in their depths, and it is only the *manifestations* of gratitude that are intermittent, called forth by the events of life.

The grateful soul is grateful always.

But some may say: "I would willingly be grateful, but no one ever does me an action that gives me the opportunity; everything in my life is common-place and grudging.

Then we must hold the kindly grateful attitude towards all those whose past efforts have made it possible for us to have and enjoy the many comforts and intellectual advantages that are present in all our lives. Who invented the common household appliances we use daily? These lighten our labor and should be a source of gratitude. What great soul set down for us the beautiful thoughts that refresh us between times? To whom are we indebted

for our favorite poem, for our scientific treatises, for the cloth of which our suits are made—in short for all the conveniences, comforts and pleasures of the ordinary life?

No man liveth to himself alone.

We are heirs to the love and the labor of a long line of ancestors. It is thus that some religions teach the worship of "The Ancestors" in gratitude for what they have handed down to the present generation.

Gratitude has been said to be "the memory of the heart." The great-hearted show the most spontaneous and enduring sense of favors received; those who are mean-spirited are always the least appreciative of the goodwill and the kindness which other men show to them, and there are some of even less development who seem to resent a kind act as if it had been a blow.

When our hearts are void of gratitude for benefits received our selfish, lower personality is in the ascendant. We do not wish to acknowledge that anyone has the power to render us any favor; it seems to degrade us and make us appear less important than we deem ourselves to be. We have a great opinion of our own consequence, and resent the idea that we could possibly need help or assistance of any kind.

If, under these conditions, a well-meaning friend supplies some one of the most evident of our deficiencies, instead of our appreciating his forethought and loving him for his generosity, we are made angry, our pride and self-conceit are aroused because he has perceived a weakness that we had thought to hide from the eyes of all men, and, instead of gratitude being born in our hearts, there coils in our bosom a serpent—jealousy. When we have allowed our lower self to obtrude itself into our affairs to this extent, it is but a question of time when the evil head shall find the opportunity to arise and strike its benefactor. We hate to think that he should have outstripped us in one direction at least; we underrate his qualities in our thoughts and our conversation, we misinterpret his motives, we dwell enviously upon his good fortune and his blessings, and step by step we sink into the lowest and basest of ingratitude. Then the serpent strikes and the deed is done.

This is the negative side of gratitude. Men call it ingratitude and complain of its presence in their fellow-men.

When we have done some deed of charity or beneficence, we think it very strange if we receive no mark of distinction in return. When we oblige a friend, we look for his expression of thanks as *our right* (not as his privilege); if he does not behave just as we think he ought to do under the circumstances, we are aggrieved and hurt, if not resentful.

We put our name at the head of subscription lists for as large a sum as will, we trust, impress our acquaintances; and for days afterwards we search the news columns until we find at last a due

and proper acknowledgment of our munificence. If none such appears we write an angry and justly querulous complaint.

We have forgotten for the moment the injunction, "Let not thy left hand know what thy right hand doeth."

In this way we look for gratitude from those whom we have befriended, and this is a grave mistake, if not so serious or so fatal as ingratitude itself. For this desire which we manifest to receive praise or appreciation—"gratitude," as we call it—from our beneficiaries shows that our motive in doing the good action was not pure. We expected "to receive as much again," whereas we should have been perfect as our Father which is in heaven is perfect. For He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For "if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again."

Gratitude is one of the most important of virtues; it may truly be said to be a matter of *life* and *death*. When the spiritual nature is alive, it is awake and responsive to all good things; it selects its food from all that comes within its reach; nothing escapes its attentive observation, however humble it may be; it learns from all things and is grateful. But when the heart is dead or torpid nothing satisfies; being dead or at least inactive, it can take no nutriment with comfort or gratitude; every new idea is challenged and expelled, however pure and noble. The lethargic soul wishes but for one thing—to be left alone.

Fortunately, however, for the wanderer the mental nature is still awake and craving "some new thing," and this stimulus prevents immediate dissolution by keeping up a semblance of life for years—thus giving renewed and constant opportunity for the sluggish soul to throw off its inertia and to cultivate unselfish love and all the qualities of the moral nature.

Some there are who awake at this critical time and see the danger of the path their love of ease has led them into. These can be saved by the help of a strong and brotherly hand added to their own determined efforts; but too often the habits of selfishness and separation have struck their roots too deep, they have made up their mind, and

"A mind, once formed, is never suited after;
One yet in growth will ever grateful be."

—Goethe—Faust.

With those whose mind is formed there is nothing to be done except to let them go their own way. Nothing that anyone can offer them will suit them; the purest and most profound of teachings will have no attraction for them; their sole standard is "something new," and this they are too indolent to find. They are too benumbed to recognize the truth even when it is presented to them.

But how shall we know these from others who are perhaps struggling secretly with the very inertia which we have observed in them and which we would gladly help them to overcome?

We may know them by the test of gratitude. If there is still life, there will be gratitude; if, after benefits have been received, there is no countercurrent, if no return is made or gratitude expressed, then any further advance on our part would be unwise; for it would probably be resented and would make us another enemy where we would willingly have found a friend.

"One yet in growth will ever grateful be;" by this test may we be known. If we have ceased to grow, then we are on the road to gradual decay and dissolution. If the heart has ceased to rule over the ratiocinations of the mental activities, there can be no further advance, for all unaided mental processes return upon themselves in a circle, so that we do but arrive in the end at the same place from which we started. For growth we must have the *spiral* caused by the intervention of love, humility and of gratitude, of faith, of hope and of charity.

The qualifications for discipleship are all moral ones.

Let a man who would be grateful think of repaying a kindness even while receiving it. This is the attitude of the noble soul. He does not refuse to receive benefits from his fellow-man; he does but see to it that he gives in return a due equivalent; he seeks to give as much and more than he received.

And having, from the gratitude of his heart given his "mite" he straightway *forgets* what he himself has done. But he never ceases to be grateful to his friend and benefactor for benefits received.

For true gratitude is imperishable and abides for ever.

"It is a pleasure appropriate to man to save a fellowman, and gratitude is acquired in no better way." —*Ovid*.

"Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant."

—*Hosea Ballou*.

AUSTRALIAN NEWS

THE PUBLIC PAY

A six-hour day at Broken Hill is necessary to save life. There is a further question. Does a six-hour day pay? Well, an ounce of experience is worth a ton of theory. The greatest advocate of a six-hour day is not a Labor "agitator," but a British capitalistic peer, Lord Leverhulme. What he says is frequently eloquent. What a recent cable says is even more eloquent. Thus: "London, March 5.—The balance-sheet of Messrs. Lever Bros., of Port Sunlight,

the soap manufacturers, shows a profit for the year of £2,439,000. A dividend of 17½ per cent. has been declared." Nobody at Port Sunlight works more than six hours. We are not striving for a six-hour day at Broken Hill for the six-hour day's sake, but for life's sake. Port Sunlight is sufficient, however, to cause reflections, £ s. d. reflections. We submit without laboring the point, that it is more than possible that a six-hour day at Broken Hill would increase production, and not reduce it. We submit that more sunlight for the miners might pay other dividends than saved lives. We do not think Lord Leverhulme would work the Broken Hill mines by shifts one second longer than six hours.

£2,439,000 is a lot of money from soap. Sunlight soap is good soap, but the huge profit and the plethoric dividend (which is probably accompanied by an equally plethoric addition to "reserves") indicates that the philanthropy of this company is *sui generis*; that is, the company sells its soap for all it can get, and does not allow any "love of man" to interfere with business, to the extent of making it possible for the "great unwashed" in Britain to wash more by cheap soap. Lever Bros. and Lord Leverhulme are entitled to all credit for the six-hour day. But it is fairly plain that it pays the company exceedingly well to be philanthropists to this extent.

There are some remarkable occurrences in "Bankrupt Britain" just now. If the Chancellor of the Exchequer himself forecasted the possibility of bankruptcy (and afterwards at the Prime Minister's bidding denounced all persons who mentioned bankruptcy as Bolsheviks), no bankruptcy is invading big businesses. For instance, take cotton. There has been a tremendous boom in cotton shares recently, and Lancashire is delirious. The London *Daily Mail* says that cotton mills were sold and re-sold several times a few weeks ago at a profit of 100 per cent. each time! The explanation is simple. The world wants cotton, because the world must be re-clothed after the period of scant sartorial respect inevitable during the war. Every cotton mill is a fortune, because cotton mills and the delicate machinery required cannot be erected in a trice. Indeed, dwelling houses are so short in Britain (and building material ditto) that mill building is only a dream. Consequently every man with a cotton mill can either retire on a quick fortune or continue in business with the certainty of prodigious profits. Private enterprise has once again a magnificent opportunity of making the public pay—and is proceeding to do it!

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MEDITATION

God is good, God is Great, God is all—this is the text book of Esoteric Faith. The disciple reads its light into all the affairs of his daily life: does he suffer from poverty—it is of God, an obstacle placed in his path by the Great All-Wise to teach him to use his powers, to try his faith, to prove to him what stuff he is made of. He stands up under his load and plays the man, for he knows that God is with him, and that He is good.

It is a solemn moment when the soul elects to throw aside all worldly conventions and to look upon life from the inner standpoint of faith.

Is he asked to give up all that life holds dear? He suffers, for he is yet human, but he never hesitates. Forward, ever forward he goes, into the blackest darkness, for his faith is sublime and it *knows* that God is Great.

Then falls upon him the direst blow of all—name and fame, reputation, wealth, love, home, possessions, even health—all are swept away. Does he fall? For a moment perhaps but he quickly recovers his balance, for to him God is ALL, and with the patriarch of old he says, "I know that my Redeemer liveth."

To know God—this is true faith.

—*Bulletin.*

FAITH

1. Now faith is the substance of things hoped for, the evidence of things not seen.
2. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you.
3. A life of work and service is the only natural expression of a Living Faith. For Faith without Works is dead!
4. The faith of each is shaped to his own nature, O Bharata. The man consists of his faith; that which his faith is, he is even that.
5. Faith is that innate feeling of the soul that in the beyond there must be something more in harmony with its aspirations than it finds in the world.
6. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place," and it shall remove; and nothing shall be impossible unto you.
7. When true Faith descends upon the spirit of man, then doubt is no more; no longer is any sacrifice too great, all obstacles are gladly encountered and overcome, for we are not guided by opinion or worldly reasonings, but by the firm will of him who *knows*.

Bope

Though deep in mire,
Wring not your hands and weep;
I lend my arm to all who say "I can."
No shamefaced outcast ever sank so deep
But yet might rise and be again a man.

Art thou a mourner? Rouse thee from thy spell.
Art thou a sinner? Sins may be forgiven.
Each morning gives the wings to flee from hell;
Each night a star to guide thy feet to heaven.

—*Adelaid Lafetro.*



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



The Positive Attitude

PROGRESS

Man has not always and everywhere progressed; we see in our own country evidences, for example, in Yucatan of a civilization which undoubtedly existed there in the far-off past, far in advance of that which is shown in the present conditions of that country. The same is true of Mexico and some parts of South and Central America.

If we look at Egypt, we have proof, in the Pyramids, the Sphinx and other remains of antiquity that the peoples who lived in those prehistoric times possessed a knowledge of mechanics, of astronomical science, of engineering and of geometry far in advance of anything generally known in the world today.

We say *generally* known because we do not believe that such knowledge once acquired would be allowed to go beyond man's reach, although it may, for a time, become hidden from those whose lack of development shows that they would be unable rightly to make use of it.

There are, we are told, hidden among the mountains of Thibet and of other countries communities of advanced men whose very existence is unknown to the rest of the world and whose knowledge of God, of Man and of the Universe embrace all that our earthly races of men have ever discovered as well as much more that they have themselves learned and proven.

So long, however, as war continues to rage, while men still struggle for lower earthly aims, while graft and selfishness obtain, there can be little progress either with or without the aid of these Great Ones.

Indeed it seems as if the present day was one, not of progress but of retrogression. Never for many generations has there been such an exhibition of the lower passions of which man is capable and less outer evidence of any higher knowledge. Men are sunk in the desire for comfort, prosperity and material welfare, and if they struggle at all, they work towards these first and above all—perhaps even exclusively, giving their LIFE no further thought.

A conscious knowledge and application of "the positive attitude" is rare in the world today; materiality rules the thought world and worldly pleasure dominates the emotions, stifling the soul of those who would breathe a purer air.

Progress is the fruit of the Positive Attitude—the recognition of the relations between the great forces of humanity, the study and

fostering of each and of both, of capital and of labor, of religion and of science, of republicanism and democracy, of selfishness and unselfishness, of peace and of war—the balance and right use of both of these and hundreds of other pairs of opposites which are opposing each other in the world today. Men ignorantly align themselves on one side or on the other of these parties and believe that they alone are right, every other point of view appearing to them unjust and impossible.

The positive attitude is born of a knowledge of the two sides of a question, the balancing in the mind of the rights and wrongs of both sides impartially; aid given to either side so that it may attain to the place where it can best serve the world and its own uses. A recognition that all of these conceptions of the human mind are good in their place and time, and a wisdom in apportioning to each a due proportion of attention.

In our last two articles we dealt with the simpler and more evident preparations which everyone must make in his own life and observation if he would enter upon the path of true *progress which is the fruit of the Positive Attitude* and its outward, visible sign.

In the present and perhaps in some of those to follow we shall give the teachings of our Society as they bear especially on the problems of the day in their application to our own individual lives.

The earth is the Lord's and the fullness thereof. All things are working towards a great Order, even though during "house-cleaning" there appears to be an unnecessary amount of disorder.

All men are divisible into two principal classes in relation to their energies and their mental capabilities: the Creative and the Productive.

Neither of these is greater or less than the other, for each of them would be useless alone; the man with a creative imagination can plan great enterprises and execute magnificent projects, but if you ask him to give you the detailed working out of any particular branch, he is lost; while Number Two, the producer, delights in just those nice details, and is capable of great fertility of resource in carrying out the plans of his brother, Number One.

If this division were recognized in the world much unnecessary suffering might be spared and a great deal of wasted energy might be turned to good account. Let the first remember that his forte is leadership, the giving forth of the initial vibration which shall arouse in his followers, in his fellow-workers, that activity and perseverance which shall carry out his design. But let not the second strive to rule, for he can only *dominate*; and an over-bearing temper leads to failure always, sooner or later. On the other hand, Number Two is wonderful in producing great results from small causes, he collects and brings together for use every mite which he judges to be useful, and little by little he erects the building which Number One planned. Number One would become

restless if he had to regard and assemble small things, however necessary he knows it to be.

And as there are two classes of men so there are two sides to every work, and the success of the work will depend upon the right relations between these two, and upon the clear understanding of the functions of Number One and its separation from Number Two.

In a well organized house of business, in an army, in any organization, the Head of the House, the Directors, the Chiefs, who have to plan and direct the activities of the work are apart from the workers; they have their own desks, their own rooms, their separate buildings, according to the importance of their operations, where they can enter the chamber of their own heart and be still; for this calm and quiet is needed by those who have to supply the hidden fire and inspiration upon which the work must be fed, and which alone can drive the dynamos.

Many a hard worker, ignorant of this law, toils all day and far into the night at the details of his work and eventually sinks under his heavy burden, worn-out and old before his time; while the world wonders why so excellent a man could not succeed. He has neglected to feed both himself and his work with the Fire of Life, *Agni*, the First Principle of Creation. Without *Agni* there can be no fire, no enthusiasm, no inspiration, no life or vigor, no decision, will or determination. Being a Number Two, and poor by nature in these qualities, our toiler finds himself utterly destitute when he is required to furnish also fire for others. He has none, he knows not how or where to procure it; his only refuge is in hard work, and so he plods early and late, wandering farther and farther out of his course: his health fails, the work accumulates, complaints of all kinds follow—and, unless a strong hand, a Number One, takes the helm, shipwreck is certain.

The Head of every undertaking must be able to appropriate from the Universal store enough of this Fire to supply himself and those who are with him; this is the electric current which runs the dynamos and supplies the motive power for the work. Where this is abundant we find neat and orderly work-rooms, cheerful and willing workers, enthusiasm and a desire to excel, with a never failing love for the work.

And yet, even *Agni* cannot produce a result alone; for *Agni* must play upon something, upon *Soma*, and ignite it, and without *Soma* there would be no flame, no bringing in of fuel, no gathering of materials, no accumulation of details and statistics, no drawing towards a center, no perseverance, no work.

In *Agni* and *Soma* we have the two forces of the Universe, complementary each to the other,—centrifugal force, Number One, flowing from the center outwards, and centripetal force, the return current, Number Two—the first creative, the second productive; and it is man's task to understand these in himself, to balance them

within, to use them in right proportions in his work and to unite the flow in harmony, and love to God and to his fellow-man.

As he learns to recognize and balance these forces in the world, man advances in power and wisdom, and attains to poise and Peace.

For several centuries past, the world of thought has been sunk in the pessimism of materialistic belief; now, however, there is arising a new school: pessimism is giving place to a broad and cheerful optimism.

In this advanced school men are taught to look on the bright side of life, and, no matter what happens, never to lose heart. "All's right with the world," they say, "however hard things look; a bright face and a brave heart will soften the edge of the keenest suffering."

And the world is stronger and sweeter by reason of their fortitude, and all those about them are happier than if the sufferers had sat themselves down in their grief and wept and lamented, as their parents would have done in the same circumstances a few years back.

The pendulum, which has swung so far into pessimism, is now shifting its center of vibration, and it remains to be seen how nearly mankind can steady it in its true place, poised and equally balanced. For, if the pessimist can see but one side of a picture, the gloomy one, even so the ultra-optimist with his constant, fatuous smile and his self-complacency is equally wide of the mark; for we cannot help remembering that all Great Souls have shown us a front calm, serene and untroubled—but *grave*.

Now there is a law, plainly laid down in our scriptures, as well as in those of the Orient, which, when it is dwelt upon and understood by the individual, will bring him that poise and peace which are needed for the steadying of the world at this crisis. It is to the individual we appeal, for, if it is true that a chain is as strong as its weakest link, so does the progress of humanity depend upon the strength and poise of each individual soul.

Here is the law, plain and simple, yet profound and far-reaching when applied to every phase of the human life!

"Seek ye *first* the kingdom of God and his righteousness, and all these (worldly) things shall be added unto you."

"All things work together for good to them that love God."

Put God first in the arrangement of your affairs, see the hand of God, the working of law, in every smallest trifle, work for Him first and for yourself and family second, and your worldly affairs will go easily; for the law which you are respecting will bring you opportunities and all good things.

Not one day in seven, but every day, must the "Father's business" be first in our plans if we would come under the protection of this beneficent law of good. This is *true* optimism.

And we say true with intention, for there is a spurious kind of

optimism which does not answer to the tests, and is but a subtle form of self-seeking.

"All is good, I am good, I am God," these people say to us; "I can do no wrong, there is no evil"—all of which is true if it is said of the Real Self, potentially, but it is not true actually. We can truly say of the new-born babe that he is a man potentially, but he has much ground to travel over before he will be able to exercise the privileges of manhood.

The faces of these optimists are always wreathed in smiles, they surround themselves, as a duty, with all those things which please, and they refuse to entertain the sad, the sick or the sorrowing. They will see nothing but the good in all, and good in their vocabulary has come to be synonymous with pleasing.

True optimism is very different from this lower presentation of it. It is founded upon Faith in the goodness, wisdom and omnipresence of God and of law. The face of the true optimist is oftentimes grave, when his heart aches for the anguish of another; but his soul is ever compassionate, strong and steadfast. He has no sorrows of his own to grieve over, for he has long ago recognized the hand of God in all the details of his daily experience, and he gratefully accepts the lessons which are brought to him to learn. He is at peace within, for he knows that all is working together for good, to himself and to all, and this brings him joy unspeakable. His life is thus freed from those bonds which confine so many, and he is privileged to devote it to the service of his fellow-man.

The true optimist loves God, and serves man!



Noontide Meditations

A verse for each day, from Writers of All Ages

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

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

By **AGNES E. MARSLAND**

Cloth \$.50, Paper \$.25, Leather \$1.00

MEDITATION

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

"What Esoterism Is,"—Marsland

EQUILIBRIUM

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

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To Greatness

There never yet was flower fair in vain,
Let classic poets rhyme it as they will;
The seasons toil that it may blow again,
And summer's heart doth feel its every ill;
Nor is a true soul ever born for naught;
Wherever any such hath lived and died,
There hath been something for true freedom wrought,
Some bulwark levelled on the evil side:
Toil on, then, Greatness! thou art in the right,
However narrow souls may call thee wrong;
Be as thou wouldst be in thine own clear sight,
And so thou wilt in all the world's erelong;
For worldlings cannot, struggle as they may,
From man's great soul one great thought hide away.

—Lowell



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Bulletin OF THE Oriental Esoteric Society

EDITED BY
AGNES E. MARSLAND



SLOGAN
TO RISE BY RAISING OTHERS

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Holiday Number

PRECIOUS STONES

At this season of the year everyone is thinking of gaining a little respite from the regular routine of the year's work and taking a rest. Our little BULLETIN is no exception to the rule for it rests during the month of August, the next issue after the present one being September 3rd.

Our thoughts, at these times naturally turn towards Mother Earth and Nature; and we write of rocks and trees, of ocean and waterfall, and today of precious stones.

From the most remote antiquity precious stones have stirred the imagination of men who have attributed to them, as well as to certain metals, the power of acting as conductors of invisible forces, magnetic, electric and astral.

Certain metals have been said to correspond with each of the seven planetary forces that influence our earth and many strange stories are told of them in the folk-lore of different countries. Thus :

Lead corresponds to Saturn,
Tin to Jupiter,
Iron to Mars,
Gold to the Sun,
Copper to Venus,
Quicksilver to Mercury, and
Silver to the Moon.

More beautiful and characteristic than the metals, precious stones are valued for their color, their brilliance, their durability and in short that invisible something which they possess and which is indescribable.

In consequence of this "something" and in consideration of the visible qualities that each possesses, certain virtues and powers have been attributed to each quite apart from their rarity and their intrinsic worth. Thus :

Chalcedony corresponds to Saturn and is said to have the power of dispelling troublesome thoughts, illusions and vain imaginations or fearful fancies. If it is pierced and suspended around the neck, it gives victory over all enemies and keeps the body strong and vigorous.

The *Sapphire* and the *Beryl* are supposed to be good conductors of Jupiterian influences; they bring peace and agreement, foster devotion and piety, are an influence for good, moderate the heat of passion, bring success in lawsuits and are especially good in inducing children to study.

The *Amethyst* and *Diamond* are attributed to Mars. If one would be self controlled and learned in the sciences the Amethyst should be worn; it has a special helpfulness for the self-indulgent. The *Diamond* should be worn on the left side and is said to be effective in protecting from wild beasts, from assassination or other attack, and from evil designs and poison.

The *Chrysolite* and the *Heliotrope* are sacred to the Sun. The *Chrysolite* should be set in gold and carried on the person if one would be preserved from making a mistake in judgment, for it is supposed to give wisdom and clear vision. The *heliotrope* stone has the strange power of causing the sun to appear red as blood the same as in an eclipse. This stone was used by priests in the ancient temples to divine and to interpret oracles.

The *Lapis-Lazuli* is sacred to Venus. This stone is an infallible remedy for melancholia and troubles of the kind.

The *Emerald* and the *Agate* are stones said to transmit Mercurial influences. The *Emerald* should be worn by the one who would amass riches; it gives also the power to foresee the future and, if placed under the tongue, is said to inspire prophecy. The *Agate* is especially an inspiration to fortitude in times of adversity; it protects from danger and eliminates fear of all kind. The *Agate* also inspires generosity of spirit.

The stones corresponding to the Moon are *Coral* and *Quartz*. *Coral* is especially good as a protection against storms and the dangers of the ocean. It has been proved that *Coral* arrests hemorrhage and he who wears it is always reasonable and prudent.

There are three important and almost identical lists of precious stones in the Bible. An interval of nine centuries occurs between the first and second, and of nearly seven between the second and third.

- I. The description of the High Priest's breastplate,
- II. The ornaments of the King of Tyre,
- III. The figurative foundation stones of the heavenly city.

BREASTPLATE (set in gold)

3 Carbuncle	2 Topaz	1 Sardius
6 Diamond	5 Sapphire	4 Emerald
9 Amethyst	8 Agate	7 Ligure
12 Jasper	11 Onyx	10 Beryl

ORNAMENTS OF THE KING OF TYRE

Precisely the same stones as above though slightly differently placed and numbered.

THE FOUNDATIONS OF THE HEAVENLY CITY

1 Jasper	2 Sapphire	3 Chalcedony
4 Emerald	5 Sardonyx	6 Sardius
7 Chrysolite	8 Beryl	9 Topaz
10 Chrysoprasus	11 Jacinth	12 Amethyst

The threefold repetition of practically this same list shows that in the estimation of the ancient peoples the qualities and influences of these gems made a very strong combination for good. The High Priest's breastplate was used by the High Priests in consulting the Will of God by Urim and Thummim.

The following extract gives some of the meanings that have been attached to gems in the past; it is translated from a Hindu Ms.

Extract from Ratnapariska (6th century before Christ)

By Buddhabhata

PRECIOUS STONES

<i>Names</i>	<i>Symbols</i>	<i>Virtues and Powers</i>
Diamond	.....Reconciliation and love.....	Gives faithfulness to engagements.
Amethyst	.....Happiness, good fortune....	Gives courage, preserves from drunkenness.
Jasper	.....Courage and wisdom.....	Gives constancy and conjugal happiness.
Sapphire	.....Truth and a pure conscience..	Gives repentance for past faults.
Emerald	.....Hope and faithful love....	Gives knowledge of the future.
Agate	.....Long life and prosperity...	Gives health.
Ruby	.....Beauty, elegance	Preserves from false friends.
Cornelian	.....Joy, peace	Dissipates sad thoughts.
Opal	.....Prayer, pardon, tender love..	Increase of fidelity.

Topaz Ardent affection Prevents bad dreams.
 Turquoise Courage and hope. Assures success in
 love.
 Moonstone Amiability, gentleness Tends to meditation
 and revery.
 Chrysoprase Eloquence Assures power and
 victory.

There is much more that might be written but enough has been said to give room for thought. Truly all is ONE and we are in and of that One; we must not, therefore, be surprised that the humble tourmaline may have a place in our lives and we in its life. The gem serves us as the lesser serves the greater—by giving pleasure comfort, beauty, food for thought. And we serve the Gem by using it and aiding it to shine and manifest its beauty which is one of God's works. It is man's function in the world to elevate Nature and spiritualize it, freeing it more and more from the grosser of its material elements.

Thus even the wearing of a jewel can be made an act of worship.

HE WHO FEELS HIS HEART BEAT PEACEFULLY,
 HE SHALL HAVE PEACE

AUSTRALIAN NEWS

ECONOMIC

THE BROKEN HILL STRIKE

Although there can be no doubt that the wives and children of the miners on strike at Broken Hill have been in dire suffering from the undue prolongation of the struggle, the proposed Button Day for their relief will probably not command any general public support—unless, happily, the expectation of a settlement of the strike should be realised. If the men return to work the fund will be gladly supported by many who now refuse. With all the money that is spent by Australian taxpayers every year to prevent strikes by providing less barbarous means of agreement between employed and employers, the strike as a method of bargaining or settling conditions of work ought to be sternly discountenanced by everybody. To say that in this strike the employers are using the sufferings of the unoffending women and children to force the men to submit is not true. It was the men, not the employers, who began the struggle; and it would be truer to say that the sufferings of their families are being exploited to raise funds to prolong the strike. Nevertheless, there is suffering, and it is time it came to an end. The men are no doubt striking against conditions of work which they regard as unhealthy for themselves and for their children. If that is true, there is a case for any Parliament having the necessary powers to intervene on humanitarian grounds, and on

the ground that the industry, as carried on, is dangerous to the physique and health of children who, if they live, will become Australian citizens. Either the State Parliament concerned, or else the Federal Parliament, ought to be in a position to legislate upon such a matter. The Federal powers are limited, however, to conciliation and arbitration for the prevention and settlement of industrial disputes extending beyond the limits of one State. Have the men unsuccessfully endeavoured to obtain relief from the State Parliament? If so, they might still try to get the Federal power into action. Where a dispute concerns more than one State, the Arbitration Court can fix conditions of work agreed upon between the parties, and hours accordingly—in this instance such hours as would, perhaps, give the miners a chance to overcome the evil effects of the lead-impregnated, dusty air they have to breathe in the mines when at work. Or perhaps a special Act may be necessary. To a certain extent conditions of work are legislated for in the Navigation Act. In England, after the great agitation by Lord Shaftsbury and others in the earlier part of last century, factory Acts of a humanitarian character were passed, that curtail the "liberty of the subject" to this day. We believe also that the British Government has found means to deal with the evil of white lead poisoning in pottery glazing, and with that of using free phosphorus in match-making. It should be possible in Australia to pass similar legislation, should impartial investigation and scientific evidence show that there is real need for it. We suggest that the men should petition the Federal Parliament, and set forth such medical facts as support their contention that the work in lead mines calls for special precautions to safeguard the health of the miners and their children, and ask for relief. In this way attention would be drawn to the subject, and possibly a Royal Commission might be appointed, and the necessary legislation passed by whichever Legislature is competent to pass it. Otherwise Federal powers to deal with such a matter might be obtained. As these powers will shortly be on the tapis the time may be opportune. If the men's case is correct, and they are determined no longer to risk their own and their children's health or life, they should try to get work elsewhere, or ask Parliament to find it for them. In Tasmania, for instance, are there no openings at Mount Lyell or the Great Lake, or elsewhere for men willing to work rather than lose their lives and starve their children? But to assist the present strike is only to prolong its cruelty without reaching any real solution of the problem.

("The World," Hobart, March 16, 1920)

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MEDITATION

The gift of Intuition is just waking into life in the normal man, hardly awake as yet, but hovering over, ready to show itself in premonitions, prophetic dreams, a strange knowledge of the thoughts and motives of those about us, an insatiable hunger after a new spiritual food.

We feel ourselves to be alone, this is not so in reality, for the Great Power is watching over us, and when the moment is ripe, when we need aid for our further advance, we are guided to a friend, a teacher, to literature, which answer our questions and give us strength and hope to go forward.

We know that we are in touch with a world, immortal and invisible, unknown, except vaguely, to men; but so great is the wonder of it, that at times our courage fails us and we hardly dare to hope.

Yet if we hesitate to go forward, still darker is the way behind; we cannot turn backward, our intuition is too strong. We wander amid thick clouds of ignorance and prejudice, but with an inner consciousness that Light exists and with every effort which we make towards the Light, our hope grows clearer, and our effort to gain knowledge of *the Beyond* makes us capable of receiving the Light.

Hope

1. True hope is swift, and flies with swallow's wings;
Kings it make gods, and meaner creatures kings.
2. We see Hope doing its beneficent work in the various epochs of human life, always bright, ever living, renewed every moment and following after every grief, bearing to him who suffers a ray of happiness.
3. The life of man is one of constant desire and hope, aroused by the various sensations and incitements of the outer world; developing little by little and growing stronger and more engrossing with age.
4. Tribulation worketh patience; and patience, experience; and experience, hope.
5. For by hope were we saved: but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it.
6. If I would pray, I've nought to say
But this, that God may be God still.
7. For I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the
suns.

The Rainbow

Triumphal arch, that fill'st the sky
When storms prepare to part
I ask not proud philosophy
To teach me what thou art.

Still seems as to my childhood's sight
A midway station given,
For happy spirits to alight
Betwixt the earth and Heaven.

And yet, fair bow, no fabling dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green, undeluged earth
Heaven's covenant thou didst shine,
How came the world's gray fathers forth
To watch thy sacred sign!

And when its yellow luster smiled
O'er mountains yet untrod,
Each mother held aloft her child
To bless the bow of God.

How glorious is thy girdle cast
O'er mountain, tower and town,
Or mirrored in the ocean vast,
A thousand fathoms down!

For, faithful to its sacred page,
Heaven still rebuilds thy span;
Nor lets the type grow pale with age,
That first spoke peace to man.

—*Thomas Campbell*

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SLOGAN
TO RISE BY RAISING OTHERS

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The Outlook

We are living in great times—times of rare opportunity.

It is true, the storm clouds lower and it seems as if the very foundations of our present civilization are threatened. But humanity is still lord of its conditions and, if there is to be destruction, it will be followed by a better Order—if man wills it so.

On that "if" depends the future of the races as we at present see them; and the opportunity of contributing to that greater Order is ours.

The civilization of our age which we have been accustomed to applaud is certainly not without fault; at the present time men are more than usually selfish and pleasure-loving. Comfort, Prosperity and Material Welfare are the objects of most lives; there is a total lack of Principle, Right for right's sake, and Duty. Never has there been such open profiteering, slackness of business-principle, graft and commercialism. The rich are powerful and still increasing in power; the poor are oppressed by the high costs of profiteering and are being still further crushed.

There are promises of redress but nobody does anything.

All these things are of necessity the forerunners of change; for they cannot continue indefinitely.

The New Age will need Creators—men who shall have studied the *principles* of things and who shall therefore know how to build on sure foundations. In the new world things must be because they are *right*, not because they are expedient, nor because some rich or powerful person wants them to be so. Not because they *are* now, nor yet because they happen to be the opposite of some hated practice.

Therefore it is that we shall be needed; and we should spend every free moment inspiring ourselves with the lives and great deeds of past heroes, we should learn from them the principles of their actions, we should study present conditions in whatever department our life may lie and shape our immediate future with reference to this Greater Future.

It will not come immediately, although events are even now shaping themselves; but already next year may see the beginning of what are known in our Teachings as "The Great Events," *i. e.*, the purging and purifying of mankind from excessive self-seeking. No longer shall we hear of "The survival of the fittest," but men will call for the "Fitting of the greatest number to survive"—THE BROTHERHOOD OF MAN.

It may be years before the realization, but the stage is set and the curtain is about to be raised. For the greater the event, the slower and more deliberate its culmination! And this will give us time for preparation.

Are you a financier? Then study the systems of Finance in use in other Nations and the history of their success or failure. Look for their *principles*. Are you a farmer? Study the principles of supply as affecting the whole country—the world even—and create in your mind, clearly defined and expressed, such changes in laws as would help you (and others such as yourself) to better supply the demand and at the same time live and prosper. Are you a teacher? Still more should you be acquainted with the underlying causes of the present happenings, with past history—for history repeats itself—with the physical, moral and ethical matters at stake.

Whatever the place in the human scale that you occupy, just there is your place to work until you see a better one. Inform yourselves and be ready.

But before the upward movement, it would seem that we must still descend into the very trough of the wave that is later to bear mankind upon its crest triumphant. We may have to suffer as other nations have suffered—a new birth is not without throes of pain especially in these days of stress and strain. But no one regards the suffering in the light of so great a Birth. Through suffering we learn and grow strong.

A good way of becoming “informed” on a subject is to hear what men say on both sides of the great questions of the day, following the moderate on each side rather than the extremist; for the truth is always apt to be found about a central line.

Especially we need to develop in ourselves *moral* qualifications as well as mental ones; for, however true and exact may be our presentation of any subject, it would be marred and rendered ineffective by a proud spirit or a want of courage or of brotherly love.

Then, when the time and the opportunity present themselves, the Man will not be wanting.

In our next issue we will deal with this “Preparation” in detail as its proper development needs a BULLETIN to itself.

TRANSMUTATION

“Except a man be born again, he can not see the kingdom of God.”

This is the theme of all great teachers, sometimes taught openly in simple words, sometimes in parables, at other times hidden in symbols; but however expressed, all with one voice lay down as the first necessity for him who would lead the higher life, who would know the truth,—regeneration, a new

birth, a change within his own substance. This is essential before wisdom can come to him.

But the exact nature of this new birth has been the subject of much controversy, and the numberless sects and opinions which we find around us show how many are the different structures which may be built upon this teaching.

"What shall I do to be saved?" What is the Truth? Show us wisdom, open our eyes that we may see,—here are cries we hear on every side, and daily they grow louder and more urgent. For a Great Light is even now immanent in our world and drowsy souls are awakening and looking for some one who shall explain to them what it is that they see, one who shall guide them in all truth.

"Ye must be born again." Each individual must be self-created, a new creature by the conscious harmonizing of the forces within him; and the method of this self-mastery is given on the Emerald Table of Hermes Trismegistus: "Thou shalt separate the earth from the fire, and the subtle from the gross, gently, with great industry." Free the soul from all prejudice and vice, these are of the earth, gross matter, which though good in its place must be recognized as impure and unfit for use till transmuted, until prejudice has become enlightenment, and vice been transformed into its corresponding virtue.

Learn to know the real from the unreal, seek always, in all your activities, after the true, the spiritual, the Divine, which will burn away the dross and refine the inner nature. Nor think that this can be effected suddenly; the progress must be gentle, and the whole force of the Will as well as of the intellectual being must be concentrated upon the task. This is the mystery of transmutation and redemption.

"Live, O Disciple, neither in the present, nor in the future, but in the Eternal."

(From BULLETIN O. E. S., Feb. 17, 1907)

THE SUN STILL SHINES

When a man begins to grow fretful in his mind and pessimistic regarding the outcome of worldly affairs it might be well for him to go out somewhere on a mountaintop and study the vastness of the universe with which we are surrounded.

A brief contemplation of the planets and the stars (with due regard to the vast distances which they are from this world, and the placidity with which they move from day to day in their orbits, while at the same time consideration is given to the fact that man is but a mere infinitesimal atom on a speck in the universe) will give man a mental poise and a clearer conception of the great forces which are continuously

carrying out the affairs of all these worlds which are within his contemplation.

If at such a moment a man is minded to speculate on possibilities he might consider promotion of an airline railroad from the earth to the sun, and when he comes to realize that a train traveling over such a road at the rate of sixty miles an hour day and night would require about one hundred and seventy-five years to make the journey, the little fussy affairs of every-day life sink into insignificance.

It is well to keep in mind continuously the fact that the sun still shines, although for the moment it may be shining on the other side of our earth and not on our own side. In due course, however, its genial rays will again warm and comfort us.

(From The Market Review, July 1, 1920)

LABOR AND TRADE CONDITIONS IN AUSTRALIA

With the record *abundance of work* and the record *scarcity of labor* (employees) just now prevailing throughout the whole Commonwealth of Australia and the Dominion of New Zealand, the working classes easily hold complete control of the Industrial System out here.

Anything sells well. There is plenty of money and employment and *big wages*; but they are almost neutralized by the continuously *increasing cost of living*.

The "*Work shy*," or "*Go slow*" System has become quite an industrial religion in all classes of work and a condition of things affecting quality as well as quantity of work turned out—*reducing production*.

Unionism very rightly is just now a very powerful element in our economic system, and this condition of things should exist for about one generation, since it seems to be very general throughout the world.

There is a wave of prosperity just now visiting our part of the world (Australia) so stupendous that it cannot reasonably be expected to last but a few years at such a fierce rate. Now is the time for enterprising speculators in any sort of proposition or scheme; and New Zealand is moving ahead, even more remarkably than Australia. Grand country, New Zealand!

The war divided the working classes out here into two sections, and Capital bought over the brains of the Labour Party. The Australian Federal Referendum or Conscription knocked the bottom out of the Labour Party for some years to come. *The people are so easily fooled.* The industrial economic force of the future rests in *Education*.

Free Agency has a wide range; everyone may please him-

self; hence, good advice can only be meant for those who may use it. But too much of the bulk section of Society will not allow itself to be helped by good advice; indeed it is largely nothing other than purely animal, often incapable of any better mental effort or higher thought. Given a good employment with good wages and good conditions (plenty of money) and the ignorant majority of the proletarian section of Society will just reproduce itself to the very last effort.

Jealousy is one of the deadliest enemies Labour has to contend with; instead of that solidarity, unity and socialistic brotherhood of man one man is straining his level best to injure the other man—a strong argument in favor of “Individualism,” a human weakness; and such is the case right through the social system.

One of the strongest industrial forces of the future lies in the education (by agitation) of the industrial masses of *India, China and Japan.*

—W. J. Hart

AWAKE MAN—AWAKE!

Faith within the man whispers: “Recall your experiences, remember your falls, and the failures in your struggles toward knowledge. Did you not accomplish, even though at times incidents on the way almost overcame you? You *did* succeed; even the poorest was some measure of success. Don't forget that I—Faith, am still here. I will not desert you or ever leave you willingly.”

Courage speaks—first pleading for hearing, then growing powerful as attention is aroused. “Listen, Man! Recall the times when almost disheartened I persuaded you to try again! How often have I taken hold with you at the last extremity and shown you the way through. Have I ever failed you? Come once more. It is only a test of your strength to prove your worth. Shake off the lethargy. Wake up! Man, this calls for your best. Let us once more win.”

The man still listens, while he feels the renewed strength of Faith, the power and energy of Courage.

Hope speaks, in quiet characteristic manner. “Never forget, Man, your early training. What do you suppose your condition would have been without our assistance? Could you have attained to this present important position unless we three had been your constant companions? Seldom have you mentioned to us your appreciation, but we love you, and are constantly with you, at your side, to assist you in every act you contemplate. Once more take strength from Faith, determination from Courage and from me take the knowledge that failure is impossible. In unison we bid you select your desire—rise, go forth and achieve.”

—Livingstone

MEDITATION

A little group of wise hearts is better than a wilderness full of fools; and only that nation gains true territory which gains itself.

But, as it is at their own peril that any race extends their dominion in mere desire of power, so it is at their own still greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective.

Nor need you listen to any sophistical objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear.

No man who is truly ready to take part in a noble quarrel will ever stand long in doubt by whom, or in what cause, his aid is needed.

—“War.” *Ruskin*

NOBLENES

1. Human nature is a noble and beautiful thing.
2. All the sin of men I esteem as a folly which may be prevented, not a necessity which must be accepted.
3. And my wonder, even when things are at their worst, is always at the height which this human nature can attain.
4. Thinking it high, I find it always a higher thing than I thought it; while those who think it low, find it, and will find it, always lower than they thought it; the fact being that it is capable of infinite height and infinite fall.
5. But the nature of it is in the nobleness and not in the catastrophe.
6. All real joy and power of progress in humanity depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain.
7. Exactly in the degree in which you can find creatures greater than yourself to look up to, in that degree, you are ennobled yourself and, in that degree, happy.

—*Ruskin*

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The Quest of Truth

Many loved Truth, and lavished life's best oil
Amid the dusk of books to find her,
Content at-last, for guerdon of their toil,
With the cast mantle she hath left behind her.
Many in sad faith sought for her,
Many with crossed hands sighed for her;

But these, our brothers, fought for her,
At life's dear peril wrought for her,
So loved her that they died for her,
Tasting the raptured fleetness
Of her divine completeness:

Their higher instinct knew
Those love her best who to themselves are true,
And what they dare to dream of, dare to do;

They followed her and found her
Where all may hope to find,
Not in the ashes of the burnt-out mind,
But beautiful, with danger's sweetness round her.
Where faith made whole with deed
Breathes its awakening breath
Into the lifeless creed,
They saw her plumed and mailed,
With sweet stern face unveiled,
And all-repaying eyes, look proud on them in death.

—Lowell



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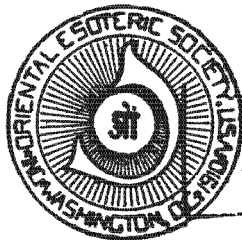


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EDITED BY
AGNES E. MARSLAND



SEP 21 1920
WASHINGTON

SLOGAN
TO RISE BY RAISING OTHERS

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The Days of Preparation

The average person whom we meet casually in our walk through the world has no very definite views of life; he lives from one day to another without any particular plan, trying to get out of life as much joy, or if not joy, then pleasure, as much comfort, prosperity and material welfare as possible. If he succeeds in this, if he acquires material wealth and is able to live at ease, he is considered by the world to have made a success of life; while if his worldly possessions are moderate, or if he has to struggle even to arrive at a competency, he is classed as less fortunate according to his means.

Six days, at least, of most men's lives are spent with this standard in view; they toil day and even night oftentimes to make a living, as it is called, or to heap up greater wealth, and their thoughts as shown by their conversation and daily acts are to the same end.

Now, while it is true that a man must and should work for the livelihood of himself and of those dependent upon him, still this should not be the one single aim of his life, or even the principal one.

And while business ability is one of man's acquirements that gives him a certain standing in the community, this is only *rightly* so because it marks his ability and shows that he has developed certain characteristics, such as initiative, perseverance, will-power, knowledge of human-nature, etc., above the average. When a person is respected just because he possesses money, we have servility.

It is plain, then, that the general desire of men is to attain "comfort, prosperity and material welfare." This is shown by their standard, their actions, their conversation and by the way they spend their leisure.

And the reason for this sad prevalence of a low ideal is in great measure to be found in an imperfect intellectual conception of the real aims of life, of what man is able to do and why he should prepare himself for the Great Endeavor.

For *life is a great endeavor*; it has a definite aim and purpose—general for all men and special and particular for each according to his circumstances and possibilities.

And the crises of the present day call imperatively for the very best that is in each and every man.

The *general purpose* of Man's life is *union with God*. To this end all men are given such opportunities as will bring

them back to the Path when they wander unduly after lower worldly aims.

Comfort, prosperity and material welfare are good in themselves and to be enjoyed; they only become a snare when they assume the *first* place instead of the second in our lives.

The *special purpose* of the Life of each is an interesting study; it CAN be discovered and must be diligently sought after until it is found. And meantime the "nearest duty" should be cheerfully acquiesced in and willingly performed.

* * * * *

These are the Days of Preparation; for the world is in a turmoil and this should put every one of us on his mettle to do what he can to help in so dire an emergency.

Now man's Preparation is One, Three-fold and Seven-fold: One, as explained above: to learn how to become united with God; Three-fold: to learn the three duties of his manhood, his Duty to God, his Duty to Himself, and his Duty to his Fellow-man; and Seven-fold: to learn how to perform in the world all the duties of his station of which functions there are seven.

When these have been separately understood and practised they are all unified and become subservient to the First: Union with God through the Special Purpose or Calling of each Life as that has been discovered.

Life is, or should be, an orderly procedure, in which there are many different and seemingly conflicting interests, and his problem is to harmonize these and give to each its due proportion and value.

In regard to the Three-fold Duties I shall say little because I have so often written of these, I will only say that there is in most lives a tendency to minimize the Duty to God; while in others the duty to some one member of the family who is selfish and irascible is often believed to outweigh all other considerations. It is for each one of us to make his own balance according to his own lights.

The Seven Works of which I have spoken are little known in the world today; but whoever would round out his character and perform in the world that mission assigned to him by God must at least aspire to them all and commence them as and when the opportunity comes to him, or as he himself can make that opportunity.

1. The first of these is Self-Development—studying one's own qualities, difficulties and possibilities, meditating on the highest ideals as yet known or realized, putting them in practice in the daily experience and making them a part of the being. Leisure must be provided and some privacy.

2. Let your light shine! By word or deed, or both, arouse in those about you an interest and love for the higher ideals

you are living; lose no opportunity of suggesting the right point of view, of turning the conversation towards the positive and away from the negative, inspire in others about you right principles, always respecting the law of reserve.

3rd is the Work of Perpetuation or provision for the continuance of the Teachings to the next generation by training up one or more of the younger members presumably of one's family and communicating to them all that he has learned or gained of whatever kind and of all his experiences and the consequences following them. Or in default of children these should all be carefully and clearly committed to writing and so bestowed that they will not be lost to the race.

4. The Work of Order. The disciple should so live that his life is an orderly one, in every department. And not only so but there should be brought about, so far as possible, economy and thrift in the household over which he rules, if any; cleanliness, neatness and good management in all things, the lesser should be subordinated to the spiritual and more important, and the whole be unified.

5. Teaching. All members of the family over whom, as a parent, one has control should be taught and directed in the mental, moral and spiritual life and aided to reach a higher level of usefulness in the world as well as a more vital spiritual life.

6 & 7. It is very important to CREATE A CENTER from which the light shall shine, such, for example, as a well-ordered and carefully instructed family, or to FOUND some Circle or organization where those of similar thought and experience can find their due place and which shall transmit in a permanent form all the Teachings that they have received. A family tradition handed down fosters a strong sense of family pride and loyalty which later grows into right feeling and right relations with other men whatever their standing, their nationality, or religion. The members of this body should be taught to keep its honor untarnished and to make of it a worthy instrument for the use of Providence Itself.

According to our Teachings the duty of a man to his family and through them to the community and the human race is of great importance and should receive his most earnest attention up to the age of fifty years or so.

In this sphere, that is in the family life, a man can begin all of the preparation that we have outlined with especial advantage, since it provides him with the necessary instruments both of authority and of service.

All of these things, however, are far from the thoughts of most men and women of the present times; and so great is the confusion of thought and of conditions that great difficul-

ties stand in the way of those who will try to realize them. Still everyone should be able to find some one at least of these seven that he has already begun to practise, and by adding to it and commencing another, he will make progress that will surprise him and that will be a blessing to the human race. For ORDER is what is most urgently needed at the present time.

HE WHO FEELS HIS HEART BEAT PEACEFULLY
HE SHALL HAVE PEACE

Faith

There is no unbelief;
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by-and-by,"
Trusts the Most High.

Whoever sees, 'neath winter's fields of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"
"The Future," trusts the power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief;
And day by day, and night, unconsciously,
The heart lives by that faith the lips deny—
God knoweth why.

—Edward Bulwer Lytton

FREEDOM

Lack of restraint, or lack of law, is not freedom. Freedom does not mean license. Man is not the "Lord of all"—he is one of many beings, a part of society, and his expression is altogether dependent upon his environment.

The world is changing so rapidly that we cannot keep pace with events, and reflect. It is as though a simmering kettle suddenly boiled over and needed undivided attention. The fire of discontent has aroused the emotions, and the spectacle of uncontrolled action is everywhere present. Civilization has these occasions of upheaval, periodically.

When the American colonists demanded liberty, it was national independence they sought. They had developed national ideals in their individual thought, and desired the opportunity to establish them. Though their numbers were few in comparison, they were pioneers in spirit, strong enough to stand alone and think ideas of development, collectively. They wanted Freedom for a nation, not Freedom for the individual. When they took leave of their native shores, it gave evidence of their courage, and because they desired to worship their ideals in their own way, they stood the storm and stress of developing a virgin country.

We can see that they had become qualified to think of Freedom sensibly. Herein lies the keynote. Freedom means governed or controlled individuality first—then governed collectively. When the individual is self-controlled from the inner power that makes him a personality, he is in a position that he can understand freedom's relation to others; free to do good without question or permission, free to act in constructive ideals, free to think. Man is not free to degrade society in any manner, to indulge in indiscriminate acts that blur men's visions, to commit crime, to exhibit uncontrolled passion; but is called upon to discriminate and act wisely for the best good of all.

—Livingstone

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MEDITATION

The circumstances of your life are not the result of accident or chance; they originate from past causes of your own making, perhaps even in past lives. And they are grouped together now and brought to you for adjustment in order to prove your sincerity, or your self-control, or your interpretation of a truth, perhaps. According as you recognize their value and make use of the discipline they bring, you will arise and grow strong.

These tests are, indeed, to be found in the lives of all, whether or no they have consecrated themselves to service, for every one of us, however ignorant, is within the temple-school of humanity; but this difference is at once apparent—the disciple employs *consciously* the vicissitudes of life in the building of character, each experience leaving him enriched and strengthened: the trifler, on the other hand, either does not recognize his opportunity but looks the other way, or he casts the burden upon the already over-loaded shoulders of a brother. Not so, however, does he escape the test; he may refuse it again and again, but it will continue to block his path in one shape or another until he overcomes it.

—*Marsland*

TESTS

1. The tests of the disciple are not given in writing but in the blood of the heart.
2. One of the first tests is that of receiving blame patiently, whether just or unjust—even gladly, as a means of growth.
3. We are always being placed in difficult positions, to see how we will extricate ourselves, and those who are strong get some very hard lessons.
4. Ye who are seeking for light, answer me—Which would you choose, happiness or growth? Pleasure or service? Desire or self-sacrifice.
5. It is not by repudiating the ties which life has wound about us that we can free ourselves from them, but by recognizing them as tests, lessons to be learned.
6. Have you been humbled to the very dust by the hand of God? Give thanks that you may come from the fire purified.
7. Esoterism offers all things; it demands all in return: all or nothing it asks; all or nothing it gives.

Freedom

Great Truths are portions of the soul of man;
Great souls are portions of eternity;
Each drop of blood that e'er through true heart ran
With lofty message, ran for thee and me;
For God's law, since the starry song began,
Hath been, and still forevermore must be,
That every deed which shall outlast Time's span
Must goad the soul to be erect and free;
Slave is no word of deathless lineage sprung,—
Too many mighty poets lived and sung,
And our good Saxon, from lips purified
With martyr-fire, throughout the world hath rung,
Too long to have God's holy cause denied.

—Lowell



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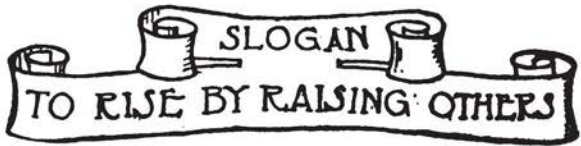


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WHICH IS MORE REASONABLE: THE ORTHODOX CHRISTIAN BELIEF CONCERNING THE LIFE AFTER DEATH, OR BELIEF IN REINCARNATION?

INTRODUCTION

There is perhaps no question of more universal and vital interest to all classes of people than that of what happens to us after the death of our bodies, if indeed we are entities to whose existence the body is not essential. There are in general three important beliefs on this subject: (1) the materialistic belief that there is no immortal soul and that a man's life ceases as an individual life with that of his body; (2) the orthodox Christian belief in the continuation of the soul's existence after the body's death, but not in its return to earth; and finally, (3) the belief in reincarnation. There is also a fourth belief, held by comparatively few, that the body is resurrected on a judgment day and lives eternally on this earth. In this paper, however, we shall make no attempt to discuss the first and last of these four beliefs.

In arguing the comparative reasonableness of the orthodox Christian belief concerning the life after death and the belief in reincarnation, then, it is of course necessary to assume that the human being has a soul. This soul, it is further assumed, is not dependent on the body for its existence, after it is once created; and therefore continues to live after the death of the body, retaining its individuality.

Granting these assumptions, it becomes necessary first of all to define the orthodox Christian belief concerning the life after death, and the belief in reincarnation. By the former is meant that the human soul is created at the same time as the body it inhabits, but that when the body dies this soul continues to exist. Its future existence may be in a paradisaical heaven, the conception of which varies with the particular creed and personality of the orthodox Christian—in general, however, it is a place of eternal happiness, worship, and goodness. Or according to some orthodox Christians—for we include Roman Catholics under this head—the soul may live in purgatory, a place in which the soul becomes cleansed of its earthiness, eventually to ascend into heaven. Finally, the soul may go to a hell, the conception of which is as varied as that of heaven. It may safely be said, however, that hell is assumed by all orthodox Christians to be a place or condition of

great torment, whether of body or of soul. This torment is, according to some, everlasting, according to others, long-continued, but at length mitigable to a greater or less degree—in fact some hold that all souls will sometime ascend into heaven. Under no circumstances, however, is it soul reincarnation.

The Divine justice is upheld by them somewhat as follows: Those who are born on earth with poor opportunities and defective faculties have this made up to them by eternal happiness after death. Consequently the fortunate on earth, having had their reward, do not have such great happiness in the after life as the others. If a man does wrong, he is generally punished for it after he dies, and if he does right he is rewarded for this. If the wrong is great enough he suffers for a long time or eternally in hell; if the right is great enough, he receives eternal reward in heaven.

This justice is not however a stern justice. If a man has done wrong, he may avoid any future punishment by merely asking pardon of the Divine Being, according to some, or according to others, by being declared forgiven by a priest, or by inducing the soul of a saint, an angel, or Jesus to intercede with God for him, or finally, if he is properly sorry that he has sinned.

By the belief in reincarnation is meant the belief that the soul exists before the birth of the body as well as after its death, and that it is born upon earth in different bodies at different times. For the sake of clearness, the course of the soul only after its present incarnation will be briefly traced, it being understood that those who uphold this theory believe that the course before was similar. When the body dies, the soul enters a place or condition similar to the purgatory described above. In time, it leaves this place and if the life of the individual has been well used, enters a state similar to the broader Christian ideas of heaven—a state in which the soul enjoys the fruits of its labors on earth, has definite useful work to do and is happy in the realization of all of its desires. When a soul has been in the heavenly state until the world has advanced far enough to have new lessons for it, and when the right conditions of heredity and environment for that soul's instruction are present upon earth, the soul is reincarnated. It has potentially the benefit of all its past experience, and its condition of birth is that for which it prepared when here before. A soul which has done evil would probably return to earth after a comparatively brief stay in the purgatorial state, as it had not learned the lessons of the earth.

After the soul has learned, this doctrine continues, all that there is to be learned on this earth, it is incarnated upon an-

other planet—not necessarily of this solar system—where conditions are more advanced, until at length the soul has acquired a consciousness and experience approaching the Divine, and becomes with the Divine a cause, no longer an effect. This need not be gone into more fully here, as the general argument will scarcely touch upon so remote a condition. In general, the belief to which we shall have most occasion to refer will be that the soul evolves, like the body, that this evolution is the result of many incarnations, and that the conditions of birth are wholly the result of past lives.

The inequalities of birth, therefore, are explained as being caused by the difference in the previous lives of the souls; consequently there is no recompense needed. Every act that a man commits reacts upon him in this life or another—in other words, there must be an effect of every cause. The only exception to this law is that if a man reaches the state hinted at above, of being the cause of effects, he naturally is beyond the reach of the earth's sphere of attraction, he would not fall to earth, or more exactly, if he became gravitation itself, he would not be influenced by gravitation. But this again will not enter into our argument to any great extent.

Having then defined the two beliefs, we may look into the claims of each to being more reasonable than the other. One of the first contentions of Orthodox Christians is that Christ's teachings are opposed to reincarnation. They assume that this is so merely because all orthodox Christian Churches have quite different conceptions of the life after death. Then they say that while of course we being finite cannot see the workings of infinite justice, God is just. Again, they say that those people who have believed in reincarnation are among the less enlightened, less progressed and less moral people of the world. They cite the great progress of the Christian nations in science and the great material civilization of the Occident, and compare with these the caste system of the Hindus, the lack of progress in science in eastern nations, and the relatively poor material civilization in India and Japan. Since a doctrine is to be known by its fruits, they say that reincarnation is obviously a fallacy. Finally, in refutation of a belief of the reincarnationists, they hold that man can never reach Christ's estate, for Christ is one with God, and is it not blasphemy to say that man may become God?

The believers in reincarnation, on the other hand, say that Christ taught reincarnation. This they assume from an interpretation of some of his sayings which they believe point toward their doctrine. Then they say that by their doctrine man can see the divine justice in all things. Again, they hold that

those who have believed in reincarnation are among the most enlightened people in the world, that they have made greater progress than the orthodox Christian nations, and that, as nations, they are more moral than the orthodox Christian countries, such as Germany, France, Italy, England and the United States. Finally they maintain that man can in time reach Christ's estate of oneness with the Father.

When we sum up these contentions, then, the question resolves itself to the following points: Do Christ's teachings indicate that he believed in reincarnation? Which system better explains existing conditions? Which belief has had the more beneficial effect on its followers, morally, intellectually, religiously and scientifically? Which appeals to our minds as being more in accordance with observed facts? Which holds out the greater hope to mankind?

THE BELIEF IN REINCARNATION IS MORE REASONABLE THAN THE ORTHODOX CHRISTIAN BELIEF

ARGUMENT

In our introduction we agreed that of the two beliefs concerning life after death—the orthodox Christian belief and the belief in reincarnation—that one was the more reasonable which proved to have been taught by Christ, to explain better the existing conditions, to have had the better effect upon those who held it, to be more in accordance with observed facts and to hold out the greater hope to mankind. In this paper we shall try to show that the belief which satisfies all these conditions is the belief in reincarnation.

It first becomes necessary then, to show that Christ's teachings indicate that he believed in reincarnation. That saying of His which stands out in all our minds as most directly showing this is the one in Matthew (xi, 14), "And if ye are willing to receive it, this is Elijah, which is to come," speaking of course, of John the Baptist, and again a little later, "But I say unto you that Elijah is come already and they knew him not, but did unto him whatsoever they listed. . . . Then understood the disciples that he spake unto them of John the Baptist." (Matt. xvii, 12, 13.) Besides these two statements which are pretty convincing, I think, there is never a hint at denial of the doctrine, although it was a prevalent idea among the Jews, as shown in the question, "Who did sin, this man or his parents, that he was born blind?" (John ix, 2), asked of Jesus by the disciples. Since the Old Testament is adopted uniformly by the orthodox Christian Churches, I think it may be well to quote a few of the passages pointing to the belief in reincarnation, and thus also support further the statement

that the idea was prevalent among the Jews. Jeremiah writes (i, 5), "The word of the Lord came unto me, saying, before I formed thee I knew thee, and before thou wast born I sanctified thee and ordained thee a prophet." In Malachi (iv, 5) there is the definite statement that Elijah will come again, and in the Wisdom of Solomon (ix, 15), Solomon says: "Being good I came into a body undefiled." Then the doctrine is very strongly upheld by such early Christian fathers as Origen. He says in one place (I. xxxii): "Is it not more in conformity with reason that every soul for certain mysterious reasons . . . is introduced into a body and introduced according to its deserts and former actions?" And in another he says that "the hardening of the heart was only to enable Pharaoh to see the evil of his ways, so that in future lives, having learned the lesson . . . he also might return to righteousness of living . . ." (III, 1, 17). And yet again, Origen says (II, ix, 7): "It would be unjust if God loved Jacob and hated Esau before they were born, and, the only way to reconcile that declaration with the justice of God, is to say that Esau was reaping the fruits of past evil while Jacob was reaping the fruits of past good." In this same connection, Jerome (Letter to Avitus) says: "If we examine the case of Esau, we may find that he was condemned because of his ancient sins in a worse course of life." Similar statements are so common in the literature of the early Christian Church, that Church which used Christ's teachings most directly, that there is no doubt as to the status of opinion of these early Church fathers. As is well known also, the Gnostics, and the Kabbalists, those who studied the deeper meaning of Christianity and Judaism, fully believed in reincarnation. This belief obviously has, therefore, a good many claims to being Christian and moreover it is impossible literally to accept Christ's teaching "Ask and ye shall receive," unless the doctrine of reincarnation be accepted. For we manifestly cannot receive many things in this one life, however much we may desire them. And to say of this statement that it applies only to spiritual things is to deprive it of much of its value, and to make laws which govern the spiritual world fundamentally differing from those governing the natural world. Obviously if we allow such an interpretation we remove all the efficacy of prayer on any but spiritual planes. In other words, unless we accept literally these words of Christ, there is no use in praying for health, success, our friends' safety, and the vast number of other things for which every orthodox Christian prays, relying on the literalness of these words.

C. W. W.

(To be continued)

MEDITATION

Esoterism declares the invisible to be more real than the visible, the life than the form, the soul than the body.

This is the principle that distinguishes esoterism on the one hand, from the judgment of the intellectual man, on the other—the Christ-life from worldly belief. The life of the disciple of esoterism is marked by a living faith in the invisible, and a knowledge of the truth from experience. He does not believe, he *knows!*

“What Esoterism Is.” Marsland

It is through the intuitive faculties that the evidence of man's immortality exists. Reasoning alone will not bring the truth home. It has to be wedded to intuition, the Divine spark which leads to the Eternal Itself, thus bearing in blazing letters of flame the Great Truth: The Kingdom of Heaven is Within—seek and ye shall find.

A. Gael

BELIEF AND KNOWLEDGE

1. Why long and look for that which is beyond all hope until the inner eyes are opened? Why not piece together the fragments that we have at hand, and see whether from them some shape cannot be given to the vast puzzle?
Collins, Through the Gates of Gold
2. Sometimes in my dreams or in my moments of spiritual ecstasy, my soul becomes more than sensitive.
3. I am conscious of the harmonies that fill the ethereal world.
4. I feel at times that there are innumerable spheres in my being, mental, intellectual, spiritual, divine.
5. I am sure that the soul's destiny is to inhabit such spheres, each in turn, until in some perfect world final evolution is attained.
6. I realize that only my assiduous efforts can regulate the vibrations of my being so as to bring them into harmony with the perfect and eternal vibrations of the transcendent worlds.
7. Then, and only then, shall I stand face to face with the unclouded eternal truths of God.
Van der Naillen

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The Fatherland

Where is the true man's fatherland?
Is it where he by chance is born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O yes! his fatherland must be
As the blue of heaven wide and free!

Is it alone where freedom is,
Where God is God and man is man?
Doth he not claim a broader span
For the soul's love of home than this?
O yes! his fatherland must be
As the blue heaven wide and free!

Where'er a human heart doth wear
Joy's myrtle-wreath or sorrow's gyves,
Where'er a human spirit strives
After a life more true and fair,
There is the true man's birthplace grand,
His is a world-wide fatherland!

Where'er a single slave doth pine,
Where'er one man may help another—
Thank God for such a birthright, brother,—
That spot of earth is thine and mine!
There is the true man's birthplace grand,
His is a world-wide fatherland!

—Lowell



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Phil 54.3

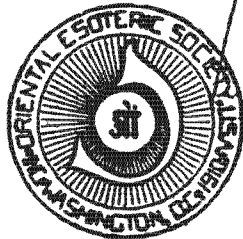
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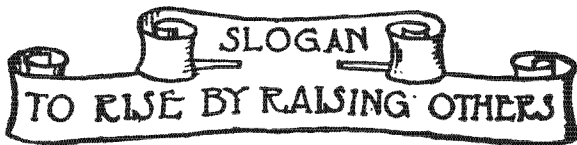
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**WHICH IS MORE REASONABLE:
THE ORTHODOX CHRISTIAN BELIEF CONCERNING THE
LIFE AFTER DEATH, OR BELIEF IN REINCARNATION?**

(Continued)

To many people, however, the proof that the doctrine of reincarnation is eminently Christian is no indication of its reasonableness. It seems to me, on the contrary, that, when a Church is founded on the teachings of Christ, the Old Testament and the early Church Fathers, and yet holds a belief radically different from that shown to have been taught by those three authorities, the belief of that Church is less reasonable in regard to the point of variance, than the belief held by those on whose opinion the Church is established.

Nevertheless there are other indications far more convincing to the man of today. In science we accept as true, for the time being at least, that hypothesis which best explains existing conditions. Let us examine a few well known phenomena, and then apply the explanations of each doctrine to them.

In the first place, we have the striking inequalities of birth—one man is born in poverty and squalor, another in wealth and luxury; one man is born a Hercules, another a deformed cripple; one man is born with the most brilliant intellect, another an idiot. And so the inequalities which all of us see daily extend on boundlessly. Orthodox Christianity makes no attempt at explanation; it merely tells us blindly to believe that there is justice behind all, but that this justice is beyond our finite powers of comprehension. This may satisfy the man who is fortunate, but how can the oppressed accept such a conception of justice? And is it not reasonable to suppose that the Divine Being works with definite, comprehensible laws? It was just such a conception of a Being who created the world in seven literal days in a manner totally opposed to the laws we now see acting, which Darwin did so much to dispel. If religion and science are not to be vitally opposed we must accept as a fact that God works with laws, and that by observation and thought we can attain some perception of these laws.

The doctrine, or hypothesis, of reincarnation says that every effect must have a cause and every cause an effect. Thus supposing a man to have lived on earth before, and, having a free will, to have developed differently from his fellow men, it at once becomes plain that he will be born under different conditions from his fellows; for he will come into a body, and into

conditions of heredity and environment which are the direct effect of his past life. Then, by the other law of reincarnation, that man is given (or rather his soul is attracted to) those conditions which give it the greatest opportunity for development; a man may know that however hard his lot may be, in it he can find those opportunities which he most needs. The pragmatic value of this is obvious.

Another phenomenon known to all of us is the birth of geniuses from parents apparently in no way capable of developing the marvelous power in them—such a case as that of Shakespeare, which, although only one of many, we will consider as it is so familiar to us. Here, as in most practical phenomena, orthodox Christianity offers no explanation, but merely a dogmatic statement that God gave Shakespeare the powers he had, and that in some way it is compatible with Divine Justice that Shakespeare should have had the gift of genius bestowed upon him instead of you or I.

But the reincarnation hypothesis, with its simple, definite, universal law of cause and effect, explains the matter instantly by saying that the very fact of Shakespeare's genius was in itself proof of long effort and desire in the past—the effect *must* have its cause, and the cause lies in the individual past of desire and work. If we are truly to have free will, it is essential that we have the power of accomplishing that which we will, for otherwise our wills would not be free, but mere playthings with which we could work in specified, or preordained directions but not in any direction which we may wish. In order that we may have free will then, reincarnation is necessary, and any effect, such as that of genius, may at once be explained on the ground of free will and reincarnation. As we stated in the introduction, the reincarnation hypothesis includes the theory that a man carries over from one life to another the powers and experience gained in each, this is of course necessary to the explanation of geniuses.

There is one more phenomenon which has always caused more or less perplexity and speculation, that we shall take up here—that of the decay of races. Babylonia, Egypt, Greece, Rome, Turkey, and Spain, all have risen to world supremacy, yet each has decayed—the life of each being like that of a man, with a birth, a growth, a prime, a senescence and a death. How is this explained? I know of no hypothesis, except that of reincarnation, which gives any satisfactory explanation. In a single instance like that of Rome, we can find things which seem to explain its fall—such things as tyranny, love of luxury, etc. But when we see every nation decaying in the same way, the decay, like the senescence of the individual, requires a universal explanation. It is very well to say that John

Smith died of dropsy, James Brown of heart-failure, and so forth, but when every man grows old and dies, we demand a general explanation. So it is with the death of nations. Reincarnation shows that since we are only attracted to those conditions which are most useful to us, those who have learned all that a nation has to offer will not be reincarnated in that nation. But those who have failed in that nation's lessons—the weak willed, the stumbling, and even the criminals, need the lessons of the nation and are therefore reincarnated in it. The obvious result is that the type of men born in a nation, after a period of blossoming, is distinctly inferior, and steadily deteriorates, as the better ones learn the lessons and wait for more advanced states in which to be born, while the worse keep returning until they either sink beneath or rise above the level of the nation. It is again a simple explanation of a rather perplexing phenomenon.

To shift now from this more scientific method of proof to the pragmatic method, we shall take up briefly the effects on the people who hold the two hypotheses. As representing the upholders of the orthodox Christian belief, we shall take the United States, England, Germany, France and Italy, while we shall take Japan and Burma as representative of the nations believing in reincarnation. In comparing the morals of the two types, I know no better method than the comparison of criminal statistics, which although they only deal with one class of morals, at least tend to indicate the general moral standard. These figures become more significant, I think, in a tabular form, as one can compare them at a glance thus: They are, as far as I have been able to obtain them, as follows:

Accused of crime, in a year, per million inhabitants:

Japan, 2,396; Germany, 10,230; France, 6,084.

Convicted of homicide (same scale): Burma, 48; United States, 104; Italy, 120.

Convicted of serious offence (same scale): Japan, 121; England and Wales, 320.

Convicted of minor offences (same scale): Japan, 2,225; England and Wales, 17,211.

Convicted of theft (same scale): Burma, 624; England, 2,280; France, 1,280; Italy, 2,210.

These figures show that in no case are there more than half, and that in some cases there are less than one-seventh as many crimes in the reincarnation countries as in the orthodox Christian. As to the moral standard in other respects, we can only rely on the reports, often unreliable and contradictory, of the travelers in these countries. In general, however, I think that the report is pretty consistently that while woman's position in Japan and Burma is lower than in the

United States, and while there are many more young marriages (but it must be remembered that Orientals mature much earlier than we do), yet those things which we consider immoral, such as drinking, promiscuousness with women, divorce, possibly smoking, and even cheating, are distinctly less in these two Oriental countries than in Europe and America. As for truthfulness, there is so much dispute, that it is impossible to know which nations are more truthful, but it is certain that the doctrines accompanying that of reincarnation are far stronger in their stand against any falsehood whatever, even the society lie, than the orthodox Christian doctrines.

Besides this morality on the part of the nations holding the reincarnation hypothesis, there is far greater intellectual development than is usually supposed. The attacks in this regard are no longer leveled at Japan, but are still thrown at India. What scientific achievements have the Hindus accomplished? Did they invent railroads, telephones, telegraphs, automobiles or airships? Are their houses steam-heated and electric-lighted? What right have they to claim a progress in any way approaching that of the West? No, the Hindus, or the Burmese since we are trying to confine ourselves to these, do not have steam heat and electric lights, nor do they care at all for such things. They have ideals above the material, and hold material comfort as a means, not an end. "How will electric lights improve my knowledge of why the earth was created?" asks the reincarnationist. Again, they did not invent artificial means of rapid communication and transportation, "for," says the Burmese, "I have plenty of time—as much time on this earth as I want, and moreover, I can develop within myself powers of communication and locomotion vastly easier, more rapid, more efficient, and less expensive than any of your complicated electric wireless telephones." In short, the reincarnationist looks down on the petty material progress of the West as a mere waste of time. Why should one go to so much trouble to construct a wireless telephone, when with a little practice he can develop thought transference powers?

Scientifically, the East knew of evolution, the circulation of the blood, and hypnotism, for instance, centuries before the West dreamed of it. And they claim to have a more thorough knowledge of electricity than we have—but this I don't know. I just know they claim it—a knowledge of a human electricity so powerful as to outdo the greatest Western dynamos, an electricity of which our so-called "animal magnetism" is a hint.

But aside from this, the ability to control the intellect, to concentrate wholly, to kill or create a thought, is certainly developed by the Japanese and Burmese in a manner astonishing to us, poor victims of our brain's fancies as most of us are.

Of course religiously the reincarnationists are away beyond us. Their religion is a part of their lives. It explains their facts. It runs their business. It upholds their science. It is their daily thought. There is no double set of morals—one religious, the other commercial. There is no double set of beliefs, one religious, the other scientific. Their religion embraces all in one grand whole.

C. W. W.

(To be continued)

DISCRIMINATION

Were the power mine to give, I would endow every being with a great enlargement of discrimination,—that ability which by use of reason we are able to separate the important from the unimportant.

The real things in life are those that tend to build, develop and improve. Whatever tends to criticize, separate or disintegrate, means that the thought which is trying to express will have to be rebuilt. All poor effort clogs the way, and like poor material has to be thrown aside or reassorted before being used. The larger portion of our time is spent in doing things that are not assisting in a constructive way. This results in impeding our progress. If we all had the ability to think a clear, straight effort to its finish, like driving a horse along a well-beaten route, life would be a very simple process of development. But as each individual has to think out his own route, to a great extent, it appears at times to be a blind wandering, with many turnings and windings, that carry us far from the desired end; primarily because our intensity and our earnestness is misdirected. This means effort, without direct definite aim, and can be compared to a steam boiler full of leaks, whose steam escapes through crevasses, and thus wastes power.

The gift that I would give, were the power mine, would be that the individual might be able before starting in any given or intended direction, to reason out clearly the details of the situation as he sees it, and by thinking could blaze the way through the unknown field. He could see many of the obstacles to be overcome, and like surveying the route would be prepared to meet many things, that would have to be encountered. By this means one can decide whether or no the desire is worth while before attempting it.

—Livingstone

MEDITATION

Man's life, as a whole, is one great expression of those qualities that lie dormant within him—qualities that he has himself created and stored up in all his former lives. Thus he gives forth his little universe. This is expiration. Arrived at maturity, he begins to in-spire and draw back into himself all these activities he has perfected, and dies, so to speak, that he may be ready for another expression.

The process of dying, or inspiring—drawing back the activities into the individual—is not a momentary happening, as it is usually supposed, but is spread over a long period of time. From the moment of maturity we begin, like the acorn, to return, by inspiration, to the bosom of the Father, and to withdraw and perfect within ourselves those experiences and those qualities that we would express in our next earth-life. It is ever the same cycle—the coming forth of activities from the invisible, their manifestation in infinite variety, and their gradual return to the invisible when perfected.

“What Esoterism Is”—Marstrand

EXPIRATION AND INSPIRATION

1. The Breath manifests on all the planes of Being.
2. It is spiritual, mental, astral, etheric and physical in succession as its vibrations gradually slow down; but the same law always holds good—Expiration and Inspiration, and then Expiration again—eternally.
3. Humanity is at the point where spirit and matter may be consciously blended and the invisible brought forward into the visible.
4. When the balance is well adjusted we have health and strength with all that accompany these conditions. When the balance is disturbed, the power and usefulness of the life are interrupted and lessened.
5. We must breathe in from all spheres, and, after elaborating the breath, give out, as forcefully as we can, the ideas we have proved by our experiments.
6. Some of us forget that “breath” consists of a double flow; we encourage the *inflow* of whatever gives us pleasure, but we neglect to provide a channel for an equal *out-flow*.
7. The whole problem of life consists in learning how to effect the best possible combination of all the forces which we require to use for the purpose we have in view.

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Suffering

Evil is only the slave of Good;
Sorrow the servant of Joy;
And the soul is mad that refuses food
Of the meanest in God's employ.

The fountain of joy is fed by tears,
And love is lit by the breath of sighs;
The deepest griefs and the wildest fears
Have holiest ministries.

Strong grows the oak in the sweeping storm;
Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
Till the cold wind starts to blow.

Day will return with a fresher boon;
God will remember the world!
Night will come with a newer moon;
God will remember the world!

—*Josiah Gilbert Holland*

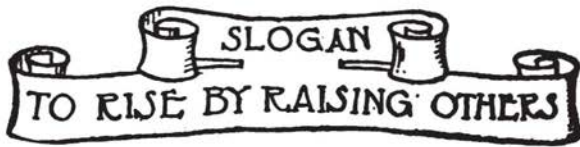




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Is Reincarnation a Reasonable Belief?

(Continued)

Returning from this pragmatic view of the reasonableness of our two doctrines, to the more scientific again, we come to the question as to which belief is more in accordance with observed facts. Let us take a few of these facts with which we are all acquainted, and then compare the two hypotheses with them. First, there are no jumps in nature; everything begins low and evolves upward from the lowest to the highest. The orthodox Christian belief makes the soul spring suddenly into existence at the time of the conception or birth of a child; the reincarnation hypothesis says that the soul evolves gradually from the lowest form of life to that of the highest. Which is more in accordance with the natural law? Secondly, every cause must have its effect. The orthodox Christian belief says that man may be freed from all consequences of evil acts in the life after death, if he repents, or is pardoned, and it is obvious that we cannot get the effects of all our acts here in one life; the reincarnationists hold a man must reap in full the harvest he sows, good or bad, every cause which he sets in motion having its effect on him. Which is more in accordance with the natural law? Thirdly, there must be a cause for every effect. The orthodox Christian assigns no cause for the poorness of spirit in some and its great richness in others; the reincarnationist says that the richness is the result of long toil, and the poorness, of indolence; he gives a cause. Which is more in accordance with the natural law?

There is just one more question with which this paper will try to deal; it is: "Which belief holds out the greater hope to mankind?" For surely if we are to accept one of two beliefs neither of which is absolutely proved, it is more reasonable to accept the more hopeful. This I shall only try to treat from one side. We all know the kind of hope held out by the churches of today—a vague pleasant Heaven of eternal praise, and possibly work, with all eternity decided for us by the one infinitesimal piece of existence on earth.

Reincarnation gives a man another chance. Yes, you've failed this time, brother, but so have most of us; cheer up and try again. There's all eternity to work in, and even though you must suffer for failing, you will get your reward for your present effort; take courage and come on—there are lots of us to help you up. So speaks the reincarnationist. And then he always gives one something useful to do. There is no end of

work to be done, all accompanied by its pleasure, and when we have finished our jobs on this little earth, we shall go on to bigger, more beautiful ones, and ever more useful work in another sphere of existence. What could make clearer work's dignity? And, of course, one's opportunities are vastly greater than the orthodox Christian belief would make them out—one has more time to learn earth's lessons thoroughly, and what he does not learn in one lifetime he gets repeated until he does learn them. Doesn't this give one a far greater field of knowledge?

The mercy of the doctrine, we have already suggested, by showing the opportunities it gives. But beside this, the God of the reincarnationists does not have to be a God who gets angry or displeased—instead he is all-loving, the whole time. For this hypothesis allows of no such thing as punishment—there is merely the simple law of cause and effect.

Finally, the ideal of the reincarnationist is far higher than that of the orthodox Christian. The orthodox Christian hopes at the best to become a great and beautiful angel, never, however comparable to the Christ in wisdom, love and glory. But those who believe in reincarnation hold this as their highest ideal: to become, after much time and work, even as Christ, perfect in union with God.

I think we have shown distinct indications that reincarnation has claims to being truly Christian both by authority and in its general spirit, and that the effect on those who have believed in it is, as far as we can see, generally beneficial. We certainly have proved pretty conclusively that it explains existing conditions better, is more in accordance with existing facts, and holds out a greater hope to humanity than the orthodox Christian belief. This being the case, there can be no doubt but that of the two the belief in reincarnation is the more reasonable.

C. W. W.

Some authorities consulted:

"Some Records of Crime," by Hervey; *"Social Progress,"* by Strong; *"Encyclopedia of Social Reforms,"* by Bliss; *Asiatic Quarterly Review*, *"Criminal Justice in India,"* Capt. C. H. Buck, I. A.; *"Reincarnation a Christian Doctrine,"* Besant; *Reincarnation,"* Adhedananda; *"Reincarnation,"* Sinnett.

SOME OF LIFE'S PROBLEMS

What a medley of affairs life seems to most of us. To the majority life is a hard struggle, full of pain, suffering, misery and unhappiness. But to those of us who have searched below the surface of things, and studied causes and effects, life appears as a school, where each one in his place is to learn

the things most necessary for his growth and progress towards perfection.

If we looked deeper, we should learn that the whole apparent medley is a grand, sublimely laid scheme, guarded over by Perfect Higher Powers (advanced souls) who are carefully watching the progress of every human being, even guiding us daily.

Each of us has his or her place in this Divine Plan! Each has his work to do, his influence to cast around for good or evil. So that it is well for each of us to realize this important fact, in order to begin at once to work from a proper standpoint.

Before we attain to this realization, we find confusion, unrest, turbulence of spirit, a wild chasing of thoughts from one thing to another. With some it is dissatisfaction, a questioning of the presence of justice in this world; or a chaos of mind.

But when we *know*, we become satisfied that all is well; we settle down, and proceed to look within ourselves to find our own needs, to root out our faults and determine how best to grow.

For we must progress! All standing still means more than standing still, it means retrogression eventually; not eternal retrogression, but a great spiritual handicap.

Two beings brought together in marriage have a valuable chance to progress, because opportunities offer themselves to permit growth of character, growth of the inner life. Naturally there is the mutual attraction of similar interests in life, which awakens the bond of sympathy.

It has been observed, however, that there are often more opposite traits of character which must be carefully understood before the best results from this close relationship can be had.

There has been no haphazard meeting of these souls, it was part of the grand Plan, the great Pattern; and we should each make our bit in the immense and beautiful design as beautiful, complete and perfect as we can.

Hence the necessity of *Knowing*. It would seem from experience and observation that a husband's strength is usually a wife's weakest point; also the husband's weakest point is the wife's strongest trait, so each should learn from the other the thing most needed for their growth, at the present stage of their progress.

Let us use an easy example which we may apply to all parts of our mental make-up: A wife, we will say, is orderly, the husband disorderly. Instead of fussing and scolding about the husband's disorder, suppose she just faces the situation,

sees her mate's weakness, and proceeds to help him by remaining orderly herself, constantly becoming a model of order for his benefit, quietly suggesting order to him in every way she can, and using as much patience as she would with a child. He would very probably learn order from her, while she would gain Patience, thus adding to her stock of character, but not taking from her stock of order.

One might cite more vital instances, having to do with the mental life, but this will suffice to show what is meant.

A person is only as strong as his weakest point. No one is perfect, each has his own particular faults, sins and weaknesses which each one alone can weed out of his character.

No one can do this weeding for us, we alone are responsible for our mental attitude, our secret sins, and the whole story rests with us whether we shall become pure unselfish Helpers to the Great Masters, aiding Them to uplift the world to Goodness, Peace and Love, by our own purified mental life, or whether we go on stumbling, fearing, doubting, refusing to fight our battles consciously, patiently and nobly.

Could we but follow our course backward to first causes, we should see that every condition in our lives has been brought about by ourselves. Knowing this, we should the better battle with daily trials and obstacles, realizing that we have only ourselves to thank for the present conditions.

We should then become more gentle and patient, realizing conditions and overcoming them, so things would change and become brighter as we ourselves expand to the greater Knowledge of the law of Harmony.

Let us try to harmonize with every and all existing conditions, coming daily to us, because they come as lessons for some good reason.

Do not stop to analyze, criticise, or question a situation—perhaps unpleasant for us—but try to harmonize at once. Create no new Karma to be worked out again some future day; for the great Law of Cause and Effect says that as we have created causes in the past, to be worked out today, so today we create causes to be worked out later on.

By harmony with today's lessons we work off the unpleasant effects from past causes, and make no new Karma for ourselves. Through Harmony the chains of Karma become worn away, and bind us no longer.

In family relations, the wife, who is, or should be, of purer, subtler nature, must be the one to harmonize.

Woman's pure soul demands harmony, and through her influence, great work is being done on earth.

Man is God's noblest creation, and deserves our earnest

thought and attention. Man has attained and ever will attain great results through the assistance and sympathy of some woman; she brings out either the worst in man or the best.

When a woman realizes her important position in God's great Plan, when she knows that so much depends upon her, she prepares herself, searches within herself to weed out defects and little faults, cleanses the heart and mind from all evil thoughts, so the mind may be free from shadows and she be open to receive all calls made upon her from within. None but ourselves know our own weaknesses, and these we weed out slowly, painfully but thoroughly, either by wisdom or through suffering. Those who refuse to listen to Wisdom must learn through long ages of misery and suffering.

But learn we must, whether we learn today and begin to practice it, or whether we put it off thousands of years to come, because the Law demands Harmony. But when we make the start, and begin the practice, help will reach us from unseen quarters, in a hundred ways, unheard, yet felt and understood. Search the mental life, make it clean, pure, unselfish, and from this inner life will flow a perfect outer life.

Above all, allow no feeling of separateness to abide in your heart, because each and all come from the same source, each one is cherished by his God and each one will eventually be brought to perfection.

It is only a question of time, and the will of the person himself; even the vilest criminal will sometime realize his errors, open his eyes, retrace his footsteps, and begin his battles for goodness, purity, perfection and love.

Do not blame, criticise, or censure the fragments of Divine making we see around us. Perhaps we stood yesterday as low as they, and tomorrow, if we waste our opportunities for good today, we may stand in their places.

Let us keep only love in our hearts for everybody about us, and not separate ourselves from the mass of people. For they are ourselves and we are they mounting a spiral path to a perfect something we know not what; but we should have faith enough to believe in the beauty and ultimate perfection of God's plan for us.

The greatest evil in the world is our sense of separateness, caused mainly by ambition, or other selfish motives, which in time will pass away like a mirage.

We should be loving and interested in each other, helping each other all we can, both mentally and physically, because many find life full of heavy burdens.

How indeed can the world see our good works, in order to imitate and do likewise, unless our "light shine before men?"

A. O.

MEDITATION

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

As the disciple progresses his sphere of Unity enlarges so as to embrace all of the results of his researches in all fields; his nature becomes enriched so that he is at once more unified with all goodness, truth and beauty, and at the same time more versatile in his appreciation of these wherever they are to be found and in his expression of them in his own life.

Analysis is recognized by him to be good in its place; but as he rises, its importance and usefulness wane and it is succeeded by synthesis, harmony and the return to that Unity from which all things originally spring. This Unity is larger and more beautiful in each man in proportion as he has been able to improve his talents day by day, and the greater the Unity in the life, the more nearly does it approach to the likeness of God, Who is the Sublime Unity.

—*Marsland*

UNITY

1. He to whom all things are one, he who reduceth all things to one, and seeth all things in one, may enjoy a quiet mind, and remain at peace in God.
2. The more a man is at one within himself, and becometh single of heart, so much the more and higher things doth he understand without labor.
3. He receiveth the light of wisdom from above.
4. A pure, single, and stable spirit is not distracted, though it be employed in many works.
5. It doeth all to the honor of God, and being at rest within, seeketh not itself in anything it doth.

—*Thomas a' Kempis.*

6. The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.
7. And the great life is the life wherein the One becomes Many, very many; and wherein these many are again caused to reenter within the One.

—*Marsland.*

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Kinship

I am aware,
As I go commonly sweeping the stair,
Doing my part of the every-day care—
Human and simple my lot and share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubim sing.
I am aware of the passion that pours
Down the channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins.
Seeing the rush of ethereal rains
Here in the midst of the every-day air—
I am aware.

I am aware,
As I sit quietly here in my chair,
Sewing or reading or braiding my hair—
Human and simple my lot and my share—
I am aware of the systems that swing
Through the aisles of creation on heavenly wing,
I am aware of a marvelous thing,
Trail of the comets in furious flight,
Thunders of beauty that shatter the night,
Terrible triumph of pageants that march
To the trumpets of time through Eternity's arch.
I am aware of the splendor that ties
All the things of the earth with the things of the skies,
Here in my body the heavenly heat,
Here in my flesh the melodious beat
Of the planets that circle Divinity's feet.
As I sit silently here in my chair.
I am aware.

—*Angela Morgan.*

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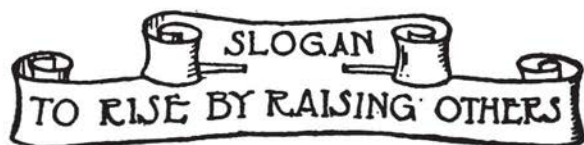
Bulletin

OF THE

Oriental Esoteric Society

EDITED BY

AGNES E. MARSLAND



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“Kill Out All Sense of Separateness.”

A LESSON IN SYMBOLISM.

As we look around us we cannot but observe that all God's works in Nature respond to Number—the rose to five, the lily to three, the crucifers to four, others again to seven, etc. In the mineral kingdom the microscope reveals the same order. We have explained so frequently the Law of the Ternary or Trinity, 1, 2, and 3, that our readers are familiar with it and we will now add a few notes on the numbers 4, 5, and 7.

The triangle is the symbol of spiritual principle.

No. 4 or the Square is the symbol of realization. It is made of two right angles completing each other, and it has four points, standing, among other things, for the four so-called “elements” of the alchemists—earth, air, fire, and water. As everything which exists in the known universe is composed of these four qualities, and as they flow from the action of the One Force and are but external manifestations of its own inner nature, we see a special reason why the symbol of the fourth arcanum in the Tarot should be \square .

When we add together the four and the three thus arrived at we obtain seven, which is the number representing psychic beings, that is beings having spirit \triangle and \square the four elements through which to manifest; but not the organized life-form of man or animal. Hence 7 is the number of the planets, considered as beings, but not as animals. Therefore, also, the planets are represented by symbols, such as γ and δ , while the zodiac has animals as well as symbols.

This means that the planetary Logoi are not circumscribed by personality or any form of the separated consciousness. Only by attaining this condition is it possible for them to be omnipresent throughout their solar system.

The seven steps of the Path are initiations successively into these transcendent consciousnesses, consciousnesses which are distinct and individual without being separate.

The first of the planetary spirits is Jupiter, who represents in its utmost purity the play of the One Force. He is the Creative Thought, first of God, and next (when man, rising, begins to be worthy of his Father), of Man himself. Swedenborg, in his work on *Earths in the Universe*, tells us that the spirits of Jupiter correspond to the “imaginative principle or thought, and consequently to an active state of the interior parts . . . but the spirits of our earth have relation to the various functions of the exterior parts of the body, and when they are desirous to have dominion, the active or imagi-

native principle of thought from the interior cannot flow in. Hence, opposition between the spheres of life of each." This gives us a hint as to why it is so very difficult for us, who are still bound by earth, to form truly creative thoughts. We have to cut away, one by one, those ties which limit and confine us, and this is not done by a single leap of the spirit, but by steady, relentless effort.

Swedenborg goes on to say that the spirits of Jupiter are of fire, that is to say, of love; and when they are exalted and made angels they are taken up to heaven in a chariot of fire, like Elias. The angels of Jupiter in their heaven wear shining blue raiment, spotted with little stars of gold, because they are principled in the good of love to which the very essential celestial color blue corresponds.

We have been told that all things have in them the four elements—earth, air, fire, and water, but these four are differently combined in each created thing, and the particular individuality arising from this special combination, that is, the unity which resumes (1, 2, 3, 4) is 5. The Sanscrit scholars call this Ahankara, and the alchemists the Quintessence. It is this principle which introduces multiplicity and distinct forms into a universe which otherwise, under the operation of the One Life, the One Substance, the One Law, and the One Force would be entirely homogeneous and unvarying.

Of course the word "element" is not used here in its modern chemical sense, but in its usual English significance as given in Webster: "One of the simplest or essential parts or principles of which anything consists, or upon which the constitution or fundamental powers of anything are based."

Earth, air, fire and water are but esoteric names for four principles which in reality the ancients regarded much more subtly. Fire for example is the fire of Nature, more nearly akin to our electricity, while water is the astral light; earth is matter; and air, ether—but they are all more than these.

If we consider 4 as the electro-magnetic energy, then 5 is the electron-systems upon which the energy acts. As there never was a time when there was not an antecedent universe, so there never was a time when at the very beginning of a Manvantara the Logos, looking forth into space, did not find there what we have agreed to call lines of tension produced by past experiences. This was represented at 2, and now at 5, the reflex of 2, these metaphysical lines of tension become actual electron systems. They have been touched by the creative thought of the Divine Being, and have awaked to material existence. Therefore 5 represents these electron systems. It is the One Force making use of experience, and

is represented in the Occult symbolism by the Pentagram ★. This great symbol has come to signify pre-eminently man himself, for of all the created things he is that which most completely sums up in his own organism all other created things, and therefore represents this creative action in its fullest degree. Because the pentagram represents the Divine Creator first taking matter up into His hands, as it were, to model the universe and its many forms, therefore all spirits are said to be subject to him who makes it and understands its use. When one point is pointed upward toward God, it is a Divine sign representing the head of man, properly placed above his arms and legs, as indicated by the other four points. But when two points are pointed upward it is a sign of black magic, for that man who sees antagonism at the very heart of the universe who beholds without reconciling the warfare of two opposing principles, has by that very act numbered himself among the forces of destruction.

At first it must seem strange to see so much power ascribed to so simple a figure. Let us consider what principle may lie back of this conception. Each body has back of it a consciousness which varies as molecules composing this body shift their relationships. Or perhaps we had better say the molecules shift as the consciousness or spirit varies. It is this fact which has led to the materialistic conclusions which were stated in their crudest form by those who held that "thought is a secretion of the brain as much as bile is of the liver." They fell into the usual logical error of *post hoc ergo propter hoc*; only they did not even wait to discover which was after and which before, but assumed in a most unjustifiable and unscientific fashion that because two things happened synchronously therefore the more material one of the two must be the cause of the other! The logical error has since been discovered and overthrown by the greater among the modern psychologists, who commit themselves no further than to say that changes in consciousness are accompanied by corresponding changes in the brain.

This is assuredly true, and more than this is true. For the Occult doctrine states that changes in consciousness are accompanied by corresponding changes not only in the brain of man but in every physical molecule; that is, changes in consciousness are accompanied by corresponding changes in the Akasha. Hence, we have both visible and invisible planets, planets which are made up of flaming gases and other physical substances on the one hand, and of exactly corresponding consciousness on the other. Therefore is it that Paracelsus tells us that there are both visible and invisible stars, stars in

and out of man. Hence also was it that Hermes Trismegistus spoke of the *Aeonic* world of pure type-forms of supreme, unembodied, perfect consciousness, a world which was the cause and mould of the world of material forms.

SERVICE AND LIGHT

Which shall I seek first—to serve my brother, or to find the Light? To rise by raising others, or to raise others by rising? To give out and thereby create an inward need which calls the Light to me, or to take in and thereby fill myself so full of Light that it radiates to all my fellows?

The general method of the West seems to be to learn by teaching, to receive by giving. A man is considered selfish and unworthy by most of his neighbors if he takes time out of actual service to meditate, especially if he takes time away from serving his neighbors. Yet the Christ said that Mary had chosen the better part.

The general method of the East seems to be to seek the greatest personal development, and then to teach; to look first of all to the Light, and only secondarily to service. A man is considered foolish and shortsighted if for a temporal bit of service to his neighbor he neglects the eternal welfare of his soul, which they usually think to be had chiefly through contemplation and meditation. Yet Shri Krishna taught that through service of his country Arjuna would reach Divinity.

It was Krishna who lived in the world as a man of the world, who married, counseled princes, and was warrior and statesman as well as teacher. It was Christ who spent but three years of his adult life among men and even then frequently went apart into the mountain.

Krishna said, "Unto the Eternal verily shall he go who *in his action* meditateth wholly upon the Eternal."

Christ said, "The first and great commandment is this: 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. And *the second* is this: Thou shalt love thy neighbor as thyself."

Today East and West are coming together. We of the younger generation must link them. It is true that we cannot serve without Light. It is also true that we cannot reach the Light unless we serve.

Let us then meditate upon these problems: On which should our minds and hearts be fixed when we work—service or Light. On which should they be fixed when we meditate? What proportion of our time should be spent in meditation, and what in action? What are service and Light?

OPPORTUNITY

Man creates his opportunity by thinking about it. By preparing for his opportunity he creates it. By this law may it be known that when he is ready to embrace the occasion, the occasion is ready for his acceptance. Unless mentally created by his persistent thought, it will never exist.

Others viewing unusual incidents in our lives, sometimes remark: "There was an opportunity overlooked; it seems strange that it was not embraced and utilized." But such a remark, made with earnest regret by the speaker, is untrue and unfair. The perspective of each individual is different. What appears to one to be an opportunity, is, to another, nothing of importance. There is no response in him, he does not see it.

We cannot expect lightning to be guided without some conductor. Without the conductor to guide the force, the result will be tragedy or travesty. Life is the force, thought the conductor. Man builds the conductor.

Preparation consists in looking forward to the expected incident persistently, to express the force, and the constant repetition makes it stronger. Each attempt to conceive what opportunity is to present, actuates one to prearrange his ideals. Consequently, when occasion arises to use this preparation he will know that his opportunity has arrived, and in relation to his effort his success will be assured. No success without effort. Nothing is received that is not paid for.

The thought effort in one's ideal is the price one pays. Until one has paid the price, he goes without. In this he cannot run in debt and get results. He cannot harvest the crop without planting it. It would not be just to him, nor to the world, were it otherwise.

—Livingstone.

Moontide Meditations

A verse for each day, from Writers of All Ages

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

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

By AGNES E. MARSLAND

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MEDITATION

Formerly religion and science were one, and he who was the greatest scientist, who truly understood the laws of the Universe, was so because of his initiation into these mysteries. He had proven himself physically, morally, intellectually, and spiritually great.

Science has reached the height of her possibilities in the investigation of the invisible. There can be no further progress, it is generally conceded, by means of finer mechanical apparatus, and all advanced thinkers are agreed that the subject must be approached from another side.

Esoterism supplies that other side, for it teaches that only the man who has developed within himself certain qualities is able to investigate, or safely use, the subtler forces of nature. From now onward research will not depend upon the ingenuity of delicate mechanical contrivances, for all of these will be superseded by human, vital force, and the scientist of tomorrow will act directly upon Nature. This great revolution is at hand and will unite for all time religion with science by transmuting the scientist into the Mage.

—“*What Esoterism Is.*” *Marsland.*

THE SCIENCE OF THE FUTURE

1. In regard to most of what are called the mysteries of religion, we may innocently be ignorant.
2. But the mystery within ourselves, the mystery of our spiritual, accountable, immortal nature, it behooves us to explore.
3. Happy are they who have begun to penetrate it, and in whom it has awakened feelings of awe towards themselves, and of deep interest and honor towards their fellow-creatures. —*W. E. Channing.*
4. Knowledge and Wisdom, far from being one, have oft-times no connection.
5. Knowledge dwells in heads replete with thoughts of other men; wisdom in minds attentive to their own.
6. Knowledge is proud that he has learned so much; wisdom is humble that he knows no more. *Cowper.*
7. It is important for the magus to be acquainted with the secrets of science, but he may know them by intuition and without formal learning.

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Beauty

Beauty dwells not in the thing that's seen
But in the soul behind the eye that sees;
Nor harmony in any sound that's heard
But in the soul attuned to hamonies.
'Tis not the outward form of things that gives
Unto the mind its inward sense of fitness,
But something deeper that within us lives
And in our souls is ever beauty's witness.
The eye looks forth upon a world of light;
For what it sees it might as well be blind;
The ear may catch all sounds as noise aright
Yet miss all music; for in sense and mind
We have but servants our behests to do;
To bring us into touch with outer things.
The soul within us only can bestow
Upon these things the magic touch that brings
Order and beauty to the forms we know.

—*Walter Lewis Patterson.*



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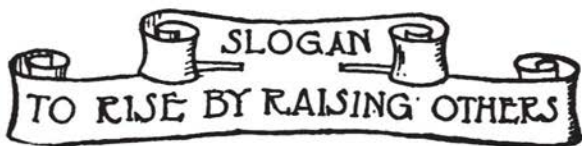
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The One Force

We are all familiar with the idea of "force"—a forceful man, dynamic force, etc. We are now about to consider some deeper and wider aspects of this Great Force which has been named Fohat.

Fohat is the active vivifying principle of the Universe, that which the Ancients typified under the form of Jupiter, the king of the gods with his thunderbolts. It stands, among other things, for the Will; for Power, and for the Soul of the Universe.

But let us be more definite even though we lose something of suggestive scope. Fohat is, as near as we can define it, in modern English terms, cosmic electricity, and it is essentially polarized, having in it both plus (+), minus (-), and equilibrium, because of its Ternary origin. That is, it is what we know as the electro-magnetic energy. But although we have thus given it a name, we know very little, almost nothing, of its essential nature.

Madame Blavatsky says that there are seven kinds of this energy, of which only a few are known to us of the Western World. This one force is polarized because of its Ternary origin. The manner in which the electro-magnetic energy becomes polarized is admirably described by one of our brothers as follows:

"The electro-magnetic field," he says, "exists only around a moving electron, one moving with the tremendous velocity of the electric current in a good conductor. The field lies as a cylinder around the path of the current and a magnetized particle under its influence has two possible directions of motion—around the cylinder, clockwise and counter-clockwise. And these two different directions of the rotatory field correspond to the two magnetic poles, and, furthermore, to the two directions in which a particle can move along a straight line. As you know, when an engineer wishes to stop his train suddenly, he reverses his engine. This makes the engine slow down, stop and immediately start back in the opposite direction, and go faster and faster in that direction. Now, suppose the engine were an electron moving along its path. It is surrounded by a cylindrical magnetic field. As the engine slows down the magnetic field decreases in strength. When the engine stops the magnetic field collapses. It passes through zero. The magnet no longer revolves. The engine starts back in the other direction, the field reappears oppo-

sitely directed, and the magnet pole begins to revolve in the opposite direction faster and faster, as the field strengthens, while the engine accelerates. These two senses or direction of motion of the electron along the line, correspond to the two magnetic directions in the cylinder surrounding the line; correspond to the two magnetic poles; correspond to all Polarities in every sphere.

Consider always that these so-called particles or electrons are of the most abstract metaphysical nature and have no solidity, nor any other difference from their surrounding fields. They have no existence till Love, generated in 6, clothes them with radiation, and makes the Eternal Truth into the body of God."

We have still further light upon the nature of this force when we again consider its birth, for 4 is the sum of one, two and three. Therefore, since 1 is Life, this force is living; since 2 is Consciousness, this force is conscious; since 3 is Law, this force is law-abiding.

Without going too deeply into the matter here, let us state a theory of consciousness which sets forth that it inheres in all particles of Akasa, that is, in all electrons, and consists essentially in the fact that when once an electron has passed again and again through an experience, until that experience is exhausted, and it moves on to a state of experience one plane higher and finer, it retains with it in its new condition the impress of those experiences through which it has passed. It is marked and modified by those experiences, and therefore aware of them. And this awareness is consciousness. It may be briefly and somewhat loosely defined as an awareness in electrons of a stage of experience *already passed through*. Love may be aware of experiences while undergoing them, but this awareness is of a confused and uncertain sort. It is only when its own being has been essentially modified by the experience that afterwards it holds it as a constant state of being and of consciousness.

Having made this definition we easily see why all revolving things *must have* latent consciousness, and why the consciousness of Fohat (who, running circular errands, is ever moving the evolutionary process onward) becomes active in us and transcendent in the sun.

Man as a microcosm contains in his organism a pinch of everything in the macrocosm. This is well illustrated by Weissmann's Study of the Germ-Plasm. He says that this minute organism carries within its form a bit of everything pertaining to the parent. It bears with it the very accent of the father's voice, the lift of his eyebrow, his habit of walk-

ing, his minutest peculiarities, along with the chief essentials of his race and species. In the same way we, tiny Germ-Plasms of the Grand Man, carry in ourselves, in our very organism, the picture in the minutest detail of our Divine Father. The sun is in us, the stars and moon. Paracelsus says there are "more than a thousand species of trees, herbs, stones, minerals, metals." It is because everything is in us that we are able to know everything that is, for as we share the experiences of those electrons which go to make us up we share the experience of the entire universe. Only, in order to be clearly conscious of this process, we must step to the next plane above and look back upon it. We must be freed from its specialized attractions, and see it as a whole.

But let us see how this vital creative principle, Fohat, works in the realm of nature. Science sees it as the great force behind evolution, and calls it Natural Selection. It is the polarized sex energy in animals and plants, painting feathers, modifying structures, teaching the throats of birds to sing, teaching animals courage and cunning, teaching plants and flowers all manner of ways of flaunting gay colors and sweet perfumes to attract the fertilizing insects, filling the whole world with the wonders of life, and form, and color, and movement. So powerful is it that it works even to the overthrow of that lesser form of itself, the instinct or self-preservation, causing the mother animal to destroy herself for her young, and the male creature to fight to the death for the female under his charge.

Perhaps we now catch a glimpse of the reason why we can say that not only is Fohat cosmic electricity, but He also is Love. Love on the cosmic scale, and also love within the human being. Moreover, this love is polarized love. It shows in the physical world as the electro-magnetic energy; in the animal and human world as the vital creative principle; in the divine world as the Divine Love and Wisdom, united in an eternal marriage.

For the Universe is, as was seen by seers of old and by Swedenborg, a Grand Man. But this Grand Man is *Homo*, not *Vir*. For it is woman, the Bride of the Lamb. And the Lamb, Aries, is a male lamb, the ram, the first Sign of the Zodiac.

In the Zodiac, Aries means the head of a man. Either the Great Man of the Universe, or the little man, you and me. We shall expect, then, to find in the human organism that the chief seat of operation of Fohat is in the head, and so it is, as will now be explained to you.

Light corresponds to wisdom. It is so used throughout the great correspondential works like the Bible, and is manifest in our ordinary language: we say, for instance, that the light

bursts upon someone, or that he is illuminated, meaning that wisdom becomes his; and in Genesis we find that one of the first acts of creation was that of Light.

It is well known that the brain is the instrument for receiving, embodying, and transmitting wisdom. When we read these lessons, our brain, through its out-reaching fingers, or sensory nerves, receives the wisdom contained in the lessons, and transmits it to the Mind, or into acts, by altering our conduct. Or when we receive wisdom from higher sources directly as through our intuition or through inner communion with Those Who Know, it is our brain that gives this wisdom definite embodiment and makes it possible for us to give it forth to our brothers in word and act.

The brain in man is therefore the light-bringer. It is the receiving station for the light from above and from our fellows. But it is also the sun for the body.

Our brain transmits its wisdom to the body through its radiating nerves. And it uses these same nerves for transmitting its wisdom to other brains. For, obviously, when we talk or write, we are transmitting wisdom through our motor nerves from the brain.

But the brain in man as we know him is polarized, being, generally, more positive if he is a man, more negative if a woman. The perfect man is he who has the negative and positive in equilibrium. For this reason we find that the Great Masters are unmarried, being in themselves both male and female. But we often find them married before their enlightenment, receiving from their wives the necessary negative polarity to balance the positive with which they are so replete.

We, therefore, are polarized, and need one who can balance the negative brain with a positive, or vice versa. Those of us who are positively polarized are inclined to forget the absolute need we have for negative polarity, and rather to disregard the intuitions of the negative brain, or demand that they be put in our positive form before we receive them; yet by this very demand we defeat our aim, for we are already strongly positively charged, and what we need is a negative to balance. On the other hand, we who have negative brains, realizing how much swifter is the intuition than the intellect, become impatient with the slower method, and see no reason for balancing our intuition with the slower intellect. To be regenerate, we must get this balance.

All virtues spring from this one great force, working in the human and sub-human families as creative love. Courage comes from it, and caution; adroitness, and endurance; patience, and aggression; forethought, and bold disregard of consequences. Every virtue and quality of the human mind

springs into being when the atoms and molecules composing the human organism are played upon and vivified, set into motion by the impact of this One Great Force.

We see now why religion has been said by critics, who saw a little but did not understand (because they were not looking from a plane above) to depend upon worship of the creative function in man. Indeed, the two theories most commonly held in regard to the origin of religion are first, that it is a form of worship of the generative functions; or second, that it is a form of sun-worship, of nature-worship. It is indeed all these things, and very much more; for man from the beginning was aware of his divine sonship, and knew something of the nature of his Father; knew him to be Pater Generator; knew him to be evidenced in all of nature and present in the sun.

For we are *begotten* children of the Most High, with his immortal seed in us, and therefore we are co-heirs of the ages, children of the suns and planets. The question burning at our heart is to know how to begin to realize this stupendous truth, how we may become conscious of this sublime relationship—not merely taking it into our outer minds as an intellectual conception, feebly imaged as we image the vast reaches of space, as we sense the motion of the earth on which we live—but how to become actively, throbbingly conscious of the splendor of our divine origin, of our inalienable sonship of that Divinity with which we are in every instance of our lives hedged about. We can become conscious only by the One Force acting in us, by making ourselves more and more responsive to it, by climbing up higher and higher reaches of that great ladder of space I have pictured to you here. By the One Force, I say, that is, by Love, we shall attain; and by the One Law, which is the law of the inverse squares, by love for that which lies near us, by love broadening until it feels all human, sub-human, and superhuman experiences; by consciousness deepening as these experiences accumulate until all processes are known as well as felt.

In order to reach this sublime state we refine the body and the nerves, and our entire nature, making them finer and finer until they are capable of responding to the impact of ever higher and more potent ethers.

But before we reach this sublime state we have much yet to do. Every one of us carries *upon his own back* the cross; every one of us falls under it now and then. Let us see that we do not remain fallen, but rise and press onward, willing that our lesser, selfish, narrow-visioned selves be eliminated that the glorious resurrected Christos may be set free.

MEDITATION

Esoterism or the Occult Science of the Orient does not emanate from the intelligence of ordinary men, but from the minds of extraordinary men; not that their mental and physical structure is other than that of mortals in general, but because their souls have developed powers that have hardly formed into buds in our own.

In the Orient, these Great Souls have made investigations almost exclusively into the mental and spiritual realms—the nature of God and of the soul of man—into the invisible, and into the subtler, etheric spheres of the earth's envelope.

Working in the Silence for many centuries, they have made discoveries and transmitted them to a little group of disciples; and these, starting from the data thus supplied, have in their turn made many more discoveries and transmitted them in the same manner, so that the body of Initiates today has attained to knowledge impossible of belief to ordinary scientists.—

“What Esoterism Is”—*Marsland.*

FORWARD, EVER FORWARD

1. All life is One, eternal, indestructible, the Soul of the Universe, which also is One.
2. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the whole. —*Marsland*
3. The without is as the within; the small is as the great; there is only one law, and He who works is One. Nothing is small, nothing is great in the divine cosmogony.
4. What is below is like that which is above, and what is above is similar to that which is below to accomplish the wonders of one thing. —*Hermes Trismegistus*
5. There is, between God and Man a great gulf truly, but the space has been bridged.
6. There is a ladder thronged with Beings, like ourselves, who have been men, but are now on their way, advancing step by step towards Godhead, as we ourselves are climbing towards *them*.
7. Thus each one of us finds himself a link in a *grand chain*, which reaches upward and ever upward to the Heights. —*Marsland*

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Truth Never Dies

Truth never dies, the ages come and go;
The mountains wear away; the seas retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties expire;
But, caught and handed onward by the wise,
Truth never dies.

Though unreceived and scoffed at through the years;
Though made the butt of ridicule and jest;
Though held aloft for mockery and jeers,
Denied by those of transient power possest,
Insulted by the insolence of lies,
Truth never dies.

It answers not. It does not take offense.
But with a mighty silence bides its time;
As some great cliff that braves the elements,
And lifts through all the storms its head sublime,
It ever stands, uplifted by the wise;
And never dies.

As rests the Sphinx upon Egyptian sands;
As looms on high the snowy peak and crest;
As firm and patient as Gibraltar stands;
So truth, unwearied, waits the era blest
When men shall turn to it with great surprise.
Truth never dies.

—Selected



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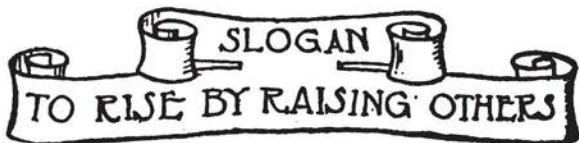
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WASHINGTON

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AGNES E. MARSLAND



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Christmas Greeting

To all our Brothers and Friends we give Peace; not that peace alone which comes from prosperity and general welfare, but especially that inner PEACE of the Heart, the fruit of work well done, days well spent, clear thought, right emotion and strong, positive action.

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

The Whole-Year Christmas

Oh, could we keep the Christmas thrill,
The good of gladness and good will,
The lift of laughter and the touch
Of kindled hands that utter much,
Not once a year, but all the time
The melody of hearts in chime,
The impulse beautiful and kind
Of soul to soul and mind to mind
That swings the world,
And brings the world
On one great day of all the year
Close to God's treasure house of cheer—
Oh, could we keep the Christmas feast,
Even when goods and gold are least;
Here, 'mid our common, daily scenes
Could we but live what Christmas means,
Not one day, but for ev'ry day
The miracle of wholesome play,
The spirit sweet, gift-giving, young,
From deepest wells of feeling sprung—
What a different world this world would be!
For we should see as children see,
If only a magic way were found
To make us children the whole year round!

Oh, could we speak the Christmas speech,
The ringing message that will reach
To cheer our brother on his way
From hour to hour and day to day,

Not once, but all throughout the year
The gallant word, the golden cheer,
The human kindness and the glow
That come when sympathies outflow
To thrill the world,
And fill the world

One day out of the cycle's horde

With all the blessings of the Lord—

Oh, could we love with the love that pours
On this great day through all our doors,
Could we gather all in a world embrace,
Whatever the creed, whatever the race,
Not once, nor twice, but all the time,
For ev'ry need and ev'ry clime
The love that knows all aims as one,
All peoples kin beneath the sun—

What a different world this world would be!
For we should see as The Christ would see,
If only a magic way were found
To make us *human* the whole year round!

—Angela Morgan

VENUS—LOVE

(*Symbolic of Christmas*)

During the fall of the evening recently, those of you who have been abroad on the streets—or still better on the wide open spaces of the countryside—cannot fail to have noted the large, brilliant Evening Star, Venus, the symbol and suggestion of Love. And some may have thought, as I did, of all the varied ways in which we are planning to show our conception and realization of that wondrous Force at Whose Fiat the World itself came into being that man might learn upon it the One Truth that GOD IS LOVE.

Some are able to make many happy, others must keep well within the family circle; some are calculating how much? and how many? thus losing the spirit in the form of their "Gifts;" others have nothing to give of material value, or they believe that they have no one to give to.

Venus is not troubled by these or similar distinctions. She shines! and all those who raise their eyes are the better for her beauty—they feel her love, and the Love of God comes closer to them. She is sometimes the Morning Star appearing shortly before sunrise near the eastern horizon—heralding the coming of the Day Star in whose rays she is bathed and lost.

Viewed as a planetary body Venus has an axis much inclined to the sun—at an angle of 60 degrees—and its diurnal revolution is supposed to be the same as its revolution about the sun, so that it always turns only one face to the sun. In this respect it is like the moon, which turns only one face toward the earth. The Occult phrase calling Venus the twin sister of the earth is well justified by modern astronomy, which says that Venus is almost of the same size as the earth, and that it has an atmosphere much like that of the earth, although continuously cloudy. Its brilliance is partly due to the fact that the sun is reflected to us from its cloud banks, much as it would be reflected from a bank of dazzling snow. So much for the few physical facts in regard to this planet.

You will remember that in our last issue on the One Force we spoke of the electric charge passing through a cylindrical field, and as it did so the particles in that field having two possible ways of motion around the cylinder, clockwise or counter-clockwise. These two and only these two possible directions in which the particle may move (in using the word particle we must be understood as using merely a convenient term standing for atom or electron-whirl, as the case may be) constitute what is known as polarity. The particles which proceed one way around the cylinder are termed positive, those which proceed in the opposite way negative, and between these two poles flashes with wonderful swiftness, force, and beauty the One Great Force of the Universe. Now, that arranging of matter at the opposite poles is a particular function of the energies flowing from Venus. It is the first appearance of form or arrangement. Up to this the energies may be conceived as playing about in no particular direction, but everywhere simultaneously. Here at Venus they begin to be directed.

Of course, such terms as “begin to be” or any other terms implying time must be taken only as very loose expressions. The one energy with all its potencies involved, plays all the time and not otherwise on Venus than anywhere else. Nevertheless, matter which has reached the Venus stage is matter sufficiently coagulated to begin to show this tendency to arrangement about a positive and a negative pole.

This makes us understand why the *Esoteric Teachings* say that Venus stands for the astral light, that is, for matter being moved about and arranged at its poles. “Through every point of infinite space thrill the magnetic and electrical currents of animated Nature, the life-giving and death-giving waves.” As Hermes said, it (referring to the astral light) continually moves up and down. That is, matter, as quickly as it is condensed into particles, is being shifted to its appropriate poles,

some to the north, some to the south, constantly discriminated, arranged, and rearranged.

It is almost as if upon the planet Mercury stood a great angel, in one hand a wide-mouthed vessel in which he caught and condensed the fine matter rushing forth from the sun, and in the other an evenly perforated fine sieve through which this matter thus condensed was shaken down, falling through space all about the planet Venus, covering it with shifting and shining clouds of fine, thin matter; and that then Venus herself, a beautiful angel, vibrant with electro-magnetic light, waved the particles to left and to right, parting the veil from her face. Those which she sends to the left are the negatively charged, feminine particles; those to the right the positively charged, masculine particles. And so she stands, the great, thrilling, splendid angel, parting into masculine and feminine potencies the tiny forms which are ultimately to become human beings.

No wonder that under her veil Venus is said to be the most Occult and mysterious of all the planets! She is called at once, Mary, Queen of Heaven, Lucifer, Satan, Isis, the Virgin, the Great Deep, and Aphrodite.

Shine, ye stars of Heaven,
On the rolling years;
See how time, consoling,
Dries the saddest tears;
Bids the darkest storm-clouds
Pass in gentle rain,
While upspring in glory
Flowers and dreams again.

—*Adelaide Proctor*

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others; some goodly strength or knowledge gained for yourself.

—*Ruskin*

THE FORCEFUL MAN

Which is better, to be acquiescent and meek, conforming to all the rules set over you by various persons, or to stand out strongly in your own might? The answer to this question varies both with the individual and the situation.

It varies with the individual, because unless you are strong enough to stand out to the end it is foolish and worse than foolish to begin. Yet it is to be observed that those persons

who most often put force into their declarations of independence are exactly the ones who do not and cannot stand out until the end. They are not Ulysses Grants, able to fight it out on this line if it takes all summer, in the face of a hostile and sneering country, rather are they Wilkes Booths—able to act on a powerful impulse, but unable to sustain the consequences of that act.

The really forceful person is slow to take fire, slow to make up his mind, slow to take a decisive stand—because he knows well that he will feed that flame, keep that mind, defend that stand to the end of life if need be—and there are few occasions which justify so grim a resolve. The forceful person is not scattering his force in multiplicitous contradictory acts and blusterings; he is storing it up against the day of genuine need—and then, that day arriving, he is as the shadow of a great rock in a thirsty land. Weaker mortals take shelter under his still shadow and give thanks for him.

Thus we see why the answer varies with the situation. For if the situation is a little one—a mere matter of having one's own way—of getting something one may happen to want today, but forgets tomorrow—of a trial of strength over some trivial affair—the really forceful person will not feel sufficiently interested to call out his reserves. In these little matters, the momentary victory is very likely to go to the weak—who chuckles and crows over it in true baby-fashion. Well! Let it be so. Babies have to be amused.

Do I mean then, that the truly forceful person never gives up—never yields for the sake of peace—but simply doesn't care? And when he does care, goes in to win? This is exactly what I mean. The Esoteric disciple has need to be a man of force—of really stupendous force, under steady control—else will he not mount far on the difficult Path to the heights. He never gives up a thing he has really set his mind upon as worth winning at all costs—but knowing the Law of Karma, and being wise as well as forceful, he is very careful about setting his mind.

Of course, too, he must entirely forbid the intrusion of the Man of impulse into his affairs. Never does he permit that *servant* of his higher nature to trap his will into premature action. Therefore he does not care for things trivial. He does not permit his will to act until he knows that it is a righteous will and that the hour has struck for its righteous action. And then, having resolved, he abides in that resolve though the heavens fall.

But the heavens do not fall; they only bend closer over the earth for every exercise of a true will, set on that conformity to the Divine will which we call righteousness.

MEDITATION

The practice of present-day hypnotism is both destructive and injurious to all concerned.

In medical practice it is unnecessary and undesirable—even though much good can apparently be effected temporarily by its use in certain cases; for magnetism, as it is employed in the schools in Paris, can replace it in every instance, without bringing the unfortunate attendant results.

He who relinquishes his Will to the dominion of another, whether visible or invisible, and allows himself to be controlled by that other, is giving up his own birthright and, in weakening himself, is retarding the progress of the race.

Mediumistic control is harmful to all concerned, for, while the medium is speaking the words of another, his own God-given intelligence is lying fallow, his mental powers are circumscribed (for his control only allows him to move in a narrow field), while his emotional nature is subjected to a great strain and he becomes irritable and oppressed.

A very subtle form of danger is encountered by those who are delving curiously into the secrets of Ceremonial Magic of one kind or another. Those who enter the astral realm, who evoke the presence of spirits by magical arts, are in danger, if they succeed, of "selling their souls to the devil," for the powers invoked always exact a terrible penalty, and the danger is great.

—*"What Esoterism Is"*—*Marsland*

PSYCHISM

1. Creative constructive work is of more value than reading and repeating ideas of others.
2. Esoterism values the development of the will rather than the use of occult practices, and avoids all negative psychism.
3. Have faith rather than belief and shun doubt and scepticism.
4. Have humility before "affirmations," and avoid combativeness and self-righteousness.
5. Destruction of the work of others is to be avoided.
6. The willingness to suffer is greater than mental suggestions; self pity, complaints and rebellion are always avoided.
7. Positive action in formation of character is better than treatments for success; self-seeking and black magic find no place in the teachings of Esoterism.

—*"What Esoterism Is"*—*Marsland*

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Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
 And wild and sweet
 The words repeat
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
 "For hate is strong,
 And mocks the song
Of peace on earth, good-will to men!"

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
 The Wrong shall fail,
 The Right prevail,
With peace on earth, good-will to men!"

—*Longfellow*



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