



BULLETIN OF THE ORIENTAL ESOTERIC SOCIETY

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No. 30

THE MESSAGE OF THE TREES

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

These lifelong, familiar friends lovingly referred to by Lowell have been so badly mutilated or laid low by the fierce storms of wind and hail during this summer that our feelings stir with strong desire to look more deeply into the meaning of this expression of life, which is closely in touch with our own. The trees so help us to realize beauty allied with utility, great growth with, seemingly, no effort, shadow that is protection and shelter, stability which is not inertia, symmetry with variety, diversity in unity, that we look upon their prostrate forms with sorrow. Then our deeper knowledge reminds us that, beautiful and wonderful as these varied forms are, they are but expressions of a more beautiful and wonderful antecedent idea.

He who regards the tree with but cursory attention, accepting the outcome of creative activity daily encountered as “merely a matter of course,” is apt to consider it, when compared with the



more highly organized animal, as much lower in the scale of progressive life. Each one gets from his environment what he brings to it; an open mind lifted towards the highest manifestations will feel, when passing beneath the outstretched limbs of thickly-foliaged trees, a stirring of the heart akin to reverence.

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

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

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

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

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

Steadily keeping step with the downward growth a stem progresses upward. By obedient submission to its laws of cellular expansion this slight thing develops into the trunk or body of a marvelous oak or elm or palm or sequoia. Wonderful scaffoldings of branches extend on all sides at established angles and intervals to sustain the elaborate network of twigs and the glory of the foliage.

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

When the crowding duties of a busy day have been permitted to fret your souls, try a visit, bodily or mentally, to a well-known tree. Yield yourselves to its influence in whatever way it most affects you. Soon you cease to think why you came, for "the little

cares that fretted" you have been soothed into nothingness by the vibrant aura, and the restless heart has become serene.

So far no word has been said of the ultimate reason for this persistent and orderly life. The root, the trunk, the leaf, the blossom, each receives from its environment elements of hydrogen, carbon, oxygen, nitrogen, necessary for the health and stimulation of the whole. The law of vegetable life and growth directs these activities, as well as the chemical changes necessary for sap production and distribution, toward one goal. The fruit is the evident and delightful result, the climax of the tree's life; but we know well that hidden in the heart of the fruit is the focusing point of the whole,—the seed, which contains the potentialities of the entire growth. Leaving the freedom of light and space it descends into the bosom of the earth to carry on its part of the appointed round which eventuates in the reproduction of its kind. Here is one of Nature's proofs that no individual lives to himself or dies to himself.

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

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

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

Charubel says, "This tree absorbs and dispenses. It absorbs the death principles of its surroundings and gives out the life principles." (We may recall here the popular ideas which consign the Yew tree to church yard decoration.) He tells us that the ancients in the far past believed the Yew to be the symbol of the planet Saturn and of the Sun. Saturn stands for the termination of all things mortal or the termination of the earthy, while the Sun indicates the beginning (the initiation) of a life that shall not be subject to decay or death. So the Yew became a very proper symbol for both the mortal and the immortal. Amplifying this thought he calls his readers' attention to the "pleasing disparity" between the somber evergreen foliage and the fruitage of the beautiful pink berries.

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THE BULLETIN

It is proposed this coming season to make our Bulletin more interesting and even more useful than ever, and to this end we ask the co-operation of all our readers.

When you find in a magazine, in a daily paper or a publication of any kind a thought that throws light on the esoteric life, clip it out or copy it and send it in to the Bulletin Department, with particulars of the source from which you took it. That which has aroused your own interest may be equally inspiring to others.

News items showing the trend of public opinion or giving the views of prominent personages on the problems of the higher life are requested. Also a number of suitable poems.

With this issue THE BULLETIN resumes its activities, after its usual summer vacation. It has been a great joy to us to know from the letters received how much it has been missed during its silence.

(Continued from page 1)

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

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

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 my share—
I am aware of a marvelous thing:
Voices that murmur and others 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 sat 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

OBJECTS OF THE O. E. S.

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

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

BASIC PRINCIPLES OF THE O. E. SOCIETY

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

PRINCIPLES OF DEVELOPMENT

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

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

All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of him who draws the carriage. . . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

—*Dhammapada*, 1, 2.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING AUGUST 31, 1913.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

The map for this lunation, with Venus and Neptune in the seventh house opposing Uranus and all square the tenth cusp and Mars, Saturn and Mercury also adverse thereto, indicates that the President and others in authority elsewhere, will have no easy path during this period. The people in general, however, will be in sympathy and accord with their policies. Foreign controversy will loom up larger and secret alliances and understandings will be made. The United States will advance its position somewhat through its diplomacy, but treachery of opponents will cause loss of some seeming gains. Death among diplomats will probably increase difficulties and may be cause for interference and investigation by congress. Naval and military preparation will continue.

Pulmonary complaints, bronchitis, pneumonia and asthma, will be prevalent during this period, and also such intestinal diseases as arise from obstruction and congestion. Moderation and discretion in diet and drink will prevent these in most cases. Much care should be used in travel as accidents will be more frequent than usual.

Progress in aviation and other new arts and sciences may be expected. The people generally will be more favorable to woman suffrage and kindred matters, though legislative advance is improbable. The labor world will be aggressive and bitter feeling and stubbornness will dominate all concerned. A fairly prosperous financial period is indicated; real estate will be more active than for some time. Charitable and penal institutions will have troublous time from numerous causes; they will prosper financially however.

Esoteric students will find this a moderately good period for progress. Venus, Neptune and Uranus favorably aspect the ninth and fifth cusps, aiding the psychic and intuitive faculties. Those lacking faith in their teachers and demanding reasons for everything will lag behind at this time; while those who wholly disregard the rational faculties are liable to be led astray by undue enthusiasm and personal attachments. The greatest advance will be made by those who can maintain an active faith and hope and at the same time exercise a "sweet reasonableness" in thought and act—and the latter will require some effort.

ERNEST WYKES,
Humboldt, Iowa.

MEDITATION

To the extreme mobility of astral matter is added a power of illusion, almost a love of deception it might be called, which is the cause of the downfall of many a too-curious investigator. On this plane, truly, "Appearances are deceptive" to everyone except the trained occultist, for he alone understands the laws of this plane, and can draw the right conclusions from what he sees. That is why many of the details described by clairvoyants, prove to be inaccurate; the medium may be sincere and describe faithfully that which he believes he sees, but, being untrained, he is deceived by "Maya." . . . But the astral world is not one where the disciple will find great spiritual upliftment, and if he is wise he will put away all curiosity and desire concerning it until with a strong will, indomitable courage, pure motive and humility, he is master of himself. Then he may safely confront its many dangers.

From FIRST PRINCIPLES OF ESOTERISM.

PSYCHIC GIFTS

1. Psychic effects in themselves, as an end, are nothing. The aim of the disciple is to develop the True Self, not to gain powers.
2. The "medium," or spiritualist, who rushes into the psychic world without preparation, breaks the laws of the supernatural.
3. The visions of the psychic are merely shadowy reflections, phantasmagoria of truth and falsehood not to be relied upon.
4. Those who break Nature's laws lose their physical health; those who break the laws of the inner life lose their psychic health.
5. The striving for selfish powers on the spiritual plane invariably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen.
6. Premonitions and warnings are the memory of the soul speaking to man.
7. The True Prophet announces his revelations as the commands of the Divine. He makes no use of artificial means but repeats the word direct from God.

**Address all communications for Books to Agnes E. Marsland,
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SILENCE

The teachings of Esoterism, although fulfilling in every point the Divine Law as revealed in the Scriptures of all peoples where these agree amongst themselves in the harmony of Truth, are nevertheless contrary to many of the generally accepted customs of the world in general.

Silence is one of these points which, while it is inculcated by all those faiths in which the tide of spirituality runs strong, is not generally regarded as of any value as a practical rule of life in the world.

The social life is full of the vain babble of tongues, of overmastering desires, of vaulting ambition, agitation and turmoil; where in all this concentrated hurry is there any moment for Silence? Man's natural mind is restless, nervous, uneasy, and he seeks to hide his trouble under a stream of words. In society, he who does not converse fluently and without pause (about nothing) is held to be heavy and ill-mannered; to speak on any serious topic with earnestness and enthusiasm would be equally condemned; what is required is talk and shallow excitement, and the most successful and admired man among his fellows is the one who has plenty to say, a fund of anecdote, especially if spiced with inuendo and allusion, and who is "Hail, fellow, well-met!" with all.

Silence, calm and repose are the first essentials to a higher life.

Some inkling of this truth is finding its way into the minds of Settlement workers:

"The art of real home making," says Miss Mary de G. Trenholm, head worker of the East Side Settle-

ment House in New York, "frequently escapes the attention of the working girl. And it is the lack of real home surroundings that is sending girls to the streets and many of the young married people to the domestic relations court, and sometimes to the divorce courts. As you see, we have five rooms here. They are small, but they teach the value and desirability of *privacy*. When many people are huddled together in a few rooms, large, but not fit for so many to live in, an undesirable element is introduced. Though these rooms are small, there is privacy in them."

And what Silence is to the soul, privacy is to the outer life. In the Silence the soul grows.

But it is not alone silence from speech that Esoterism demands; the lesson goes much deeper and bids us bring to rest all the vibrations of the lower nature, it teaches the gradual stilling of desire, the return of the soul from selfishness, from a dissipation of the forces, from the love of much reading and acquisition, from analysis and far wanderings—to concentration, self-knowledge and creation. Esoterism gathers man's powers to a center and focuses them there, and all about that center there is Silence.

If we would enter upon the path which leads to that center it must be by way of daily silent self-discipline. Let us begin by stilling the wanderings of idle curiosity: Esoterism would have us refuse to wonder at anything which our neighbor does, however strange; our friend's affairs are his own, not ours; when, therefore, we let our thoughts dwell upon them, we are intruding unwarrantably into his *privacy* and encroaching on his liberty, although both of these are necessary to the right growth of his soul. And this is true also of members of the same family,—even between husband and wife there must be freedom and *privacy* if there is to be true love. Love grows in silence.

And so when we go into another's home, especially if it be at an unusual hour, we do not look around at every detail and wonder, and make remarks or ask awkward questions for our own satisfaction; our mind has enough of its own secrets and sees and knows of another's life only what he wishes to have known; all else glances off from us—unheard, unseen. It is true that we often find ourselves unwilling witnesses of that which was not meant for us; indeed, the more we advance in the path toward silence and the more we still our mind, the greater becomes our intuition and our power of reading a situation correctly, so that it would seem impossible to avoid "seeing and hearing." Still we can keep silent, not only in word but in thought also, refraining from turning the mystery over in our minds, dismissing it as a thing to be forgotten and buried out of sight.

This habit of confining the attention to one's own affairs and

not allowing the gaze to dwell intrusively elsewhere, creates about a person a very wholesome and trusty atmosphere. I have some friends whom I would willingly send alone into my library, sure that their thoughts would not stray beyond the matter in hand which led to their presence there, and that my books and the papers on my desk would remain untouched, unnoticed even. While there are others from whom nothing is safe; they take down your most sacred books, read the superscriptions and the annotations with avidity, touch everything, take up and read any paper which is lying open upon your desk and ask questions or express their surprise at what they have seen—all on the plea of intimacy. Esoterism knows no intimacy; silence it knows, and self-respect, and freedom from the bondage of the thoughts and opinions of others, and all these lead to the inner center of spiritual growth.

It is not however thought and speech alone which must be stilled; the desire nature also will become purified by daily effort. The things which lead us into the excitation and tumult of the sense life will appear less and less attractive; there will be less of hurry and distress and more contentment and poise.

Thus by inhibiting the desires and activities of his lower nature, man comes to have a larger share of time and of energy to devote to the real end and aim of his existence—the knowledge of God and of all good. And as he learns to know God, his own nature becomes transformed into a nearer likeness to Him and he grows into union with Him.

Of what value are the trivialities of the outer life when seen in the light of so glorious a destiny? Who is there among us who would not be willing to still the babble of foolish gossip, to put a check upon the emotions and a curb upon the mind with its endless ratiocination, if by so doing he might become conscious of the Divine Presence?

The disciple works *actively* and openly in the world, for he knows that it is in and through Work for the good of all men that he can receive new strength day by day to meet the emergencies of each day. He keeps his thoughts centered upon his work, not upon himself, still less upon the affairs of other men. In silence he gives, and asks for nothing in return; in silence he accepts whatever joy or whatever pain is sent to him—seeing in each the same Fatherly hand. He is not elated by success nor downcast by apparent failure; but he remains calm, resolute and self-contained—his motto the ancient one of the Sphinx: "To Will, to Be Able, to Dare and to Keep Silence."

THE THREE SILENCES OF MOLINOS

Three Silences there are: the
first of speech,
The second of desire, the third
of thought.

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VIRGO AND ITS RULER MERCURY

The Sun in its zodiacal course through space remains in the sign Virgo from the twenty-third of August until the twenty-first of September. Here we have the symbol of the Virgin, the representation of innate chastity and self-consciousness.

In attempting to describe the positive or higher side of the Virgo temperament it will be necessary to use methods belonging to the Virgo nature. Of these the first and foremost is the quality of separativeness; then criticism and analysis, until we reach classification, synthesis, and transmutation. In order to discover the good in it we must first dissect and weigh its opposite, until finally, as done by Virgo itself, both are brought into, what its planetary ruler represents, rhythm, harmony, intuition, adaptability, and the perfection of all humane principles.

Unfortunately and perhaps because it is a negative sign, its natives more readily manifest the negative qualities, thus its faults are usually in evidence instead of its virtues. Where its star is unable to express itself, this sign implies "potentiality, or concealed force awaiting opportunity for expression." Here its power of concentration is centered on *self*, until, manifesting entirely negatively, it shows extreme selfishness, a nature keenly alive to its own interests and expecting always to receive more than it gives. The people born under this sign are extremely susceptible to temptation and, even more than those of other signs, should cultivate physical purity.

Being mutable and earthy it represents, in common with other earthy signs, the quality of Service; this either on its side of altruistic love and sympathy for humanity, or in physical work and industry. Failing to bring forth fruit on either plane, it degenerates into weakness, subservience, imitation and dependence. Then it becomes domineering, fault-finding and exaggerative, constantly seeing the imperfections in others while forgetting to turn the search light on its own shortcomings.

In their blindness to everything but externals these people choose their friends from those making the best appearance, displaying great respect for wealth and worldly position, and believe so sincerely in "good family and blue blood," that they become toadies

and purse-proud. They want to be leaders, but naturally cannot be, as Virgo is not a sign of leadership, unless unusually well placed in the natal chart. As children they refuse to "play" when their companions do not act as they wish or dictate.

Their talent for criticism is so crucial they unconsciously wound the feelings of those they love best, and so demonstrate the truth of another quality attributed to Virgo when it is called the "killing" sign. Even its normal people are apt to degenerate into mere "kill joys," and eventually succeed in destroying something—if this be only the affection of those persons in whom they would really wish most to preserve it. So absorbed are they in self that they become utterly callous to other people's feelings, although they display great sensitiveness regarding their own, and while they are curiously interested in the affairs of others, they brook no interference concerning themselves.

They demand perfect harmony in domestic life, while they are at the same time quite unaware that they themselves are usually the cause of most of the inharmony about them. All the troubles of this sign come from its innate selfishness, although this cannot be said to apply exclusively to Virgo, as the great sin of the world is *selfishness*, for from it spring all the lesser, venial vices to the greater, destructive, and mortal crimes—analyzing sin we find it is always committed through the love and gratification of self.

In the physical body Virgo governs the solar plexus and bowels, hence the qualities of sensitiveness and separation. Even the more advanced individuals can not endure bodily pain, and for this reason are foolishly concerned about their own health, and that of others, and often become bores to their friends in their eagerness to give and prescribe medicine. Their sign indicates good health, therefore fresh air, rational exercise and temporary change of occupation will tend to steady the disturbed nerves and mental strain often produced in this sign.

On its better and higher side this critical weighing and measuring of human nature can be wisely transmuted;—carping, destructive criticism becomes judicious discrimination, analysis turns to synthesis; and classification and comparison produce constructive knowledge. Then soundness of judgment, method and order, with a practical mind and well-balanced intelligence, are the qualities that manifest in a highly developed, regenerate Virgo. As a rule there is love of detail and fondness for statistics, consequently great organizers, industrious business men, clerks, art and newspaper critics, scientists, artists and musicians are born when the Sun or Earth is in this sign. Because of the earthy characteristics the talents are used practically and bring success in physical life and on the worldly plane. These people have the gift, for such it should be considered,

to rebound from defeat and snatch success from apparent disaster. Under all conditions they have the ability to save themselves.

In this sign we have the night house of the planet Mercury, but here Mercury finds more difficulty in expressing itself than in its day house, Gemini. As the star of pure reason, it stands for mind and thought, yet, because of its neutrality, its qualities are difficult to describe. Its influence is said to be more ethereal than physical, and its vibrations too fine and subtle to be distinguished by those who are not mentally clean and sensitive. It is by way of the nervous system that its rays act most freely.

As ruler of thought and speech Mercury can build or destroy according to its aspects. In adverse positions the reason is disturbed and the higher and purer thoughts are perverted. In the mere abstract, Mercury is said to "represent the strands in the web of life, retaining at each incarnation the connecting link of *Memory*, so that, however placed in the horoscope, knowledge, and eventually wisdom, must come to the soul through experiences denoted by its location at birth."

Here also in this mysterious Virgin sign the convertible and astrologically sexless Mercury finds its "exaltation." On the plane of pure thought sex distinctions disappear. The soul, then, freed from its bondage of passion and self, learns to recognize those differences which are the cause of separation, and the similarities that unite. It discriminates between good and evil, and knows the things that are real from those that are false. Self consciousness is transmuted into superconsciousness, while knowledge becomes wisdom and true intuition, that spiritual comprehension which is attained only when combined with universal love and unselfish service.

E. M. M.

DONATED BY E. V. W.

One of our Active Members has sent us, from her Library, the following books to increase our loaning Department, for which we are deeply grateful:

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Practical Psychomancy and Crystal Gazing (Advanced Thought Publishing Co.).....	.50	(.04)
Principles and Purposes of Vedanta, <i>Paramananda</i>25	(.02)
The Science of Chirolgy, <i>Colville</i>10
Sex or Pairs of Opposites, <i>Thacker</i>25	(.02)
The Shrine of Silence, <i>Frank</i>	2.00	(.11)
Significance of Birthdays, <i>Colville</i>40	(.04)
The Spirit of the World, <i>Grumbine</i>50	(.02)
The Throne of Eden, <i>Colville</i>	1.00	(.10)
The Transfiguration, <i>Kingsley</i>40	(.04)
Twenty-Five Years of Psychical Experiences, <i>Colville</i>	sold only.. .10
Universal Religion or The Spiritual Movement, Its Relation to Spiritism, <i>Grumbine</i>	paper.. .50	(.02)
Universal Spiritualism, <i>Colville</i>	1.00	(.09)
The Way of Initiation, <i>Steiner</i>	1.00	(.08)

MEDITATION

The individual is often compared to a lighthouse, set up on a wild and rocky shore to light the forlorn and shipwrecked mariner. Every day the disciple feeds and trims his lamp, for the brilliancy of the central flame, the Divine Spark, is the one essential to the lighthouse, and, the brighter it burns, the more useful the beacon. His first care and devotion are therefore given to the light itself and its dazzling clearness; but he does not, on this account, neglect to brighten the reflectors and all the outer windows through which the light must shine. The more the energy of his being is concentrated in feeding the flame, the more surely will he purify his instruments and clear the outer channels, the windows of his lighthouse. He whose light burns pure will have clean windows. He, however, who concentrates his attention on the outer and makes his first consideration the purification of the outer envelope, is meanwhile putting the main object of life, the awakening of the spirit, into the second place.

The soul of man progresses continually and for ever, and even the Adeptate, in which it reaches an exalted state of human evolution, has its degrees of attainment. By laborious, personal discipline and by arduous work, often reaching through many incarnations, the Adept takes step after step, Initiation after Initiation, and always he sees before him other steps leading towards Divinity.

Marsland. First Principles of Esoterism.

DISCIPLESHIP

1. Until a man has become in heart and spirit a disciple, he has no existence for those who are teachers of disciples.
2. One becomes in heart and spirit a disciple by one method only: the surrender of the personality.
3. The true disciple remains ever humble and unobtrusive; he does not seek for powers or desire them.
4. The disciple is bidden never to give pain to another.
5. Before the tongue can speak in the presence of the Master, it must have lost the power to wound.
6. Woe unto him who would penetrate the meaning of sacred things before his head has grown white with duty, and the seven-noded staff is necessary to support his steps.
7. The life of the disciple is marked by a living Faith in the invisible, and a knowledge of the truth from experience.

Address all communications for Books to Agnes E. Marsland, 1443 Q Street, N. W., Library Dept.

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BULLETIN

OF THE

ORIENTAL ESOTERIC SOCIETY

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

Vol. IX

Friday, September 19, 1913

No. 32

THE SECRET OF DAILY PROGRESS

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 in the first blush of 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.

If each struggling soul will realize that it is fighting for the triumph of the race as well as for its own life and progress, it will gain new and added courage and will be emboldened to return to the attack again and again even when it seems to be overcome and to have no further strength to resist. It is for your children and for your children's children that you are battling today; you may not cease to strive.

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 characteristics 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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WHOM THE LORD LOVETH HE CHASTENETH

The ordeals and oppositions which we undergo become our crosses when we remain beneath them; but they become ladders of ascent when we rise above them. And the wisdom which makes us their subject has no other end than our elevation and healing, and not that cruel and vengeful intent which is commonly attributed to it by the vulgar.

Saint-Martin, Oeuvres posthumes.

CHANGE OF ADDRESS

All changes of address should give the *old address* as well as the *new* one to which the Bulletin is to be sent. Owing to the arrangements of the Post Office for Second Class Mailing Matter, our files are kept *geographically*, and the name only of a subscriber is not enough to locate him without long search.

Will Mrs. Sallie H. P. Phelps kindly send us her present and former address.

LIBRARY

Our best thanks are due to those of our Members and Correspondents who are sending in small collections of books for the use of the Library. Single volumes of suitable subject-matter will be much appreciated also. Almost everybody has at least one book on his shelves that he is not using, and that would be eagerly read by some less fortunate brother.

THE VOICE OF THE SILENCE

The voice of the Masters is always in the world; but only those hear it whose souls are at peace, whose bark has passed through and safely weathered the stormy ocean of personal life, and has entered the fair haven and the calm and peaceful waters of the Love Universal.

Cleanse, then, the heart, ye who would hear, cease to look upon the outer world as if it were the real life; look with the inner sight for those beauties which are hidden from the world; look for the soul in all men, the lesson to be learned from each experience. Still the fever of desire, the passions of love and hate, the convulsions of laughter as those of anger. Irritability, pride, ambition—all these must be lulled to rest. Close now the ears to outer sounds, give no heed to the opinions and teachings of the worldly; look with the inner sight, sense with the soul, approach with reverence that inner place of peace where the voice of the Masters may be heard.

And if thou dost, in all sincerity, listen for the Voice, thou shalt surely hear; but if there be in all the world a thing which thou dost love before the Voice, then better for thee that thou go no further; for the Spirit, when it speaks, will brook no rival, and if thou dost refuse obedience, thou wilt be open to other voices, voices from below, and these will lure thee to thine own destruction.

Listen for the Masters' voice, and having heard, obey!

O. E. S. Bulletin, Jan., 1907.

CORRESPONDENCE

(We print the following letter, believing it will be of interest to our readers.)

MILLVILLE, W. VA., July 31, 1913.

Bulletin O. E. C.:

Perhaps you will not mind having your physiology corrected a bit. In your Holiday Number, "Rest," you say, "Thus one-third of the whole working hours, the heart spends in rest and recuperation."

There are two hearts side by side, in one. Each acting independently of the other, the right pumps the blood into the lungs to be vitalized, the other, on its return, pumps it through the body. Each one has two parts, the auricle and ventricle; the blood fills both by its push from behind, then the auricle contracts forcing the contents of both into the one, the ventricle, and then the ventricle contracts, the valve between the two having closed, and forces the blood onward. Then comes the "rest." The first contraction occupies one-fourth of the beat, the second, one-fourth, and the *rest, one-half*. So that the heart rests *one-half* of the whole working hours.

Very truly yours,

DR. N. P. TYLER.

August 30, 1913.

Dr. N. P. Tyler,

Millville, W. Va.:

DEAR SIR—I was away when your letter came, and it was referred to me on my return.

The statement in the BULLETIN was made on the authority of an eminent physician of New York. I am glad to know there is a question of the heart resting an even longer time.

Thanking you for your letter, I am

Yours fraternally,

A. E. MARSLAND,

President O. E. S.

THE ORIENTAL ESOTERIC SOCIETY

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

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

The subscription to the Bulletin is one dollar for one year, 50 cents for six months, or 25 cents for three months.

LIBRARY

The Society has a library of books on oriental philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual price. Advice on the best books for individual needs is given if desired.

All receipts from the loan or sale of books are added to the Library Fund.

Address Agnes E. Marsland, President, 1443 Q Street, N. W., Washington, D. C.

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Astrology:

The Divine Language of Celestial Correspondences.	3.00	(.13)
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.....cloth, 1.00; leather..	1.25	(.04)
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LESSON XII OF CORRESPONDING COURSE**

"Man of Impulse"

FIRST LIST

- Epistle to Romans, VII, 15-24.
- Epistle of James, III-IV.
- Bhagavad Gita, II, 50-61; III, 37-41; VI, 34-36; etc.

SECOND LIST

- Natural Law in the Spiritual World, *Drummond*,
Chaps. 3, 10, 11..... .75 (.14)
- Power of Will, *Frank Channing Haddock*..... 3.00 (.17)
- Law of Psychic Phenomena, *Hudson*, Chaps. 1-10.... 1.50 (.12)
- The Great Psychological Crime, *Huntley*..... 2.00 (.14)
- La Magie Pratique, *Papus* (French Edition) not sold

THIRD LIST

- Principles of Psychology, *James*, 2 vols., \$5 each....
.....not loaned..10.00
- The World as Will and Idea, *Schopenhauer*.....
.....3 vols., \$5 each, not loaned..15.00
- Louis Lambert, *Balzac*..... 1.50 (.12)
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- Makers of Sorrow and Makers of Joy, *Dora Melegari* 1.25 (.05)

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MEDITATION

First we see, issuing forth in wondrously magnificent outline, **THREE MIGHTY AND DIVINE FORMS**—the Three Great Persons which, under one name or another, all religions revere and all philosophies recognize—**THE THREE** whom the Orientals know as Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Then, in the Light which emanates from these glorious Forms, we see the Grand Cosmic Entities, those “Seven” Great Beings—Archangels—Sephiroth—the “Seven Spirits in the Sun”—it matters little the name by which They are known to different peoples. And as we gaze still further into the glory which radiates from the **SEVEN** we see **THE TWELVE**—those who conduct the evolution of the Chains, of the Globes, and of the Races.

And following these comes a hierarchy of **DIVINE MEN** who, in the ages of the past, have raised themselves above the level of humanity. These are the “fruit” of the past universes, and They descend into the inferior worlds only to instruct and to liberate the human masses.

Thus, then, is accomplished the **GREAT SACRIFICE**—the putting forth of Himself by the Logos, in order that, in the fullness of time, many individualities may be drawn back into the Great Source, to share consciously with Him that bliss which is His very nature and essence.

“First Principles of Esoterism.” Marsland.

THE LAW OF SACRIFICE

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



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No. 33

THREE PERSONS AND ONE GOD

The Trinity in Unity is one of the most ancient and the most profound of the teachings of Revelation. It is a "Mystery," one of those truths which are accepted blindly and reverently by the race when it is in its infancy; which are glimpsed as it grows in its childish innocence; questioned and controverted in the egotism of youth and only begin to be understood as the race reaches its prime—to be again forgotten and lost as the ages roll by and the race sinks into its slumber of decadence.

The Oneness of the Godhead—indivisible, all-inclusive, absolute Unity—is impossible for the human mind to conceive adequately; thought demands duality, trinity and multiplicity for its operations. We feel that God is One, the Great All, the Absolute, but we cannot clothe our feeling in any suitable form or words; whatever we may choose is always inadequate, because it is partitive and not absolute. By negation alone can we express what we feel. For if, in our presence, a man should aver that God was not One, but Dual and divided against Himself, the consciousness of Truth within us would immediately negate this half-truth, and declare more firmly than before that "God is a sublime Unity."

It may be beyond the powers of finite man to *prove* the Truth, at least at his present stage of advancement, but he nevertheless *knows* it; for is he not the son of the Divine Father, and does he not bear within himself the germ of his Father's nature?

"As above, so below," says the Emerald Tablet of Hermes;

and just as God is "Three in One and One in Three," so man is also both one and three: one, indivisible and changeless, on the one hand; and three, separate and progressive on the other.

And the great life is the one wherein the One becomes Many, very many; and wherein these many are again caused to re-enter within the One. The Great Soul touches many lives and influences them all for good, thus leading them, however little, towards the One.—This return to Unity is most important.—

Thus the current of man's life is two-fold, for it runs towards "Personality," or apparent separateness, and yet it never loses its "Individuality," or its unity with the Great Source from which it came forth.

In the infancy of the race, man was unconsciously "individual," (spelled with a small i) just as the infant forms a part of the family circle regardless of his own will in the matter. Very soon, he begins to have a will of his own, or to develop his "personality" as we may say, (written with a small p). The two stages are both semi-conscious, and, though necessary, are only preparatory.

As the child becomes a youth and approaches maturity, his personality and self-will become blended with an ever-growing consciousness of his duties as an individual, until, at last, he chooses consciously his path, and his Personality and Individuality grow day by day into a closer likeness to the "Three in One" of Divinity.

The word "personality" is derived from the Latin *persona*, a mask; and we therefore use it here in speaking of that which masks the real man—for a mask is the outer semblance or shell, and it well represents the idea we have in mind in our use of the word. "Individuality," on the other hand, we shall use to stand for that part of man's nature which is *indivisible* from the real, divine man, or the Higher Nature.

In our study of the Ahamkara and the way in which it is at present in process of transmutation by the mass of men today, we must make a clear distinction between these two stages of growth: man's knowledge of himself as a "personality" and his consciousness of his "individuality."

The force, Ahamkara, makes of man a personality, it causes him to recognize himself as apart, or different from his circumstances, or from other men, or from God. As long as this force dominates him he does not look for the similarity in all things, for the good in all men, or even for the presence of God in the world; but he looks for differences, for opposites, for evil motives and faults everywhere.

The more advanced man, whose Individuality is developing, knows that true life consists in following the Divine Will; he does not regard the faults or the motives of others but corrects his own weaknesses. He centres himself and adjusts his life to the laws of

the Universe, gladly recognizing the unity of all things. So his life is much more peaceful and happy than that of the other, because it is more orderly.

When the personality is too pronounced and over-balances the individuality, we have an aggressive, obtrusive, independent way of bearing ourselves towards others, looking at ourselves as being good while someone else is evil, considering ourselves as advanced in the spiritual life while someone else is less advanced—in short viewing ourselves as separate from another.

Some people exalt their personality in one way and some in another. There are those who pursue pleasure or some form of ambition, who desire comfort, wealth, sensation or popularity; and while all of these things are good in themselves and may be rightly found in the lot of the disciple, yet, he who *desires* them, shows by that very action that he is separated in his own estimation from these good things and does not possess them. And this thought of separation and poverty is a lower form of development than the attitude of the disciple who accepts whatever good thing comes in his way and uses it for the good and advancement of the human race. If he is popular, he uses his popularity to bring men to the light; if he is rich in this world's goods, he remembers the poor and the suffering; his ambitions are purified and embrace other men besides himself; his comfort never stands in the way of a service to be rendered; he is, in short, unified—one with all men, with his surroundings and with God.

This man will have a very strong Personality, but his Individuality, or his sense of oneness, will be still stronger and more prominent in his life. He will be ruled by his desire to serve, not by the desire to acquire or to be some great thing.

Numberless are the sources of discipline which are open to all of those who are ready to take up the development of the higher Personality and the Divine Oneness, or Individuality. For our whole life is a succession of invitations, more or less subtle, to gratify the outer, selfish man at the expense of the spiritual life.

A strong and powerful Personality united to an even greater Individuality is the goal of those who would "serve their generation."

"Sweet are the fruits of rest and liberation for the sake of self, but sweeter still the fruits of long and bitter duty: aye, renunciation for the sake of others, of suffering fellow-men.

"The Boddhisattva who has won the battle, who holds the prize within his palm yet says in his divine compassion: 'For others' sake this great reward I yield'—accomplishes the greater renunciation.

"A Saviour of the world is he."

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"I love thee * * * *
Because Infinity upon thee broods,
And thou art full of whispers and of shadows,
Thou meanest what the sea has striven to say
So long and yearned up the cliffs to tell.
* * * * *
Thy voice is like to music heard ere birth,
Some spirit lute touched on a spirit sea."

—Anon.

MEETINGS OF MEMBERS FOR STUDY

October the first marks the opening of the season for Class-work in the O. E. S. Our members who have been working along this line in their respective cities during the past winter should now begin to rally their forces and prepare to resume the work that was temporarily laid aside during the summer.

Many Readers of the BULLETIN also gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master. "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them either personally, or in the BULLETIN, as seems best. We will gladly give all the needed help upon request addressed to the Secretary O. E. S.

"I would have gone, God bade me stay,
He broke my will from day to day,
He read my longings unexpressed,
And said them 'Nay.'"

—Anon.

WAITING

Serene I fold my hands and wait
Nor care for wind, or tide, or sea;
I rave no more 'gainst Time or Fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs in yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high
Can keep my own away from me.

—BURROUGHS.

ADVANTAGES OF MEMBERSHIP

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

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

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

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

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

There are two degrees of Membership. These are:

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

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

Dues \$3.00. For countries requiring foreign postage, \$3.50.

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

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

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

THE BULLETIN of the Oriental Esoteric Society is owned and published weekly (except 5 weeks in August and September and 3 weeks in December and January) by the Oriental Esoteric Society of the U. S. A., Inc., of 1443 Q Street, N. W., Washington, D. C.. Editor and Manager, Agnes E. Marsland, of 1443 Q Street, N. W..

This paper has no bondholders, mortgagees, or other security holders.

(Signed)

A. E. MARSLAND, *Editor.*

Sworn to and subscribed before me this 19th day of September, 1913.

JOHANNA CHAPMAN,
Notary Public.

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First Principles of Esoterism, <i>Marsland</i>	1.00	(.06)

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MEDITATION

Esoterism is not an easy path, but it is the way that is opening out before a great many souls at the present time, and each one enters upon this path when his hour has struck. It is a path full of paradoxes for it looks at life from the standpoint of the soul, whereas the world in general always considers the personality. The discipline, and therefore the difficulties of esoterism all center about this point. The laws of the world refer to the outer life of the citizen, and decree what he shall, or shall not *do*; esoterism teaches what he must *be*; and its laws all have to do with self-control and the use of the spiritual powers. Little is said of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered. He will be tried in every part of his nature, and observed under the tests by the Master who is guiding him. Every day will bring its own problem, and unless he is very pure-hearted he will inevitably fall sometimes. The disciple, however, who has entered upon the path of esoterism does not "stay fallen." He is no sooner down than he rises quickly to his feet, and with more care continues his way. Thus every fall is a step upwards.

—*Marsland. First Principles of Esoterism.*

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.



BULLETIN
OF THE
ORIENTAL ESOTERIC SOCIETY
1443 Q Street N. W., Washington, D. C.

Vol. IX

Friday, October 3, 1913

No. 34

DESIRE

“Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the eternal.”

—Collins. *Light on the Path.*

“Ignorance begets desire,” we are told by the ancient sages—ignorance of our own nature and destiny, ignorance of our powers over the conditions about us, and ignorance of God and all goodness.

Man’s activities are threefold. He is physical, emotional or passionate and volitional; that is to say: besides the ordinary physical life, he also lives a life of desire, and a higher life in the realm of Will, with all that this may mean to him of mental and spiritual activity.

It is the function of the Will to judge, control and direct the emotional and physical activities; and the desire nature supplies the dynamic energy necessary to carry out these functions in all three fields.

Thus desire has its just and lawful place in the life, and when used with wisdom by the Man of Will in the pursuit of right aims, it gives to the life strength, beauty and success in every field of endeavor.

The danger of the ignorant misuse of so valuable an instrument is however great, and ever-present; chiefly because it is so strong and beautiful and alluring to the senses, and on this account tends to usurp an undue importance in the appreciation of the man who is not aware of the peril, never having had a clear and definite comprehension of the relation that should exist between desire and

will, or been made clearly to understand the serious consequences that must inevitably follow from living the life of desire.

The words most frequently heard from the child are "I want." This is natural and right if controlled by the will—of the child if old enough to exercise the will, or of the parent while still an infant. "I want" signifies the desire for expression which is legitimate and to be encouraged.

But when the whole life of a mature person is permitted to turn upon the same words; when a grown man or woman is a slave to some habit just because the indulgence gives him or her pleasure (though a source of pain to others); when every action is brought to the bar of the likes and dislikes rather than to that of Reason and Will, then the risk is great and if the emotional nature is not speedily put in its right place of co-adjutor rather than ruler, the man will sink gradually in the scale of human progress.

What we *want* to do should be considered, but should not be allowed to decide any question. Indeed if there is some one thing which, although justified, is especially distasteful to us it is an excellent practice to put our horse at just that fence and see whether he can, or will, take it. If not, then let us ask ourselves why not?

There are among the ordinary people whom we meet in the world these two fairly well-marked varieties of persons: those who do what they believe they ought to do; and those who do what they want to do, or if compelled by circumstances or by other wills to do things which are contrary to their desires, then complain and fret their lives (and incidentally other people's lives) out in self-pity.

Anyone who reads these words will at once recognize the distinction we have made and will immediately in his thought begin classifying, in one or the other category, his friends and acquaintances: all those whom he loves or of whom he approves will be placed in the first class, and those who irritate or annoy him will take their place among those who are ruled by desire. And in this very action he will probably show that he himself is not free from fault; since, had he been securely in the first class, he would have begun by classifying himself and his own actions, rather than judging others.

At the present stage of the advancement of the race, this milestone is being passed by the masses. A few, the pioneers, have gone by the landmark so far that they are already out of sight of it; they have become masters over their desires, which they control, direct and use so as to brighten their own path and that of all about them. Having decided, in any circumstance, what it is right and best for them to do, they *do it*, leaving the result to the Divine.

The greater number, however, are yet in sight of the signpost, either before or behind on the road. Sometimes they run counter to their desires, if the will is able to protest strongly enough.

Then they pass the post. At other times they linger in the "pleasure-grounds of the senses," they give way to their emotions without restraint, and indulge in thoughts and even in acts which they know (or suspect) to be detrimental. These are in the thralls of bondage to desire; their higher nature is still to some degree, greater or less, prostituted and enslaved by the lower.

Many will endeavor to excuse themselves by confusing Will with Desire, or contending even that they are identical and co-equal. This is a pitfall laid by the Desire-nature by means of which he hopes to get his own way. The Will of man, exercised in harmony with the Divine Will, is Man's highest function. When man so functions he most nearly approaches to that expression of the Godhead which he is to manifest. The Will of God is a sacred mystery which man is permitted, in his measure, to share, and which he seeks, however dimly, to understand, to know and adjust himself to. But the conception of desire, emotion, want, or even aspiration, is not compatible with the true nature of God, Who is, in Himself, all things and can neither desire, nor want, nor even aspire towards anything. God is all!

The unprejudiced person must therefore admit that Will is a Divine characteristic that man shares with God; while desire is one that man shares with the lower creatures; for it always carries the element of separateness and of selfishness, and while some degree of self-thought is necessary to life, yet it is not the *first* necessity to human life, as it is to that of the animal.

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air." Here is the purity of aspiration, the love of the highest of which it is capable and the Will to express that highest. "So must you press forward to open your soul to the eternal."

CHANGE IN MEMBERSHIP

The Trustees of the Society have decided that, dating from October 1, 1913, the degree of Student Membership shall be discontinued.

The change has become necessary on account of the heavy out-of-pocket expense this degree of membership has been, and the wish of the Society to put every department upon a self-supporting basis as far as possible.

There are now, therefore, two degrees of membership open to aspirants: Corresponding Student Membership, Dues: \$3.00 a year, (\$3.50 requiring foreign postage) and Active Membership, Dues: \$1.00 a month.

If, however, the change would work a real hardship to any of our present members who are unable to pay the increased dues of Corresponding Student Membership, and yet wish to continue their instruction, we ask them to write in to us frankly, and state the circumstances.

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Forsake all and thou shalt find all. Forego desire and thou shalt find rest . . . in this short word is included all perfection.
—THOMAS A KEMPIS.

The harmonized man, having abandoned the fruit of action, attaineth to the eternal Peace; the non-harmonized, impelled by desire, attached to fruit, are bound.
—BHAGAVAD GITA.

Now this, O Bhikkus, is the noble truth concerning the origin of suffering. Verily it is that thirst causing the renewal of existence, accompanied by sensual delight, seeking satisfaction, now here, now there—that is to say, the craving for the gratification of the passions, or the craving for life, or the craving for success.
—SVETASVATARA-UPANISHAD.

SIR OLIVER LODGE ON IMMORTALITY

In his address before the British Association for the Advancement of Science, Sir Oliver Lodge rendered one more service to the cause of occult science by stating his firm conviction that life beyond the grave can, and one day will, be scientifically proved. Here is his statement in part, as reported: "I am one of those who think that the methods of science are not so limited in their scope as has been thought; that they can be applied much more widely, and that the psychic region can be studied and brought under law too.

"I must not only leave on record our conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science, but by going further and saying that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death.

"The evidence to my mind goes to prove that discarnate intelligence under certain conditions may interact with us on the material side, thus indirectly coming within our scientific ken, and that gradually we may hope to attain some understanding of the nature of a larger, perhaps ethereal, existence and of the conditions regulating intercourse across the chasm. A body of responsible investigators even now has landed on the treacherous but promising shores of a new continent."

IMMORTALITY

By JOSEPH JEFFERSON

"One day, when Mr. Jefferson and Mr. Cleveland were taking luncheon on board of the Oneida, in Buzzard's Bay, the conversation drifted to the subject of a future life. Mr. Jefferson expressed himself as very grateful for having had more than his share of the joys of this life and as being prepared to meet at any moment the common fate of all. He said he had lately been 'scribbling some doggerel' on the subject, and he recited his lines to us. I asked for a copy of them, which he said he did not possess, but he promised to send me one. In February I reminded him of his promise and received a signed copy of these verses, which he entitled 'Immortality.' It seems as though the lines construct a beautiful bridge between faith and reason."—From the Comedian's Old Friend, E. C. Benedict.

Two caterpillars crawling on a leaf
By some strange accident in contact came;
Their conversation, passing all belief,
Was that same argument, the very same,
That has been "proed and conned" from man to man,
Yea, ever since this wondrous world began.
The ugly creatures, deaf and dumb and blind,
Devoid of features that adorn mankind,
Were vain enough, in dull and wordy strife,
To speculate upon a future life.

The first was optimistic, full of hope;
The second, quite dyspeptic, seemed to mope.
Said number one, "I'm sure of our salvation."
Said number two, "I'm sure of our damnation:
Our ugly forms alone would seal our fates
And bar our entrance through the golden gates;
Suppose that death should take us unawares,
How could we climb the golden stairs?
If maidens shun us as they pass us by
Would angels bid us welcome in the sky?
I wonder what great crimes we have committed
That leave us so forlorn and so unpitied?
Perhaps we've been ungrateful, unforgiving;
'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,
"Let's take a look upon the other side;
Suppose we cannot fly like moths or millers,
Are we to blame for being caterpillars?"

Will that same God that doomed us crawl the earth,
A prey to every bird that's given birth,
Forgive our captor as he eats and sings,
And damn poor us because we have not wings?
If we can't skim the air like owl or bat,
A worm will turn 'for a' that.'"

They argued through the summer; autumn nigh,
The ugly things composed themselves to die;
And so, to make their funeral quite complete,
Each wrapped him in his little winding sheet.
The tangled web encompassed them full soon,
Each for his coffin made him a cocoon;
All through the winter's chilling blast they lay,
Dead to the world, aye, dead as human clay.

Lo, spring comes forth with all her warmth and love;
She brings sweet justice from the realms above;
She rends the chrysalis, she resurrects the dead;
Two butterflies ascend encircling her head.
And so this emblem shall forever be
A sign of immortality.

"I see one most blessed explanation of all our pain and suffering, of whatsoever kind—that the Master loves us enough to be willing to take this trouble to train us. And what an immensity of love that represents! He must also find something in us worth the expenditure of the effort, else his great wisdom would forbid the extravagance. In the first thought lie peace and comfort, the peace of the child on its mother's breast; in the second, a grand incentive, a spur to courage and perseverance, and vistas of illimitable hope. So long as he is not discouraged with us, we dare not become discouraged with ourselves; so long as his compassion sees the need of further discipline, we can but accept it gratefully. The wonder is, not that we have so much to bear, but that, considering our endless failings, vices, and sins, we have so little. It shows great regard for our weakness that we are led along so gently; not hurried up the rugged path most of the Masters travelled.

"Dear Lord, since I am so unworthy of your compassion, make me at least to *feel* it. Since I am weak and prone to despondency, give me the strength to justify your faith."

—CAVÉ.

Wild words wander here and
there;
God's great gift of speech
abused. *A Dirge.*

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MEDITATION

The general idea of Non-Resistance is the negative one, lacking force, dignity and definite aim. But there is a truer interpretation of "The Law of Love" than that of the one whose love makes him weak; love inspires also, and above all, deeds of valor, of courage and of purpose. This is the kind of Non-Resistance that we need to cultivate.

There are many things which we will *not* do because of the love in our heart for some one, or for some work, and because of the fear that by so acting we might injure him or it; but there are also many things that we will attempt to do, whatever the obstacles, when the right kind of love is burning in our heart for an ideal and for God. This kind of Non-Resistance is full of force and vigor.

It stands firm and goes forward.

There is no reconciliation possible between the Non-Resistant and so-called evil; but neither is there the destructive war of hatred. Evil is recognized by him for what it is—negative—a want of order, of beauty, of goodness and especially a want of Love.

Thus Non-Resistance differs from the ordinary ways of the world chiefly in its method of action and in the motive for its exercise—which is always Love.

NON-RESISTANCE

1. Non-Resistance teaches the disciple, when smitten on the one cheek, to feel no hatred in his heart towards the aggressor, but to send out to him a thought of *love and peace*.
2. *Resist not Evil, but overcome Evil with Good.*
3. Resistance, Toil, and Struggle are the rules of life in the world. Non-Resistance is destined in the near future to replace all these, and rule the world in *peace*.
4. With love in our soul we shall not be attacked, for the angel of the Lord watcheth over the righteous.
5. It would be better to lose our present life than to hurry another soul on to the next plane with hatred and murder in his heart.
6. The ordeals and oppositions which we undergo become our crosses when we remain beneath them; but they become ladders of ascent when we rise above them.
7. "In those days the lion shall lie down with the lamb, nor shall they hurt nor destroy in all my Holy Mountain," saith the Lord.

Address all communications for Books to Agnes E. Marsland,
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Vol. IX

Friday, October 10, 1913

No. 35

ACCUSATION

"Little is said in Esoterism of ordinary vices and faults of body, for it is understood that the aspirant is already an exemplary citizen; but the greatest stringency is required to be exercised over the thoughts and desires of the lower man; for he who enters upon this path and then permits himself to indulge in jealousy, or any form of hatred, is in danger of being torn to pieces by the very forces he invoked to his aid when he entered."

—*Marsland. First Principles of Esoterism.*

The laws of the world refer, mostly, to the outer life. Provided therefore that a man lives outwardly in obedience to certain general rules governing his behaviour to his fellow-men, he is generally accounted good and estimable.

Only when he does something that interferes with the comfort or the desire of another, does anyone concern himself further with him, and, stirred by some one of the forms of hatred (of which there are innumerable degrees), proceed to attribute to the erstwhile friend evil motives for his good actions, or to judge the actions themselves in an evil light.

It has justly been said, "No one can raise himself above the level of other men without incurring the bitter hatred of those who are thus surpassed." The constructive energy of the disciple, bent upon the "doing of his Father's business," is a silent reproach to their own inertia; his courage in facing difficult situations and triumphing over obstacles, contrasts with their pusillanimity; his love, outgoing to all, condemns as a form of hatred even their very

disapproval of him. All of his good deeds are so many thorns in their own flesh, and, as in the time of the Lord Jesus, they rise up in violent accusation and condemnation of the one who, unconsciously, has been the occasion of their suffering.

"Judge not," the Master said; love all men, even your enemies. Rejoice in the well-doing of another and help him; uphold the hands of the strong; so shall you bear your part the more worthily in the Great Battle.

Self-righteousness was the dominant key-note of the Scribes and Pharisees in the past, as it is apt to be our own when we get caught in the meshes of censure and reproach of others.

If we are unprejudiced and just with ourselves, we shall certainly find some remains of this spirit still left to be eliminated from within ourselves. Perhaps there is in our home, or in our business environment, some incongruous or inharmonious element. Do we think of it as a thing, or a person, to be loved and thus brought into a greater harmony; or do we separate ourselves and draw aside our garments lest they be defiled by the mud that we imagine we see upon the skirts of the one whom we are criticizing.

The truly loving are humble in their estimation of themselves; they find something to commend and approve in everyone and in everything. All, to them, is part of the Great Plan, to be recognized, studied and understood.

The greatest peril of the community today is in this tendency of one to pronounce upon the goodness, or the fitness, or the spiritual advancement of the other. Husbands are dissatisfied with their wives, wives with their husbands; each one looks for weaknesses in the other as an excuse for his own dissatisfaction. This can but lead to disaster, for it is the way of separation and not of love. There is no one so low that he cannot be raised; every human being is a germ of divinity. We must set ourselves to look for that germ, and to ignore whatever may seem to be offensive in others, and in ourselves also.

Thought is the creative power with which we have to work. "Guard, O disciple, thy thoughts," say the ancient scriptures, "for they are of more importance even than thy actions." Think only good of your friend, even though your critical nature points out fault after fault in him. *Think only good*, and put the faults to your own account; for it has been justly said that we see those defects most readily in another when we possess them ourselves. It has even been asserted that if we were blameless we should see other men blameless likewise, for that we cannot see in another what we do not have ourselves.

Certain it is that such ideas as accusation, scorn, contempt, "nagging," or any other form of negative thought, are absent from the life of the great soul. Love is present, appreciation of the good,

self-respect and respect for the divine germ in all men, however weak may be their apparent manifestation of it.

"Love suffereth long and is kind; love envieth not; love vaunteth not itself; is not puffed up; seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."

However great may be the provocation, love never faileth; when disparaging remarks are made of another, we have an opportunity of drawing attention to an extenuating circumstance; when reprehensible conduct is charged, we love both parties to the contest and though loathing strife and dissension, in themselves, yet we see rather the struggle of the souls of the combatants towards the light of truth and justice.

When, in defence of an ideal, we are made party to a strife perforce, love never faileth. For although compelled by Justice to represent truly our own side, yet, contrary to the common plan, we refrain from pointing out the faults or weaknesses of our opponent. However base his insinuations, we confine ourselves to our own strong points; we do not ally ourselves with his enemies or draw attention to discreditable dealings. Even in law the same plan may be followed; it may, or may not, win the suit in a Court of Justice, but it will certainly bring success in the long run to the one who is able to carry it out, because it stirs up less mud, is positive and not negative, and will therefore surely reap all the fruits of peace.

Not to *see* the faults of another;

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

Not to *feel* the venomous darts of jealousy, spite, malice—

here is the key which will unlock for us the Hidden Treasure of the Soul.

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

CHANGE IN MEMBERSHIP

The Trustees of the Society have decided that, dating from October 1, 1913, the degree of Student Membership shall be discontinued.

The change has become necessary on account of the heavy out-of-pocket expense this degree of membership has been, and the wish of the Society to put every department upon a self-supporting basis as far as possible.

If, however, the change would work a real hardship to any of our present members who are unable to pay the dues of Corresponding Student Membership, and yet wish to continue their instruction, we ask them to write in to us frankly, and state the circumstances.

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“The peace of the morning befriend thee, and the light of the sunset and the happiness of the sky.”

—*From an Egyptian sarcophagus.*

Real love is not the preference of certain persons whose presence gives one pleasure. This, which is ordinarily called love, is only a wild stalk on which true love may be grafted, and true love does not become possible until man has given up the pursuit of his own welfare. Then at last all the juices of life come to nourish the noble graft, while the trunk of the old tree, the animal man, pours into it its entire vigor. Love is the preference which we accord to other beings over ourselves. It is not a burst of passion, obscuring the reason; on the contrary, no other state of soul is so rational and luminous, so calm and joyous; it is the natural condition of children and of the wise.

—*Ernest Crosby.*

A DIVINING ROD CONGRESS

Nothing seems to be too remote from governmental and scientific investigation by Germany. And now we read that there is assembled at Halle, under the sanction of the world's governments, a body of eminent scientists for the purpose of inquiring into the proved usefulness of the *divining rod* as an instrument for the discovery, not only of springs of water, but also of deposits of coal and potash.

Thus do the so-called superstitions of the Middle Ages become in these later and more enlightened times the right and proper subject for the tests of science.

In the Middle Ages, if science had proposed to test so strange a superstition, there would have been question of burning at the stake; but today the world has gained in breadth of view, at least in psychic fields, and so useful a power as the one in question, which is undoubtedly possessed by certain psychics, is about to be tested and formally declared “good” by that science which can nevertheless give us no explanation of its phenomena.

BOOK REVIEWS

Teachings from the Arcane Science, written down by
Edward Clarence Farnsworth..... 1.15 postpaid

The Symbolism of the Tarot, Philosophy of Occultism
in Pictures and Numbers, by P. D. Ouspensky, tr.
by A. L. Pogosky, St. Petersburg, Russia, 1913. 1.00 postpaid

These *Special Teachings from the Arcane Science* purport to be revelations given through a Theosophical Student supplementary to the stupendous Work of H. P. B., "The Secret Doctrine." "This marvelous work," it is said in the Introduction, "was not designed to be the compendium of universal and final truth, but rather an exposition ample as the times would warrant. We are now in a larger cycle and the veiled language which H. P. B. and her associate Masters in their wisdom deemed necessary, may safely be superseded by plainer speech." This plainer speech is to be found in the volume before us, the style of which, considering the profound nature of the subject matter, is simple, beautiful and comprehensible. The Teaching is in marked contrast to the recent works of other theosophical students; for while these wander out into interminable and wearisome detail, here we have synthesis and an approach to what used to be known as "The Heart Doctrine." Gems of great beauty are scattered through its pages in the form of suggestion as well as actual statement. The definition of Gravitation, for example, on page 55 as the expression of Perfect Love, "the unhinderable expression of that sympathy, that kindred feeling which every orb and every atom of this vast universe feels for all others," is a beautiful heart touch uniting the realm of science with that of mysticism and Divine Love. This beauty and harmony, which pervade the book from the outside of the cover to the innermost and most profound thought therein, cannot fail to impress all lovers of the beautiful.

From St. Petersburg comes an attractive booklet of 65 pages, an interpretation of the *Symbolism of the Tarot*. Of all the interpretations which we have seen, this one appeals to us as being the most mystical in its rendering. The author appears to delight in paradox with the joy of a child; he takes us by the hand and rises into the realms of far-away mysticism, and yet he never lets us lose ourselves in clouds or vague indefiniteness. With the imagination soaring, we yet have one foot on solid ground, as we gather from the wisdom of the ancients some fruit for our practical use in this work-a-day world. The book is most attractively bound in white and gold and is illustrated with a very beautiful frontispiece. Suitable for a Christmas gift.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING SEPTEMBER 29TH, 1913.

This forecast applies to the United States particularly, the influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

With cardinal signs on the most important cusps and planets therein adversely aspecting each other, the map for this lunation indicates a restless, agitated period with striking events occurring. While the President and others in authority will be assisted so far as public opinion and sympathy are capable of assisting, they will find opponents very active and aggressive. Stormy scenes will be witnessed in legislative and administrative circles and revelations of secret methods of politicians and others in power will be made that will be somewhat startling in various parts of the country. Legislation along several lines will make considerable advance however, especially that relating to women, public health and finance. Foreign affairs will continue to occupy much attention.

Charitable and penal institutions and the army, navy and police services will be strongly criticised, but reform and progress will also be made. Labor circles will be more aggressive than usual, and violence is likely to occur in several places. Those in charge of public buildings will do well to use extra precaution against fires and explosions, accidental or otherwise.

The general health of the people will be good; those suffering from lung and liver ailments will feel them more acutely than for some time. The use of narcotics, sedatives and stimulants will show marked increase during this period, and this will be accompanied by more than ordinary susceptibility to suggestion, which in some cases will lead to crime and immorality.

This is a period of mixed influences so far as occult study and practice is concerned. Generally there will be need of putting forth effort to keep the feelings well under control, whether expressing through speech or action. Students will gain by conscientious introspection and continual examination of motives during this period, for the selfish, acquisitive nature will be acted upon more than usual by the planetary vibrations at this time. This watched and guarded against and the daily life kept conforming to primal principles, much progress and advance will be realized. Adverse conditions overcome are conducive to more real growth and unfoldment than conditions which appear favorable, and it is indeed the "wise man who rules his stars" at such times, while "the fool obeys them."

ERNEST WYKES,
Humboldt, Iowa.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC SOCIETY, 1443 Q ST., N. W.

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Figures in () show cost of sending books to the borrower, which is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

CHILDREN (training on advanced lines)		
Training of Children in the New Thought, <i>Partlow</i>	1.00	(.06)
A Montessori Mother, <i>Dorothy Canfield Fisher</i>	1.25	(.10)
Montessori Methods, <i>Maria Montessori</i>	1.75	(.10)
The Mother Play and Nursery Songs, <i>Froebel</i>	1.50	(...)
Kindergarten Principles and Practice, <i>Kate D. Wiggin</i>.....	...	(...)
American Motherhood (Magazine) subs.	1.00	(...)
Education, <i>Spencer</i>	1.00	(.07)
What a Young Girl Ought to Know, <i>Wood-Allen</i>	1.00	(.09)
What a Young Boy Ought to Know, <i>Stall</i>	1.00	(.09)
Teaching Truth, <i>Wood-Allen</i>50	(.06)
How to Answer the child's question, "Where did I come from?"		
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Mystical Christianity, <i>Ramacharaka</i> ...	1.00	(.10)
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Esoteric Christianity, <i>Besant</i>	1.50	(.13)
CLAIRVOYANCE		
Clairvoyance, <i>Leadbeater</i>75	(.07)
Clairvoyance, <i>Grumbine</i> .....	.40	(.04)
COLORS		
Man, Visible and Invisible, <i>Leadbeater</i>	2.50	(.14)
Human Aura and the Significance of Color, <i>Colville</i>.....	.50	(.04)
Auras and Colors, <i>Grumbine</i>.....	.50	(.03)
CONCENTRATION		
Concentration, <i>Lovell</i>	1.00	(.07)
Thought Power; its Control and Culture, <i>Besant</i> .....	.75	(.07)
Concentration and Acquirement of Personal Magnetism, <i>Hara</i>	1.00	(.07)
Power of Concentration; How to Acquire It, <i>Miles</i>	1.25	(.08)

MEDITATION

It is impossible to establish any undertaking whatever on other lines than those of truth, for truth is the Divine principle of rectitude, of outpouring in a straight line, of constant and invincible determination; and try as we may, and often do, to build on other foundations, we cannot long stand against the law.

Character is the one essential to success in any work. Capital, influential friends, education, ability and knowledge of the matter in hand, are aids, but without any or all of these most of the great men of the world have come to the front and have left behind them an inspiration and an example.

If our character is firm, the motive pure and strong, the will determined, we are in the line of truth; we have but to go straight forward and be true to ourselves and to our fellowman, and the law will protect us.

This certainty of being in the right path,—which comes of high aim and the will to carry it out for the good of all, not only of self—is of itself a wonderful occult power. It is not easy of attainment, for it rests upon a living consciousness of the presence of God in all things and events, and faith in our union with Him.

When we *know* that we work for God and with God we lay hold of the force that moves the universe.

TRUTH

1. Truth is within ourselves; it takes no rise from outward things.
2. To live in harmony with the Law of the Universe, this is Truth.
3. If a man dissemble, he deceives himself, and goes out of acquaintance with his own being.
4. Neither calamity nor treachery does the largest sum of mischief in the world. It is the glistening and softly spoken lie, the amiable fallacy, the merciful lie of the friend, and the careless lie of each man to himself, that cast so black a shadow over the world.
5. The true prevails, not the untrue.
6. To become divine is the aim of life; then only can truth be said to be ours beyond the possibility of loss, because it is no longer outside us, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a word of God.
7. He who knows the truth knows the Light, and he who knows that Light knows Eternity. Love knows that Light.

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ASPIRATION

“Then grow wings, my child, and fly high; there is naught between thee and the stars but thine own will.”

—*The Temple Artisan.*

Who is there among us who would be always man below? Bruised, torn and weak from the struggle, we “lift up our eyes unto the hills from whence cometh our help.” Bowed down with grief, burdened with cares of the world, persecuted and alone—we yet find the courage to see beyond these earthly conditions into a higher sphere, where right shall indeed be right and where suffering is not.

When the silent harmony of the stars descends upon the earth, we stand and look upwards; and as we meet the ardent gaze of each of the scintillating points of light, their very soul enters our own, so that almost we can remember when we shone brightly side by side with them. Then there enters into our spirit a peace of infinite sweetness, mingled with the sadness of exile—a promise of immortality coming to us from the depths of space and from millions of years long past.

Rising on the wings at once of science and of intuition, we penetrate the silvered dome of the heavens and find it a glorious dust of suns; we see, in imagination, the whirl of invisible planets about each one of these, each with its life, its flora, its fauna, and perhaps its humanity—until the very earth rocks beneath our feet and seems to fail us, and we return in our thought from this immensity of contemplation of the Works of the Great Creator to our own

petty perplexities. Herculean these seemed to us an hour ago; now they look trivial, and we wonder at ourselves.

And yet we have but lightly touched the foam of the great ocean of Infinity.

For within and beyond the perceptions of our subtlest sense, above our farthest reach of imagination, there are yet Universes, Suns, Life, Beings.

Nor are the stars inert balls flung out across a universal desolation. Each one is a winged Pegasus, aflame with the inspiration of the Olympian ethers; it is a lotus floating upon the boundless ocean of space; it is a Sun with a sublime destiny to work out.

And as above, so below. Every being, whether great or small, is constituted alike and has a similar destiny.

Above and about the solid earth there is wrapped a mantle of water, covering and revealing its beauty. Over this floats the light tunic of atmosphere, mother and nurse of the terrestrial fire, translucent to the celestial flame. Then comes the blue cloak of the ether, radiating out into the depths of the invisible in vaster and vaster spheres of waving energy.

In the human body also are found these four: earth, water, air and fire.

But more than this; there are about our bodies, emanating from them, spheres of glorious reflection and radiation.

The Solar Corona can be seen, in small, about the head of a man in a state of ecstasy, when all the electricity of his system is concentrated about the brain; this is especially easily seen in obscurity; and the paintings of great artists which depict the head of the Christ or of Saints with a halo are undoubtedly taken from the pictures made in the Temples, the traditions of the sanctuaries and of Initiation.

Nearest to the body is *anna-maya-kosha*, an egg-shaped sphere, invisible to the eye but perceived by the sense of smell; interpenetrating this and extending further outward is the envelope of breath, or the astral body; then comes the mental; then, still vaster, the sphere of consciousness; and lastly the orb of bliss. All beings are thus constituted.

And the vaster and more extended the sphere, the more permanent and durable its quality, the more subtle its texture in any being, the greater will be the limit of his individuality, of his greatness and of his immortality—his *egg of fire* or glorious body, and his Causal body.

When man is in incarnation the number of his spheres is complete; thus man is an animal upon earth, a phantom in the astral world, an angel in heaven and god in the universe. If he would realize the truth of these unknown worlds he has but to enlarge his consciousness.

By the force of our will, some among us may have the experience during our lifetime, and Nature brings it to all of us after death. For death is the expansion of every being to the extent of his possibilities and of the merit he has acquired, in the glorious spheres of spiritual being, and the consequent enjoyment of the bliss of each. Thus the heaven of each one is said to be his own creation.

Then grow wings, O disciple, and fly high; for there is naught between thee and the stars but thine own will!

“There is a wonderful story told of the Master, a tradition of the Egyptian Lodge, which has many traditions of him. That once he was traveling in the desert with two disciples, and received the hospitality of some Arabs. And when the evening came, and the stars were throbbing in the sky, he sat at the door of his tent and began to sing—he, the mighty musician, the Master of harmony. And a great hush fell. The Arabs crept up to hear him, drawing closer and closer, charmed by the power of that marvelous voice. To them it seemed that Israfil had come forth from the gateways of Paradise and descended in their midst.

“With the magic of that sound the night was filled, so that the stars grew more luminous with listening, and the cool breath of the desert was alive with seraphs of folded wings. And he sang and sang until the listening world could bear its beauty no more; and there came a cry, wrung from its heart; and when the cry had lifted to the stars and was lost among them, lo! the Master had gone.

“Since then they have sought him throughout the desert, the marvelous singer—those Arabs and their descendants, though they never speak of it. But there, where he stopped and sang not so many years ago, echoes can still be heard of the music he left,—undying music; and across the evening sky, when the stars come out, long troops of angels travel, keeping sacred the very air that vibrates still to the lasting melodies he gave.”

—CAVÉ.

MEXICO'S HISTORIC STONE LIZARD

A weird looking creature is that known to scientists as the mysterious stone lizard of Cuernavaca, Mexico. This reptile, carved on a huge boulder lying on an overgrown hillside, is situated about eight miles southwest of Mexico City. It was there, centuries old, when Cortez first saw Cuernavaca, and is supposed to have been carved to commemorate some events in the wanderings of the prehistoric civilized race which built the great palace at Xochicalco, a few miles away. If this curious relic could speak, what tales it could tell of the long-dead past!

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An aspiration is a joy forever, a possession as solid as a landed estate, a fortune which we can never exhaust and which gives us year by year a revenue of pleasurable activity.

—Robert Louis Stevenson.

LIBRA

In analyzing the seventh sign of the Zodiac we finish our study of what is called the Airy Triplicity. In astrology these three signs correspond to abstract thought, refinement and originality. Esoterically they are considered as the balancing conditions between the objective and the subjective sides of the nature, expressing thought through literature in Gemini, music and memory in Aquarius, and perception through art in Libra.

The Sun enters here about the twenty-third of September and leaves the twenty-third of October. This is a Cardinal, airy, masculine sign, symbolized by a pair of Scales, signifying the *Balance*. It represents justice, comparison, unity and compensation. In one sense it is said to be separative, but this is often interpreted as meaning that it separates the mind from the senses and that neither the higher nor the lower dominates.

People born under this sign have much pride, and great respect for the law. They have a clear sense of justice, but are intolerant of other people's opinions, combining with this characteristic a certain stubbornness, which often clouds this intuitive, innate gift. Their character is either extremely well-balanced or very much the reverse. Their great fault is lack of decision, with a proneness to rely too much on other people. They rarely become angry, but when aroused they leave no doubt as to the intensity of their emotions, although anger with them is always short-lived. Loving peace and harmony, they are apt to secure them at any price, thus are often submissive to much that should be "striven against and overcome."

They are careless with their belongings, have a decided distaste for money matters, and are said to succeed in life in places where money can be made without great physical effort. They rarely give reasons for anything, but act wholly through intuition, their first impressions usually proving correct. They are so extremely sensitive that they feel atmospheres and mental conditions around them and see both sides of a subject at almost the same time.

The people belonging to this cardinal, active sign are born lead-

ers and are apt to wear themselves out mentally and physically until the result is a fit of the "blues" or an attack of unaccountable melancholy.

Venus, the Star of lesser Fortune, here finds its highest expression. When beneficially affected by other planets, it bestows the balanced intellect, clear perception, reflection, imagination and inspiration, as well as tenderness, friendship, love, and the possibility of making the ideal marriage.

Physically, Venus governs the generative system; hence there is creative power, that essential factor in all the higher forms of genius. In Libra, the day house of this benefic planet, we find the artist's devotion to an ideal—art for art's sake—while in Taurus, its night house, we see the fruit of labor in material compensation. Taurus expresses the form, or objective, side of Venus, and Libra the subjective or life side of its natives' consciousness.

Here Venus endows her subjects with beauty and grace. They are kind, affable and courteous, possessing that indescribable something which the world, in search of a better term, calls "charm," and which wins its way when strength and intellect fail. In this sign of the Balance we find the culmination of that inherent quality which esoteric astrology claims belongs to all of the airy signs—*Unity*—that secret underlying all beauty and attractiveness, which only reveals itself by the aid of brotherly love, tolerance and a boundless human sympathy.

E. M. M.

BOOK REVIEWS

"How to Make Things," by Archibald Williams, is a simple, sensible book for the man whose business is of a routine nature and leaves him with his evenings free—and therefore possibly dull and stupid.

The man who has no small fad to occupy his mind outside of business cares is apt to settle down into lethargy, the commonplace and "nerves;" he haunts the five-cent shows and instead of giving his mind real rest is unconsciously kept at the same tension through the buzzing of the pictures and the noises of the out of doors. There is no better nerve cure in the world than a pleasant and engrossing safety valve of odd moments. Nothing is better than the "tinkering" habit. With a work bench, good tools, and some kind of guide for making simple household attachments, one can while away the time happily and profitably.

"How to make Things" does not begin with a formidable array of terms and rules, but assuming that the reader knows a little with which to start, the author tells how to make a joiner's bench, a sawing trestle and several articles which are indispensable to the craftsman, then the process of making more elaborate pieces follows.

OBJECTS OF THE O. E. S.

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

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

BASIC PRINCIPLES OF THE O. E. SOCIETY

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

PRINCIPLES OF DEVELOPMENT

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

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

Books by the President of the O. E. S.

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Figures in () show cost of sending books to the borrower, which is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

COOKING

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MEDITATION

Esoterism begins where Exoterism ends: it takes the "good man" by the hand, after he has learned all that the sectarian religions of the day can teach him, and bids him climb yet higher. Those far off vistas which his faith but vaguely senses, it declares true; his hopes and spiritual aspirations it bids him realize; it presents him with a new science in religion, as well as religion in all true science; it teaches him, step by step, as he is able to learn, the mysteries of the nature of God and the laws of the Universe; it offers him a vast field of scientific research after he shall have developed within himself the powers necessary to experiment in safety; it bids him relinquish the ratiocination of intellectual attainment for wisdom, and it promises him the aid of Those Who Know in the realization of all his aspirations—in short, it teaches him to round out all the phases of his being, balancing the intellectual by the spiritual, and curbing the emotions and desires of the lower nature.

Thus his higher powers develop naturally, without using any method of artificial forcing, and he attains to that perfection of knowledge which gives him the power to direct the forces of Nature and to perform so-called *miracles*.

The true Lanu (disciple) however remains ever humble and unobtrusive, he does not seek after powers or desire them—he asks for nothing but gives everything, for well he knows that if Esoterism offers all things, it demands all in return. All or nothing it asks; all or nothing it gives!

HUMILITY

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



BULLETIN
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POWERS OF GOOD AND POWERS OF ILL

"Ere Earth gain her Heavenly-best, a God must mingle with the game.

Nay, there may be those about us whom we neither see nor name, Felt within us as ourselves, the Powers of Good, the Powers of Ill, Strowing balm, or shedding poison in the fountains of the Will.

—Tennyson.

In this New Age there is on every hand a great and earnest search after the Truth; men's minds are turned, as never before, towards spiritual things; inquirers and aspirants are thronging the steps of the Temple of the Knowledge of the Higher Life.

At first, when the tide of human thought began to set in this new direction, there was, or seemed to be, no one to lead the way. Aspirants were many; but Teachers were few. Now, however, after fifteen years of awakening, an opposite position appears to have been reached. There are still throngs of aspirants; but there are also a great number of would-be Leaders and Teachers. Many of these have very little knowledge, having, for the most part, proved for themselves some one or two of the great truths of Wisdom's Way, but without caring at all for the relation of those truths to other equally great truths which react upon them. Thus, with the best intentions, they teach for Truth that which is a partial truth only; and all else they declare to be error.

There is yet another class of Teachers who are in the work for financial ends. These may well believe in the truths they propagate, they probably do; but it is certain that, if nothing more could be reaped from the field than blessing and a sense of duty

performed, *they would work elsewhere*. "Nothing for nothing" is their motto; and it is a good enough one if understood from the right side. If it is our rule to *accept nothing for nothing*, that is a safe path to follow; but if we are always casting up accounts to see whether or no we are not perhaps *giving something to somebody for nothing*, then the motto is leading us astray. For the more we give, the more we shall receive; the law works automatically: whatever we give freely, without a thought of gain, we shall surely receive again poured into a full cup, running over.

"Cast thy bread upon the waters; for thou shalt find it after many days," is as true today as it was in the days of the Wise Man who recorded his experiences in these words.

The true Teacher is glad to know that there is a universal law operating, by means of which the stream will return again to its source—not because he is desiring to reap for his own self-indulgence, but because the source that is not, in some way, replenished will tend to run dry at last. Even Nature teaches us this; for when the ocean fails to give up the water which has been poured into it from the mountain-side—because there is too little sunshine, a dearth of evaporation or of rain in any district—the streams which normally babble so merrily as they flow, now show but isolated, stagnant pools, and the country around is parched and arid.

He who would reap must first sow; and then must wait many days. For the full circuit takes long to establish; nor are we wise to try to hasten the operation of the law. Many of the stages in the circuit are invisible, beyond our observation and without our ken; just as in the case of the streamlet the far-away ocean is not at once seen to be responsible for the gushing waters of the spring. But the law is sure: if we give cheerfully without ulterior motive, and continue to give always, we *shall* receive.

There are Teachers who offer to teach Magical Rites, Ceremonial Magic or Ritualistic Occultism for the purpose of calling for aid upon forces or entities who are said to be willing to obey when conjured by certain ceremonies and words. This will sound like foolishness or the superstition of the Middle Ages to some of my readers, and will prove alluring to many who desire experiences and do not believe that any harm could follow.

The entities are declared to be good and angelic; while the Teacher is the only one who could give you this instruction since it was committed to him as a sacred, *secret* trust—and now he is willing to sell it to you for a price!

Our teachings, on the contrary, are "that the higher knowledge can be gained in no other way than by the greatest purity of life and thought." There is no royal road to learning of any kind, to heaven or to wisdom. All things worth having must be achieved—not bought.

But worse than this, what think you must be the character of

angels who would "obey" you and me because we command them with certain ceremonies? We believe that there are heavenly beings who aid the Great Power in the accomplishing of His Will in Nature. This is reasonable; even man is permitted, in his sphere, to aid in fulfilling the Divine Purpose. We revere any manifestation of Goodness; but we would not think of *commanding* the angels to work for us! Nor would we expect them to obey if we did.

The one who obeys perforce, is inferior to the one who commands. He may have some superior quality, but he is inferior with regard to the matter in hand—otherwise he would not be compelled to obey. Or he may obey, as many evil ones do, for the purpose of a lure—to draw the victim more securely into the net until escape is impossible to him and he falls an easy prey. In either case he is inferior.

It is most dangerous to attempt to gain domination over spirits, or nonhuman, disembodied or non-embodied personalities or intelligences or intelligent beings; and it is equally dangerous to submit to the control of such beings, in such wise that the personality, or self-control, is displaced by them. This is Black Magic, although it often calls itself "white;" and its results are filling our asylums today. For some form of this teaching is more prevalent than the ordinary person is aware.

In the issue of our BULLETIN, Vol. VII., No. 21, June 2, 1911, we gave out a warning note, as follows:

"The entrance to the lower or left-hand path 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

(Continued on page 5.)

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The Vine from every living limb bleeds wine;
Is it the poorer for that spirit shed?
The drunkard and the wanton drink thereof;
Are they the richer for that gift's excess?
Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth,
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

—*From the Sermon in the Hospital.*

OPEN MEETING

On Sunday next, October 26th, an open Meeting will be held at the Headquarters, 1443 Q Street, at 8.15 in the evening. Subject: "Karma."

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We can supply a few bound volumes of the BULLETIN, complete for the years 1908, 1909, 1910, 1911, 1912 and, by the end of the year, 1913. The number is limited and when exhausted will not be renewed.

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All changes of address should give the *old address* as well as the *new* one to which the Bulletin is to be sent. Owing to the arrangements of the Post Office for Second Class Mailing Matter, our files are kept *geographically*, and the name only of a subscriber is not enough to locate him without long search.

IF WE LOVE

If we love Good,
Then its fair spirit over us will brood,
Revealing in its perfect loveliness,
And we shall see
And know this Heaven-born Divinity
In all the beauty of its holiness.

If we love Life,—
Then in the midst of trouble, toil and strife,
We'll radiate the sunshine of God's smile,
For each day we
Are realizing Life's Eternity,
And that to smile makes living worth the while.

If we love Truth
And entertain no error, then, forsooth,
We'll joyous walk in paths of peace and power,
And though they wind,
If we will follow where they lead, we'll find
Our Angelhood will come to perfect flower.

—*Ida Drury Platt.*

Brooklyn, Sept. 17, 1909.

(Continued from page 3.)

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.

“You are forewarned! Nor indeed are you in any danger so long as you shape your life upon the Ideal of the O. E. S., “*Service*,” for this is an antidote, a preventive and a cure for selfish thought.

“One of the best proofs of the disciple is his steady, continuous advance—not in wealth or worldly power, but in efficiency, in influence and in independence of outer conditions.

“This is an outward and visible sign of inward, spiritual growth. As the inner, so the outer; if then we would gain Peace or any other blessing in our environment, we must first begin cultivating Peace within our own souls.

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

EXTRACT FROM A LETTER FROM J. T. S.

"I am here alone—no one to consult on Occult works or teachings. For many years I have read books on Spiritualism and Occultism, but that was all, for to practice any of these things I thought would be impossible and impractical for a business man. In the meantime, I got to be fifty-eight years old. I sold my business to a younger man, and found myself with time on hand to take up this very interesting study.

"It was about this time that I became a member of the O. E. S. With the first lesson received and carefully studied, I was sure that I had found the key: just the thing I was looking for all these years.

"To practice these teachings, to become that being which the CREATOR intended men to be, to lift myself and others out of matter, "to be in the world and not of it," became my watchword:—but—Not so fast, my son. My lower nature, my tyrannical mind, made war against any such move, and war it has been ever since. Persecution, law suits, sickness, and many other unpleasant things, came my way thick and fast. But with an iron grip and grim determination, I resolved to do what is right, and on this ground I will forever stand, no matter what pains and trouble come my way. But thanks to the teachings, thanks to those noble Beings that passed this way before, and most of all, thanks to the allwise CREATOR that will let no one fall who is willing to come to Him, I am gaining, and I am getting a firmer grip on my lower nature as time passes on. As to the lessons, I have nothing to criticise—all are good from the first to the last.

"Many things I could not at first understand are now clear to me, and there are always some noble Beings that will help me over hard places,—of this I am sure. It is not so much those things we do not understand that bother us most; it is what we do know and are trying to put in practice that tests our power. I have been going through all kinds of experiences for the last three years,—but things are now clearing up a little, and maybe the pains not yet come—mentioned by Patanjali's *Yoga Aphorisms*—have in reality passed me. . . ."

LIBRARY

The Society has a library of books on oriental philosophy and ethics, theosophy, occultism, psychical research and allied subjects. These may be consulted free, or borrowed upon payment of a small charge.

A good selection of books on these subjects for sale at the usual price. Advice on the best books for individual needs is given if desired.

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Address Agnes E. Marsland, President, 1443 Q Street, N. W., Washington, D. C.

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MEDITATION

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

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

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

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

COMPASSION

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

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THE UNITY OF TRUE RELIGION

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 about 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.*

In 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."

"It is so hard," they say, "to find a field." The Orthodox Churches are so narrow! This teacher has this drawback, that one has another equally prejudicial! Besides, they have, they say, but little time, or none, after the labors of the day, and they feel that they are better employed in earning money at their desk than they would be in rendering some little service to a religious or philanthropic organization which could be done equally well, perhaps better, by a paid clerk. They can give money with which to aid the world, etc. . . . But we do not hear that they have done this; nor can we induce them to part with their earnings in any such way. They fall back upon their criticisms of the workers and censure of their motives in so working.

He who, in the midst of the multifarious and heavy demands of his own operations for the upliftment of humanity, can find time and energy to appreciate the work of another, laboring in a different field to the same end, is exercising the lofty virtue of Toleration and Religious Unity; while the one who goes from one to another, but does no work with either, is the victim of sloth and inertia. He is indulging his natural feelings and desire for worship, and seeking after pleasurable experiences merely.

There are religious cults which are very like "Mutual Admiration 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, but, as we have pointed out (BULLETIN Vol. ix., No. 24, June 20, 1913), "There are two kinds of Optimism, one of which may be called the negative aspect of optimism and the other its positive aspect." . . . "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 en-chained 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.

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FREEDOM

I call that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life not in asking what it shall eat or drink, but in hungering, thirsting, seeking after righteousness.

I call that mind free which sets no bounds to its love, which is not imprisoned in itself or in a sect, which recognizes in all human beings the image of God and the rights of his children; which delights in virtue and sympathizes with suffering wherever they are seen, which conquers pride, anger and sloth, and offers itself up a willing victim to the cause of mankind.

I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past, which does not live on its old virtues, which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience, and rejoices to pour itself forth in fresh and higher exertions.

—Channing.

MEETINGS OF MEMBERS FOR STUDY

Many readers of the BULLETIN gather their friends together weekly, or bi-weekly, for study and the interchange of ideas; and we recommend this field to all, for it is not necessary (although it is most desirable) to be a Member of the Society before beginning to work in this way.

One of the main objects of these study-classes is the promotion of social fellowship amongst persons who, although leading vastly different lives, are nevertheless thinking along similar lines.

It has often been pointed out that all great movements have sprung from small and insignificant beginnings; no one, therefore, need be disheartened if his class is few in number. Remember the words of the Master: "Where two or three are gathered together in My name, there am I in the midst of them."

Reports from the various Leaders are invited from time to time; any difficult questions that arise in the classes should be sent in to us, and we will answer them.

PSALM OF THE HELPERS

He that turneth from the road to rescue another,
Turneth toward his own goal.
He shall arrive in due time by the foot-path of mercy,
God will be his guide.

He that taketh up the burden of the fainting,
Lighteneth his own load;
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners,
Healeth his own heart;
In his time of grief they will return to remembrance,
God will use them for balm.

He that careth for the sick and wounded,
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

—Rev. Henry Van Dyke.

LIBRARY

All of our Readers who desire to help forward the Work which is being done by the BULLETIN, and the O. E. Society, can add their mite by purchasing their books through us.

A List of new and attractive books suitable for Christmas gifts will appear next week.

JOY

Oh! Thou—long straying midst vast shadowy realms,
Where faith grows dim and life but speaks of pain—
Turn where the chimes are calling thee again
To Life and Love!

Come thou but near, vibrant with truth they ring:
Their wondrous message list'ning souls may hear—
In tones so pure and sweet, so silver clear,
They say that Life is Love and Joy:
That Love and Joy
Are Now and Here!

—M. H. Curtis.

O. E. S. PINS AND PENDANTS



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

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

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

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

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

FOR BOOKS

When I consider what some books have done for the world, and what they are doing: how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down Truth from heaven; I give eternal blessings for this gift, and thank God for books.

—James Freeman Clarke.

Man's work is to labor and leaven—
As best he may—earth here with heaven;
'Tis work for work's sake that he's needing:
Let him work on and on as if speeding
Work's end, but not dream of succeeding!
Because if success were intended,
Why, heaven would begin ere earth ended.

—Robert Browning.

BOOKS FOR SALE AND RENT BY THE ORIENTAL ESOTERIC SOCIETY, 1443 Q ST., N. W.

Renting Terms—Two weeks or less, ten cents per volume; each succeeding week or fraction of a week, five cents per volume. Time in transit not counted. Cost of transportation both ways at borrower's expense.

A deposit of two dollars or more should be made against which rent and transportation may be charged and should be renewed when falling below one dollar, as a standing credit of not less than one dollar is required unless waived by special arrangement.

Figures in () show cost of sending books to the borrower, which is charged to him; he prepays transportation when returning books. When books are purchased no transportation is charged, but when rented books are bought after being kept more than two weeks all time in excess of two weeks must be paid for.

EVOLUTION

A Primer of Evolution, <i>Clodd</i>.....	.75	(.07)
The Method of Evolution, <i>Conn</i>	2.00	(.18)
Creative Evolution, <i>Bergson</i>	2.50	(.20)

FAIRY TALES

Celtic Fairy Tales, <i>Jacobs</i>	1.25	(.14)
The Water Babies, <i>Kingsley</i>	1.25	(.11)
Indian Fairy Tales, <i>Jacobs</i>	1.75	(.16)

FASTING

Fasting for the Cure of Disease, <i>Hazard</i>	1.00	(.08)
The Fasting Cure, <i>Sinclair</i>	1.00	(.06)
Vitality, Fasting and Nutrition, <i>Car- rington</i>	5.00	(.24)

OCCULT FICTION

Balthazar the Magus, <i>Van Der Naillen</i>	1.00	(.13)
The Blossom and the Fruit, <i>Collins</i> ..	1.25	(.11)
Brother of the Third Degree, <i>Garver</i> ..	1.00	(.11)
The Coming Race, <i>E. Bulwer-Lytton</i> .	1.00	(.11)
The Dream Child, <i>Florence Huntley</i> ..	1.00	(.09)
A Dweller on Two Planets, <i>Phylos</i> ...	2.00	(.15)
In the Sanctuary, <i>Van Der Naillen</i> ...	1.25	(.11)
Sequel to the Heights of Himalay.		
Idyll of the White Lotus, <i>Collins</i>	1.00	(.08)
Journeys to the Planet Mars, <i>Weiss</i> ..	1.50	(.14)
Karma, a Novel, <i>A. P. Sinnett</i>.....	.50	(.10)
Kim, <i>Rudyard Kipling</i>	1.00	(.08)
Libra; or, What the Stars Told Eliza- beth, <i>Kirk</i>	1.00	(.10)
On the Heights of Himalay, <i>Van Der Naillen</i>	1.25	(.11)
The Priestess of Isis, <i>Schure</i>	1.25	(.12)
A romance of Pompeii.		
The Secret of Stonehenge, <i>Rowe</i>	1.00	(.08)
A Strange Story, <i>Bulwer-Lytton</i>.....	.75	(.11)
The Throne of Eden, <i>W. J. Colville</i> ..	1.00	(.16)
A psychical romance.		
The Transfiguration of Miss Philura, <i>Florence M. Kingsley</i>.....	.40	(.04)
With the Adepts, <i>Franz Hartman</i>	1.00	(.09)
An adventure among the Rosi- crucians.		
Zanoni, <i>E. Bulwer-Lytton</i>.....	.60	(.13)

MEDITATION

In the beginning of his discipleship the principal discipline centers around the elimination of the personality, and the killing out of such faults as criticism and the others we have enumerated.

At this period Silence and Secrecy begin to be required, in order that, by adding them to Sacrifice, which he has already been practising, the Lanu may gather to a center his deeper and inner forces. We see this in Nature, when the seed germinates in the darkness and the silence of the earth, undergoing changes of which it is but little conscious. All this is secret.

Esoterism is, above all things, secret. It appeals to the deeps and the heights whence the soul cries out to the "Father who seeth in secret." Every heart has a sacred place which is open to God alone. This is the place of the Silence in his own soul, and from it will issue both sacrifice and willing service; for it is at once the dwelling of the disciple and of the Most High.

S stands for Esoterism; it also symbolizes the three duties of the disciple: Sacrifice, Silence and Service.

It has been said, "Speech is for time, Silence for Eternity."

"Will! Be able! Dare! and Keep Silence!"

—Marsland, *First Principles of Esoterism*.

SILENCE

1. Silence is the element in which great things fashion themselves.
2. All growth is silent; he uproots his strength
Who struggles here to make a brother grow.
3. Reading, talking and the hearing of lectures are all good, but silence is better, for in Silence the soul grows.
4. The disciple gives in silence, and asks for nothing in return; in silence he accepts whatever joy or whatever pain is sent to him, seeing in each the same Fatherly hand.
5. Esoterism gathers man's powers to a center and focuses them there; and all about that center there is silence.
6. Silence, calm and repose are the first essentials to a higher life.
7. Learn then, every day, Silence; it is the price paid for advancement.

Address all communications for the Library to Agnes E. Marsland, 1443 Q Street, N. W., Library Dept.

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THE RETURN TO UNITY

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.

This is not given as a recipe for the attainment of perpetual life in this physical body we are now using upon earth; for we believe that man can learn more and arrive more quickly at his goal by making an occasional change. Three score years and ten, or some longer period, has been named as an appropriate span of life; and men who have lived phenomenally long lives have been known to find their days hang heavily upon their hands unless they are more than normally active, mentally and physically.

As man learns to renew his body day by day, there is no doubt that his span of life will be lengthened (other things being equal), and it is said that there are men on earth, living in solitary spots, who have far outlived all their once-contemporaries. These, however, are abnormal cases of super-men who have learned the Laws

of Breath, and who know both how to inspire and how to expire so that the one breath equals exactly the other.

We, as men of the present age, need do no more than glance at such possibilities, for they are not for us yet, and we do ill to waste our strength upon events far-off, when there are tasks near at hand that are still unlearned.

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

Everything that we do has these same two aspects: the outgoing energy and the incoming return. These two must be equalized and there must be also a return to Unity. Suppose that we propose to write a letter to a friend. The letter is our Unity, our purpose, to which we must, if successful, return. If we write carelessly, without interest, intelligence or love, our letter will be below par and we shall possibly be so dissatisfied with it that we never complete it at all. Or we may, in writing, find so many details to tell and so much trivial matter to put down, that our time is consumed before we reach the real purpose for which we write, and we put it aside "till a more convenient season." In proportion as

our letter, when completed, expresses what we had to say, and adds to that a certain grace of diction, an elevation of sentiment, a spice of humor with an appropriateness to its special subject matter, by that added beauty and strength have we enriched the world in our return to Unity.

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

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

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

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

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

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

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KARMA

We trail behind us, unawares, the whole of our past; but our memory pours into the present only the odd recollection or two that in some way complete our present situation.

—Bergson, *Creative Evolution*.

OPEN MEETINGS

On Sunday the 19th a Lecture was delivered by the President, Agnes E. Marsland, at the Headquarters, 1443 Q Street, Washington, D. C., on "Reincarnation." There was a very appreciative audience and many questions were asked and answered on the relation of Reincarnation to the problems of "good and evil," the presence in the world of injustice (apparently) and "misery," and the theological points of "original sin" and "future punishment." The subjects chosen for the following Sundays were, "The Transcending of Karma;" "In Tune with the Infinite;" and next Sunday, "Character and Immortality." The public is cordially invited to these Sunday evening meetings, and all Members and Bulletin Subscribers are especially requested to be present and thus show their interest and give their support to the Work.

CHILDHOOD IN THE INDIVIDUAL AND IN THE RACE A PARALLELISM

In the childhood of an individual, father and mother are the supreme if not the sole source of his life; and obedience to their commandments is his means for realizing the good they can give him. When he becomes of age they withdraw from this relationship; as sources of his life they cease; but what they have been to him before he was of age has now become a constituent part of his character; it exists IN him, and from its presence there he spontaneously lives his life in the world according to the principles embodied in the laws they laid down for him.

In the childhood of the race, God and the Church are the supreme if not the sole sources of man's life; and his worship of the One and his obedience to the other are the means for his realizing the good they can give him.

(God—Father in heaven—during this childhood age, is the externalization and the personification of man's conception of Infinite Creative Love; and the Church—spiritual Mother—is the organiza-

tion and thus the tangible realization on earth of man's conception of the commands of creative Love—thus the adaptation of Wisdom.)

When the race shall become of age, which it is now rapidly approaching, God, as a personified conception of a Being outside man, and the Church, as an institution on earth, shall both cease to be, and man shall discover that they are the Love and the Wisdom, thus the Divine Life within himself, from which he came; which are his inmost self; and from which in the future he will live as their spontaneous expression.

C. H. MANN,
Pastor of Church of Monanthropism.

MARRIAGES IN HEAVEN

Marriages on the earth are most holy in the sight of the angels of heaven because they are seminaries of the human race, and also of the angels of heaven (heaven being from the human race), also because these marriages are from a spiritual origin, namely, from the marriage of good and truth, and because the Lord's Divine flows especially into marriage love.

Adulteries on the other hand are regarded by the angels as profane because they are contrary to marriage love; for as in marriages the angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of falsity and evil, which is hell. If, then, they but hear adulteries mentioned they turn away. And this is why heaven is closed up in man when he commits adultery from delight; and when heaven is closed man no longer acknowledges the Divine nor any thing of the faith of the church.

That all who are in hell are antagonistic to marriage love I have been permitted to perceive from the sphere exhaling from hell, which was like an unceasing endeavor to dissolve and violate marriages; which shows that the reigning delight in hell is the delight of adultery, and the delight of adultery is a delight in destroying the conjunction of good and truth, which conjunction makes heaven. From this it follows that the delight of adultery is an infernal delight directly opposed to the delight of marriage, which is a heavenly delight.

I have been shown how the delights of marriage love advance toward heaven, and the delights of adultery toward hell. The advance of the delights of marriage love toward heaven is into states of blessedness and happiness continually increasing until they become innumerable and ineffable, and the more interiorly they advance the more innumerable and more ineffable they become, until they reach the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself. On the other hand, the advance of adultery is towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and

horrible. Such a lot awaits adulterers after their life in the world, those being meant by adulterers who feel a delight in adulteries, and no delight in marriages.

—*Swedenborg, Heaven and Hell.*

IMAGINATION

If a supremely great man—wise above others to see the truth in its proportions and put the first thing first—were summoned suddenly to die, and were given a moment only to sum up his discovery of life, I think he would say in substance what follows. I think so because this is, as I understand it, the message—not in the words but in the sense of them—that was actually given to the world by the Greatest Man we know:

The secret of beauty and power lies in the right use of the imagination, for it is the imagination—the ability to conceive things that do not exist—that distinguishes men from animals, and makes it possible for men to escape from creaturehood and become creators. Now the right use of this faculty to conceive delightful things that do not exist is to *make* them exist. If the faculty be otherwise used—used to accuse or deceive others, or to create a mere no-man's land of dreams—it will in the end make one sick and impotent, and spread disease and weakness all around one.

To have ideals and not use them is sin and death.

Those who live well are those who, by faith, daily perform the miracle of making some coarse thing fine—by an adventure of the creative imagination.

The charm of a woman is not in the delicacy of her ideals, but in her daring to use them in homely circumstances. The dignity and fame of a man consist in his being at once idealistic and executive—driving the sword of the Spirit deep into the bowels of Fact.

The heavens above us are latent with creative lightning, and the gross earth electric with expectation. The imagination reaches for the thunderbolts to subdue the earth. And the secret of beauty and power is to make one's own body the vehicle of this fire from heaven.

—*Charles Ferguson.*

So every spirit, as it is most pure,
And hath in it the more of heavenly light,
So it the fairer body doth procure
To habit in, and it more fairly dight,
With cheerful grace and amiable sight.
For, of the soul, the body form doth take,
For soul is form, and doth the body make.

—*Spenser.*

A FEW BOOKS SUITABLE FOR CHRISTMAS GIFTS

All Things Are Possible, <i>Annie Rix Militz</i>.....	.10
All's Right With the World, <i>Chas. B. Newcomb</i>	1.50
Helps to Right Living, <i>Katherine H. Newcomb</i>	1.25
Meditations: A Year Book, <i>Jas. Allen</i>	1.00
Reaching Upward and Outward, <i>Amos Wells</i>.....	.50
The Glory of the Commonplace, <i>J. R. Miller</i>	1.00
Spiritual Housekeeping, <i>Annie Rix Militz</i>.....	.50
The way to make one's work the vehicle of spiritual attainment.	
The Quest of the Best, <i>Wm. Dewitt Hyde</i>	1.00
Kipling Day by Day (Leather), <i>Alice Bryant</i>	1.00
Steps Along the Path, <i>Katherine H. Newcomb</i>	1.50
Studies From An Eastern Home, <i>Sister Nivedita</i>	1.20
Universal Evolution, <i>M. Kendrick Fitch</i>	1.50
Victo Serenus, <i>Henry Wood</i>	1.25
A Story of the Pauline Era.	
The Political Economy of Humanism, <i>Henry Wood</i>	1.25
The Symphony of Life, <i>Henry Wood</i>	1.25
The Heart of New Thought, <i>Ella Wheeler Wilcox</i>	1.00
Osru, <i>Justin Stern</i>	1.00
A Story of Reincarnation.	
Sema Kanda, <i>Coulson Turnbull</i>	1.00
A Story of Reincarnation.	
True Manhood, <i>Gibbons</i>	1.00
Rubaiyat, <i>Omar Khayyam</i>.....	.25 and 1.00
The Soul in a Flower, <i>Sara A. Hubbard</i>	1.00
The Religion of Cheerfulness, <i>Sara A. Hubbard</i>	1.00
The Duty of Being Beautiful, <i>Sara A. Hubbard</i>	1.00
My Little Book of Life, <i>Muriell Strode</i>	1.00
The Book of My Heart, <i>Alice Melanie Weil</i>	1.00
Optimism, A Real Remedy, <i>Fletcher</i>	1.00
A Search After Ultimate Truth, <i>Aaron Martin Crane</i>	1.50
The Little Window, <i>Helen Hodson</i>.....	.50
Parsifal, <i>Richard Wagner</i> ; Cloth, 6.00; Persian Velvet, 10.00;	
Leather.....	15.00
The Faith of Ancient Egypt, <i>Sydney G. P. Cory</i>	1.00
Teachings from the Arcane Science, <i>Edward C. Farnsworth</i>	1.15
Books by Jas. Allen:	
As a Man Thinketh; Cloth, .50; Leather, .75; Silk.....	.75
Out From the Heart; Cloth, .50; Leather, .75; Silk....	.75
The Way of Peace; Cloth, .50; Leather, .75; Slk.....	.75
The Path of Prosperity; Cloth, .50; Leather, .75; Silk..	.75
The Life Triumphant; Cloth.....	1.00
From Poverty to Power; Cloth.....	1.00
Essays—Emerson:	
Friendship; boxed, suitable for gifts.....	.75
Self-Reliance; boxed, suitable for gifts.....	.75

MEDITATION

All Life is One, eternal, indestructible, the Soul of the Universe, which also is One. Everything in the Universe, being part of that One, is in relation with every other thing, and also with the Whole, just as we see it to be in the case of the physical body, where an injury to one member affects, more or less severely, all the others. "If one member suffer, all the members suffer with it; or if one member be honored, all the members rejoice with it."

Truly the Universe is One, and all birth is One, and God is One.

Man also is One; for though seemingly so complex a being, and so varied in his manifestations, there is but one part, the Spirit, which is real and permanent, and it is by the development of this Divine Nature that Man is destined to know God.

Thus fraternity, true brotherhood, is not only an ideal to be aspired to, it is a universal law and a fact in nature; for everything in this physical world exists by reason of the mutual helpfulness that all parts render to one another. All beings belong to one great brotherhood, all are "sparks from the hearth of Myalba."

—*First Principles of Esoterism*—Marsland.

ONENESS

1. It is true, it is certain without error, it is of all truth. What is below is like that which is above, and what is above is similar to that which is below, to accomplish the wonders of one thing.
2. We are one with God, and as soon as we recognize our oneness with all power, we are a part of that power and joint heirs with Christ.
3. One God, one Law, one Element, and one far-off Divine Event To which the whole Creation moves.
4. Kill out all sense of separateness.
5. Do not fancy you can stand aside from the bad man or the foolish man. They are yourself.
6. In the very center of your being you will find the holy of holies in which dwells the Consciousness of the One Life underlying.
7. As in the inner so in the outer; as is the great, so is the small. There is but *one* law and He that worketh it is *One*. Nothing is small, nothing is great, in the Divine economy.

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No. 40

TO ACTIVE MEMBERS

“This degree is for more advanced students than those in the Corresponding Degree. The teachings given to Active Members are wider in their scope, and, if the aspirant is willing, are calculated to open to him the door to a vital union with Those who are directing the great work of human progress.”

When we first begin consciously to live the spiritual life, our anxiety is chiefly to learn all we can. We attend lectures, we read books, we talk with congenial friends, we ponder over all that we hear—we are engrossed, in short, with our own advancement. Many people think that this is all that there is to the spiritual life—to live the life. And after a few years of this conscientious striving after the higher life, they awake to the consciousness that they have come to a standstill; they are even beginning to feel a waning interest in those teachings which a year or two ago seemed to them so entrancing, and they seek in vain for the reason.

You are suffering, my brother, from spiritual dyspepsia; for years you have been receiving spiritual nourishment and accumulating stores of spiritual truths, until your possibilities of receiving are automatically closed from excess and you reject further surcharge.

Active Membership in our Society is calculated to meet this danger. During the early days of Membership, our Corresponding Students receive from the Society, at regular intervals, lessons containing all the spiritual food they need, given systematically and in order, so that their advance on the Path is assured if they do their part and give a short time daily to the lesson last received.

But after a year or two of this systematic study and living in accordance with the truths gained, the disciple has filled up his reservoirs to the brim; then, if he is to remain robust and healthy, some of his store must be given off in active service, so as to make room for a fresh supply. As is the case in Nature, when the lake is filled to the brim a tiny stream trickles down the mountain side, and as time goes on this small beginning grows in ever-increasing volume till it becomes a mighty river watering all the adjacent lands and bearing upon its bosom the blessings gathered in one country to fill the needs of another.

Therefore the chief anxiety of the Active Member should be to find a suitable field for work. He may not feel that he knows much, but what he has received he must give out in some way if he is to remain healthy and be able to advance still further on the Path. As he progresses, from now on, he should also bear with him some other souls to whom he is able to give the light which has been shed upon himself in the past. Thus he will grow and will "rise by raising others."

There is a spiritual law of "demand and supply." The Lord Jesus gave it in these words: "Unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." If you have within you the spirit of service, then the spiritual force and the words needed will never be wanting. The opportunity and the physical conditions you must seek out for yourself, and in this the Society can help you; but never fear that you will run short of material.

REINCARNATION

The article from which the following extract is taken appeared in "*The Advance*," a Congregational paper published in Oak Park, Ill. It is significant to see the subject treated in an "orthodox" publication.

Rev. W. T. McElveen, Ph. D., Evanston.

Reincarnation is an old idea. It has been expressed in many ways by different peoples. It is an Oriental idea. The land which gave us Jesus made much of this idea of personality coming to completion through a long process of re-births.

An idea which persists long has usually some truth in it. An idea that is all error soon dies. It is the truth in the idea that keeps the idea alive and makes it active. "Truth is immortal; the eternal years of God are hers;" yes, and truth gives immortality to the soul that receives it and to the idea that expresses it. How much truth and how much error is there in this old idea of reincarnation? Some expressions of it have more truth and less error than others. Some of the extreme Oriental expressions of this idea that picture human souls dwelling in animals are not only worthless but degrading. But before we appraise the idea let us very plainly state it.

The idea of reincarnation insists that life is the supreme thing,

and that the form in which it lives, though not incidental, is not the all-important thing. Life, this idea asserts, may inhabit an almost endless series of embodiments. Here and now our human lives abide in human forms. The body is not the life; it is the tenement in which the life lives. I am not a body. I am a spirit that lives in a body. I may subsequently live in some other kind of body. Paul talks as if there was a natural body and a spiritual body. Paul declares that, "as we have borne the image of the earthy, we shall also bear the image of the heavenly." He also talks about "celestial bodies and bodies terrestrial," and intimates that the glory of one is greater than the glory of the other. When death brings to an end this present and perhaps rudimentary form of embodiment the New Testament assures us that we will dwell in a finer embodiment. What we call death does not destroy life; it may emancipate, promote and enrich it. The form ceases, the life continues. The life is not annihilated; it dwells somewhere in another form.

Science has its way of expressing this old idea of reincarnation. What we call "the persistence or conservation of force" is only another name for this old idea. The scientists say that the essence of the substance of things does not perish; that essence is permanent, continuous, eternal. It is only the form of things that is changing. The two gases, hydrogen and oxygen, if mixed in the right proportions, will become water. The water under the lash and flash of flame will become steam. The steam in turn will become power. The essence has been reincarnated into a number of forms. The sun's heat plays upon the ocean; clouds arise from the ocean; after awhile the moisture in the clouds falls upon the earth in the form of rain. The oil becomes flame, the flame becomes either light or heat. So the essence of a thing appears in many forms. Nothing new has come, nothing old has gone. So say the scientists. Since the morning stars sang together no atom has perished; but it has changed its form many times.

The physiologists have their way of expressing this idea. They insist that we may live in many bodies. The man of seventy has worn out and cast away and re-clothed himself with many bodies. This human body looks permanent, but is continually being renewed. The bone system is renewed, perhaps, every seven years; the brain fibre is renewed, perhaps, twice a year. Even before what we call death we live in many different bodies.

Christianity asserts that the divine life can become life in a human form; that the great immaterial God can become related to a material body, and that the Infinite One can dwell in a finite form. Reincarnation is the method of God. He would enter into human life. He would make his children reduplications in small of Himself. He would have us do in our little human way what He is doing in His great infinite divine way.

—From "*The Advance*."

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LOVE

“Not in new laws and creeds we put our trust,
But in the triumph and the truth of love—
Not thoughts or things shall raise man from the dust,
But love for one another, earthly love,
Divine and common love.”

SCORPIO

From October twenty-fourth until November twenty-third we say the Sun, in its Zodiacal course, passes through Scorpio, a negative, watery, fixed and feminine sign. Its symbol is the scorpion or serpent, usually much feared because of its sting, and generally represented as biting its own tail. From this we gather that people born under this sign often call themselves “unlucky,” but are frequently the cause of their own misfortunes. They are rarely weak characters, however, their strength and energy producing the extremes of good and evil.

As a watery sign *sensation* is dominant and, like their natural element, these subjects can be cold, calculating, unsympathetic and *unfeeling*. Their self love is often inordinate as well as their susceptibility to flattery, hence jealousy and envy become the ruling factors, leading to cruelty, vindictiveness, stinging sarcasm, secretiveness, sensuality and self-gratification in every form. While they ordinarily have great vital activity, in its perversion these natives grow lazy, preferring to make others work for them, when they become tyrannical taskmasters. In common with the other fixed signs they pay much attention to outward appearances and have a high regard for public opinion, besides wishing to seem to know more than they actually do.

They are devoid of tact and so sensitive—or rather “touchy,” for there is a vast difference in the terms, the really sensitive person being careful of the feelings of others, while the touchy one thinks only of his own—that they bring trouble on themselves and yet throw the blame on others, thereby making themselves ridiculous and at the same time illustrating the symbol of the sign, the serpent biting its own tail—self-undoing—one’s own worst enemy.

Scorpio is said to be the sign of *attachment*, so that here love or hatred are apt to be active and the “desire nature potent.” Combin-

ing the watery element with the fixed quality the feelings are concentrated and largely affected by others. Of the three watery signs it is claimed "that Cancer never holds feeling long, that Pisces carries it into heaven and Scorpio takes it into hell." Therefore it lies with Scorpio himself whether he will make his home and surroundings a paradise on earth or literally a corner of the infernal regions.

Seeing the aversion of his loved ones, caused by his often unconscious cruelty and stinging criticism, the lethargic Scorpio comes to a realization of his danger and awakens spiritually, when there is no more beautiful or lovable character. Pride and secretiveness are turned to dignity, prudence and silence. Gross ignorance and inquisitiveness become wisdom and mystical, penetrating intelligence, adding perseverance, courage, personal magnetism and a healing presence with the desire to be of service to mankind.

Doctors, surgeons, nurses, spiritual advisers and people ably filling public places are born under this sign.

In the Zodiac Scorpio is given the house of death, hence its love of mystery, occultism, and its desire to explore and investigate the unseen world.

Being the night house of the planet Mars, the courage, energy, strength, with the capacity for heroism characteristic of the better side of this, so-called, malefic star, are not always apparent, but the qualities are latent. It is only when these forces are misdirected and perverted that they reach to intensity and destruction.

Physically Scorpio governs the sex organs. Here Mars, known as the god of life, desire, and the generative force, or what some call the animal soul, combines their creative power. Scorpio, therefore, stands for generation and regeneration. On its negative side we see the "Man of Impulse" with no control over the animal senses, manifesting generation, while on its positive side there is a self-mastery which marks the "Man of Will," dominating his lower nature, and transmuting and using his vital energy for the better things, until he is regenerated and lives again in the life immortal.

—Estelle Maloy Moses.

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING OCTOBER 29, 1913.

This forecast applies to the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by it according to its relationship to their personal horoscopes and the present condition of the latter.

Sagittarius rises in the map for this lunation and its ruler Jupiter is on the cusp of the second house. Its position and the aspects it receives show that financial affairs will occupy more attention than usual. Charitable associations, secret societies and kindred groups will prosper in money matters, as will also professional people and officials. Naval, military and educational circles will require

unusually large expenditures. Theatres will experience a generally profitless period. There will be a panicky feeling prevalent in the stock market.

The President and others in authority will have a more favorable period than for some time past and their policies will receive more general approval. Saturn in the seventh house, in the sign Gemini, indicates procrastinating difficulties with neighboring nations, but with Venus and Mercury favoring the President they will be overcome honorably and discreetly. Legislative bodies will be aggressive and martial in tone.

This is not a particularly healthful period. Throat, lung and stomach ailments will be on the increase. The tuberculosis campaign will be extended and intensified.

The esoteric student will find the period of this lunation a fitting time to work out and apply in his or her own life the principles of regeneration. Vital energy will be at its height. He who is able to keep heart and mind "one-pointed" can transmute the forces to whatsoever purpose he will. The strong and well controlled will make perceptible advance, the weak and yielding will find delay, hindrance and confusion. Occult study will require special effort during this lunation to keep the mind concentrated. As a whole it is a better time to learn how to apply and use what is known than for acquiring new knowledge.

Ernest Wykes, Humboldt, Iowa.

HOLIDAY BOOKS FOR YOUNG PEOPLE

- A Child's Garden of Verses, *Robert Louis Stevenson*.....50, .75, 1.25, 1.35, 1.50, 2.25
- Child Stories from the Masters, *Maud Menefee*School, .30 and .75
 Illustrated. Being a few modest interpretations of some phases of the Master works done in a child way.
- The Cup of Loving Service, *E. D. Taylor*....
35; leather .75
- The Children's Blue Bird, *Georgette Le Blanc (Madame Maurice Maeterlinck)*, Illustrated by Herbert Paus..... 2.50
 One of the most beautiful gift books of the year for children.
- The Bird's Christmas Carol, *Kate Douglas Wiggen* 1.00
- Dolls of Many Lands, *Mary Hazelton Wade*.. 1.00
 Doll stories giving insight into the customs of many lands: Japan, Holland, Egypt, etc.
- Fifty and One Tales of Modern Fairyland, *F. Strange Knoll*..... .75
- King Desire and His Knights, *F. A. U. Pain-ton* 1.00
- Greek Heroes, *Kingsley*..... 1.25, 1.50

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Just So Stories, <i>Kipling</i>	2.50
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Wonderful Wishers, <i>Annie Rix Militz</i>15
A lesson in the way to wish so that our desires will make heaven for everyone. A fairy story for children both large and small.	
In The Once Upon a Time, <i>Lillian Gask</i> , Illustrated	1.50
A story of the time when men lived in trees and caves.	
Pollyanna, The Glad Book, <i>Eleanor H. Porter</i>	1.25
"I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for Pollyanna."	
Twilight Town (Bedtime stories for little folks), <i>M. F. Blaisdell</i>.....	.60
The Boy's Book of New Inventions, <i>Harry E. Maule</i>	1.60
Half Hours With The Summer Stars, <i>Mary Proctor</i>75
Lessons from Nature's Workshop, <i>Wm. J. Claxton</i>	1.00
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The Book of Useful Plants, <i>Julia E. Rogers</i> ..	1.10
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How to know them by their leaves. Illustrated, 37 leaf silhouettes	
The Fairyland of Science, <i>Arabella Buckley</i>
Forest Friends, <i>John Madden</i>	1.25
Training the Senses of Young Children, <i>Horace Grant</i> .....	.50
Questions on familiar objects; list of games.	
The Story of a Short Life, <i>Ewing</i>.....	.50
The Baby's Hymnal, <i>Marion Poole Mcfadden</i> , Illustrated	1.25
In Wink-a-Way Land, <i>Eugene Field</i>.....	.75
Stars, A Slumber Story, <i>Eugene Field</i>.....	.50; leather..
Poems of Childhood, <i>Eugene Field</i>	2.50
With the Men Who Do Things, <i>A. Russell Bond</i> , Illustrated ..	1.50

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.

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THE OD AND THE ODIC FLUID

The three principles in man.—The psycho-physiology of the spleen.—The Plastic Mediator.

In the vast field of study, humanity has always chosen two opposite paths.

The Occident, refusing all psychic ideas, is devoted to studying the world of material effects, while the Orient, dedicated to the things of the spirit, has always studied the world of causes, and has sought the hidden laws of nature. Thus it has found out the reason for many things.

At the present time Occult Science, leaving the Sanctuary of its Oriental cradle, is approaching the Occident, neither with the sword of strife nor with the scepter of domination, but with the Olive-branch, bringing in the fruits of its work, and consequently, human peace.

The future will prove to us that the time we devote to this study is never lost.

There is an intelligent fluid of life, called *Od*: it is the key to the marvels of the occult world which surrounds us. The soul which incarnates, the thought which speaks, the idea which is written, force which transforms by its movement and which produces progress, are only the most simple manifestations of the Great Universal Motive Power: the *Odic Substance*.

This fluidic force, the *Od*, is a kind of psychic human electricity; its existence is proved, not only by seers, but also by physical science, for it has been photographed.

We know that this fluidic force, also called "Vril" by Bulwer-Lytton, possesses a phosphorescent light of its own, which takes a prismatic tone in accordance with its own intensity and vibratory force, varying constantly between *Red* and *Blue*.

Red corresponds to the left side of the human body, blue to the right side.

Every thought and every sensation of human beings have these fluidic projections which change in color and form, according to the sentiment which gave them life.

We cannot then deny the existence of their radiating force; it only remains for us to find out what is its origin, how and by what it is formed, and what are its functions in the human organism.

The theory of Occultism is that the human being is three-fold in nature, namely:

First: an intelligent life principle, unconscious though capable of perceiving, from which proceed the out-going psycho-vibratory currents which radiate upon the cerebro-nervous spinal system as well as upon the ganglionic system, and give rise to the different functions of the relative and vegetative life, that is to say, of that which sets in motion the larger vital organs. This same principle receives in return the incoming currents, which proceed from the external organs and bring back sensations from the outer world.

Second: a plastic mediator, a name by which we designate these currents as a whole, those which proceed from the animal principle, as well as those which return to it from without.

As there is not a single point in the human Organism which does not receive and reflect a nervous current, the total of these currents together surrounds completely the human form; this substance is called the *Odic Fluid*.

This fluidic form, *exteriorized*, is an etheric double of the human form, capable, by virtue of the phosphorescent irradiation which belongs to it, of being perceived by sensitives or by those who possess double vision; this double can also be photographed, either in absolute darkness, or in a faint artificial light of a color to suit the planetary indications of the day.

This is called the *mediator*, because, in reality, it is the intermediary between the Life-Principle and the Physical body, and it is called *plastic* because it can take any form whatever through its fluidic nature, in the same manner that a liquid adapts itself exactly to the vase which contains it.

Third: a purely material physical body, without life, without sensibility, without power of motion, and with other conditions pertaining to organic matter.

Belief in the plastic Mediator (*or etheric double*) is a great obstacle to savants of the Occident: how can it live, they demand, how can it be nourished, and by what means similar to the assimilation of the *Chyle* and the *Hematosi*s can it use the vital elements?

We will reveal this secret and prove it.

Medical science still does not know all the functions of the organs which make up the complicated human machine.

Many centers of the same substance as that of the medula oblongata exist in the child and then disappear in man, without anyone's knowing the reason. Physiology still knows nothing about the functions of the spleen. The spleen being the largest glandular organ in our body, it would be very astonishing if it played no part in the organic functions. It is very curious that Science in the Occident has as yet said nothing upon the functions of the spleen; all that they know of it is purely hypothetical. It has been considered as the seat of the affections and the moral sentiments; as the producer of gaiety, the source of sorrow and homesickness.

The fact is that the blood which passes through the spleen comes out impoverished of elements of *hematin* and rich in *lymphatic* elements; the red globules have undergone a special operation in the spleen which transforms them into *leucocytes* or white globules.

This is what the Occult Science of the Orient says:

It considers the spleen as the *center of relations between the plastic mediator and the physical body*.

And in fact the red hematic arterial blood is the synthesis and the definite result of all the organic operations, from the elaborations and depurations which the alimentary matter undergoes until it is assimilated in the capillaries of the duodenum.

The occult work of the spleen consists in extracting the vitality of the red globules, and this vitality, in the form of a fluid, nourishes and sustains the Plastic Mediator and the etheric double of man.

We have said that sensitive subjects, in a special state of concentration, see rays, or effluvia, lighted by the *Od* or psychic fluid. At first, when sensitives say that they see these brilliant forms of the occult world, no one believes them. But later, when the magnetometer has proved the existence of the psychic fluid by the deviation of its needle, when most surprising cases of healing have proved also the utility of this fluid, and finally when it can be photographed... then the savants of the Occident (at least the unprejudiced among them) begin to think that there must be something real in these experiments and demonstrations.

The passive camera photographing magnetic and odic fluids, the sensitized plates reproducing luminous rays, are for the thoughtful man the best and most conclusive proofs of the occult world which surrounds us. It is not possible to hallucinate a camera, or to make an accomplice of a sensitized plate and dark room. That which photography reproduces, however marvelous it may appear, must necessarily exist, for it would be more marvelous still to photograph something which did not exist.

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See to it only that thyself is here; and art and nature—friends and angels, and the Supreme Being shall not be absent from the chamber where thou sittest.—*Emerson.*

OPEN MEETINGS

On Sunday evening, November 23, at 8.15 p. m., an Open Meeting will be held at the Headquarters, 1443 Q Street, Washington, D. C. The President, Agnes E. Marsland, will speak on "The Color and Form of Thought." The public is cordially invited to be present.

All Members and Bulletin Subscribers resident in Washington should make a point of being present at these Open Meetings, which, besides their value in themselves, afford them an opportunity of introducing the Society to their friends and thus proving their interest in its Work.

THE BULLETIN

Every issue of the Bulletin contains an editorial along some helpful line of thought. Its message appeals directly to the heart of every one who reads with an open mind, as the articles have been written from life experiences, familiar to all.

To the Esoterist, the meaning of the word Sacrifice is to make sacred. Instead of constant endeavor after manifestations satisfying to himself and his neighbor, the disciple is instructed that by constant concentration and meditation, he should reach the depths of Being, and, holding himself there in the Silence, he should await the message of Truth, treasuring the slightest intuition that arouses in him any awareness of his kinship with the Infinite. Not desire and separation but unity and love are the conditions of advancement.

"Let each man think himself an act of God,
His mind a breath, his life a thought of God."

The soul which has seen the Light has realized that the life of the higher involves the death of the lower. Truly to those who know the true nature of Virtue, Self-Sacrifice does not exist, for it is no sacrifice but a joy to give; and so all desires transmuted through being sacrificed, are fulfilled and the purified soul is at Peace.

FROM "THE LIFE EVERLASTING"

"In Life's great choral symphony the keynote of the dominant melody is Love! Without the keynote there can be no music,—there is dumbness where there should be sound,—there is discord where there should be harmony. Love!—the one vibrant tone to which the whole universe moves in tune,—Love, the breath of God, the pulsation of His Being, the glory of His work, the fulfillment of His Eternal Joy,—Love and Love alone is the web and texture and garment of happy Immortality! O Soul that seekest the way to wisdom and to power, what dost thou make of Love?"

"Into the Light,
Into the heart of the fire!
To the innermost core of the deathless flame
I ascend—I aspire!
Under me rolls the whirling Earth
With the noise of a myriad wheels that run
Ever round and about the Sun,—
Over me circles the splendid heaven,
Strewn with the stars of morn and even,
And I, the queen
Of my soul serene,
Float with my rainbow wings unfurled
Alone with Love, 'twixt God and the world!"
"The Life Everlasting."

BOUND BULLETINS

A few complete sets of Bulletins from 1906 to 1912, inclusive, handsomely bound in blue and gold, can be had for \$10.00 the set of seven volumes.

Each year separately, \$2.00.

The year 1913 will be ready later.

FROM HIM

Thou art pure, thou art perfect, my child, my little child whom I love. Grow in my love as a flower grows in the sunshine. Slowly thou art unfolding into the likeness in thy Father's mind. When evil forces engulf thee, lift thy thought to ME; just one thought will let Me in, and where I am, evil is not; where Light is, darkness is not. The forces are directed at Me, not thee, for only so can I be hurt—seeing thee suffer! Feelest thou Me? Perceiveth thou My tenderness? Even so it goeth forth to All, yet they neither feel nor see.

OBJECTS OF THE O. E. S.

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

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

BASIC PRINCIPLES OF THE O. E. SOCIETY

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

PRINCIPLES OF DEVELOPMENT

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

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

Books by the President of the O. E. S.

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ON OUR LIBRARY TABLE

The LIBRARY AND READING ROOM of the Society are open daily (except Sundays) from 10 to 5. In addition to the books upon the shelves our table is well supplied with the current numbers of the principal Magazines on Higher Thought lines. Our friends are invited to come in and rest awhile.

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The Word, Monthly, Edit. H. W. Percival, An Independent Theosophical Review	4.00

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MEDITATION

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

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

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

THE HEART'S DESIRE

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

Address all communications for Books to Agnes E. Marsland,
1443 Q Street, N. W., Library Dept.

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BULLETIN

OF THE

ORIENTAL ESOTERIC SOCIETY

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

Vol. IX

Friday, November 28, 1913

No. 42

THE THREE VIRTUES

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

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

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

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

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

If we must be constantly active, we must not allow ourselves to hesitate even for fear of choosing the wrong way. We must decide which way seems best and then act immediately and resolutely according to our decision. If it is the wrong way we have chosen, we shall suffer for it, just as surely as we shall get burned if we put our hand in the fire. But we shall learn from our suffering and grow strong. Therefore, on taking any course that we have decided is best, we should say: "This way seems best according to my present light; I will therefore act in it with all the force of conviction until it is equally clear to me that it is wrong; and if I have not chosen aright I will cheerfully accept the consequences." A few actual painful experiences in this attitude of learning will soon give us an exceedingly clear insight as to what is wrong and what is right. And it is only with this attitude that we can help anyone or get anywhere ourselves. This is the true moral courage which means victory.

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

BOOK REVIEWS

The Divine Language of Celestial Correspondence, by <i>Coulson Turnbull</i> , 4th revised edition.....	\$ 3.00
The Way of Peace and Blessedness, by <i>Swami Paramananda</i> , cloth .....	.75
All Mysteries, by <i>Frank Crane</i> , paper, .25; leather.....	1.00
The Religion of Inspired Politics, by <i>Herbert Bigelow</i> , pamphlet, free	

All life is One. We are continually reminded of this great Truth as we scan the pages of the profound work of Dr. Coulson Turnbull, "*The Divine Language of Celestial Correspondences.*" Truly, "Nothing is small, nothing is great in the Divine economy." All is in perfect accord—in perfect rhythm. We move by the same law as the most majestic of the heavenly orbs. Nor can we escape from the law of the smallest atom: the whole universe vibrates in unity and in harmony. To those who are interested in seeking out the secrets that underlie the simplest of life's issues, this book will come as a revelation. "We choose our garb at birth," we read "and can change it or wear it. Seven rays there are, or seven states comparable to the seven-fold colors, notes and planets." Thus all man's life in every detail of form and color is said to be a wondrous mosaic. Even the jewels we affect have their *raison d'être*, and each one of us is apt to wear the color which is in harmony with his waves of thought at the time.

"*The Way of Peace and Blessedness*" is a priceless little work by Swami Paramananda on Spiritual Living. Full of devotion and of consecration, each of the six chapters seems more

potent than the other. We recommend this work especially for use in Meditation, every chapter being opened by a prayer full of aspiration and of peace, and by quotations from the Sacred Scriptures of India suited to the subject. These "Words" from the ancient Vedas are the great charm of the book; there is, moreover, a good deal of worldly wisdom written between the lines. "A true teacher," it is said, "is like a fountain that goes on and on, and people come with little tumblers, pitchers, pails, but they can never exhaust the fountain." "The world is so full of teachers," we find a little further on, "every one wants to be a master; but the spirit of discipleship is indeed very rare." Again: "Happiness and strength come when we remain steady under all circumstances. . . . Unless we are strong and steady we can never serve truly." "Know that in the long run Truth must succeed; it cannot be otherwise." And we like especially what he says of Silence; for this is a subject very near to our heart. "Nothing that is human, nothing that is material, can give permanent satisfaction; but one touch, one sound in the hour of silence, when all our senses are quiet, when our mind is still, when none dares to move but the Purusha, the Self, the Lord—that brings bliss to the soul."

"We like Theosophy," someone said to us a short time since, "there is no mystery in it." Whether or no this is true, we cannot say; but here is a little book which is entitled, "*All Mysteries.*" The writer is a great friend to "Mysteries." He believes, as do we, that all life is a mystery, and death also none the less. "That which I set forth in this writing," he says, "hath a hidden or inward meaning for each reader. If thine inward heart doth not see the wondrous truth of what is written, be sure thy brain mistaketh the meaning." The truth that is expressed the most frequently in these pages, which seems indeed the chorus or refrain throughout, is "All is good." Even error, ignorance and desire of worldly things are shown to have their place in the lives of some men. "It was my will that thou shouldst have long sought for love, trying to obtain it from without thee and failing. And it was My will that thou shouldst have eagerly searched for happiness only to find that such a search is the only unhappiness. And it was My will that thou shouldst seek health in vain among all the external imaginings of thy brain. And it was My will that prompted thee to think that wealth consisted in getting. So I have called thee that thou mightest know, by failure and heart-burnings, that thou canst not obtain anything from without thee. . . . Learn then this Sixth Mystery, that thou livest only in what thou dost radiate." The following chapters on Humiliation, Regeneration and Freedom are still more esoteric and full of hidden truth, and we recommend these few pages (45 small pages) to those with the inner vision who are prone to carry in their vest pocket a small text-book for their inspiration at odd moments.

The Bulletin is published weekly by the Oriental Esoteric Society
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(Except 5 weeks in August and September and 3 weeks in December and January)

Annual Subscription, \$1.00 6 months, 50c 3 months, 25c Single copy, 10c

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SUBJECT OF LECTURE
SUNDAY EVENING, NOVEMBER 30, AT 8:15
"INSPIRATION"

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Until January 1, 1914, the leather-bound edition of **FIRST PRINCIPLES OF ESOTERISM**, by the President of the O. E. S., which usually sells for \$1.50, will be sold for \$1.25. Cloth, \$1.00.

Our crimson leather-bound edition of **NOONTIDE MEDITATIONS**, compiled by the President O. E. S., is a most artistic and exquisite one—just the kind you like to handle. Price—leather, \$1.00; cloth, 50 cents; paper, 25 cents.

Either of these books would make an appropriate and valuable holiday gift to a spiritually aspiring friend, and one which would be of value to the recipient throughout the year.

THE BULLETIN AS A CHRISTMAS GIFT

In order to still further increase the usefulness of **THE BULLETIN** and to more widely disseminate our teachings, we are going to suggest that each present subscriber number at least one subscription to **THE BULLETIN** among the gifts he is planning for his friends for Christmas and the New Year; or, if he cannot do this, that he make an earnest effort before the end of the year to secure for us at least one new subscriber. Have you found **THE BULLETIN** helpful? If you have, then can you not think of someone else who needs this little weekly messenger as an aid on the upward path? This is one of the small ways in which you, too, can become a "helper" in spreading the Work.

THE WAY

To those who may wish to give at the holiday season a more inexpensive remembrance than a book, and one which requires less postage when sent through the mails, we suggest the presentation of the little booklet, **The Way**, written by the President. This booklet, of twenty pages, daintily bound in paper, is only 10 cents. Until January 1, 1914, free with every *new* subscription to **THE BULLETIN**.

A FEW BOOKS SUITABLE FOR CHRISTMAS GIFTS

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"Have caution, O Soul, lest you soar on the
wings of Desire
To that Height you aspired to reach—and
beyond to the Fire."
* * *
- "Lo! Desire is potent. But endless its wax-
ing and waning,
Till with Justice (called Love) it be blent,
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Self-Reliance.	

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NOONTIDE MEDITATIONS

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- “The Christ of God,” *Chas. H. Mann*.
- “Miscellaneous Theological Works,” *Swedenborg*.
- “The Four Doctrines,” *Swedenborg*.

MEDITATION

"He who would climb must fatigue himself," says the Master, "for straight is the gate and narrow is the way that leadeth unto Life, and few there be that find it."

The path of Initiation here described is nevertheless the only way to the very summit of the mountain. At the beginning of the ascent, the paths and the by-paths are numerous, some longer and more circuitous, others straight and direct; but when a certain point in the climb is reached, all these merge in one, and the top can be reached by this one alone. . . . Initiation.

The qualifications for the treading of this path are all *moral* ones. Not he who *knows* intellectually the intricacies of the evolution of Life; but he in whom such knowledge has led to a radical change of view, who has turned his face from West to East. . . . has entered the probationary path.

This man will realize that he can no longer fight and struggle for his own life and that of his family alone; but his chief aim will be to make others live, not self. . . . to work for the whole.

Altruism and Self-sacrifice will mark his outward life: knowledge and devotion, the Inner Life.

THE PATH

1. The Path is one, though it hath many names.
2. Search for the Path, but O Disciple, be of clean heart before thou startest on thy journey.
3. The Key of Charity, of Love, and Tender Mercy admits thee to the entrance of the Path.
4. The heart of him who on the Path would enter, must thrill in answer to the tears and sighs of all his brother men.
5. The Path is lit by one fire, the light of courage burning within thy heart.
6. He who would climb the upward Path must fatigue himself.
7. Thou canst not travel on that path before thou hast become that path thyself.

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BULLETIN
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MAKING SOMETHING OUT OF NOTHING

"Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money."

Matt. xxv., 16-18.

When I was a young child of three or four, like other children, I used to ask many questions to which I could get no satisfactory answer; and finding that no one apparently could tell me what I wanted to know, I kept my difficulties in my own breast and pondered over them to myself.

I was told that God was the great Creator, that He created the world and all that is in it *out of nothing*. This puzzled me for many years, and no one could tell me how it was done. I did not doubt that it was so; but how?

Then followed a long period of years when this problem fell into the background and I could plainly see that from a material point of view nothing could come forth from nothing. Fortunately I still did not doubt the accuracy of my childish teaching. And now, having learned further in the Book of God and of Nature, I see that both of these positions are right. Although they seem to contradict each other, it is but the paradox which is always seen when the spiritual world is spoken of in terms of the material, or vice-versa.

"Ex nihilo, nihil fit" is scientifically and physically accurate; but it is also true that the man who has begun to live the Divine Life

is chiefly occupied with "making something out of nothing."

There are a multitude of ways in which the ordinary man can, and does, make something out of nothing. The most obvious one, perhaps, is in the creation of a family. This creation, as we have often pointed out, is above all things a sacred one, and one which is of all others likeliest to the Divine. For are we not all His children? The family is the seat of love, of religion and of every social grace. The members of the family are bound together and to their parents by a special bond which is inherent and of necessity. No outer circumstance, however disastrous, can destroy the tie between father and son. When, therefore, a man comes of age, it is just as much his bounden duty to begin the erection of this sacred edifice as it was of the man who had received the one talent. It may be his only one; but well used, he shall not have lived in vain.

The blessings received and the opportunities given are in no way our own exclusive personal property to be used or neglected as we see fit; they are the gifts of God to His people as a whole, and when we dig a hole in the ground and hide them, we are defrauding our neighbor.

A family is one of the most useful and productive services a man can offer to his generation. And yet, by the strangest anomaly, the chief anxiety of many men, when marrying, is to avoid, in some way, rearing a family. Thus by undertaking to interfere with nature's laws, they bring upon themselves and on the community untold misery.

Another very obvious way in which something can be made out of nothing is seen in the creation of a business. We are not speaking here of those whose business is today worth \$15,000 and tomorrow, by the judicious addition of a little "water," has leaped up to \$75,000; this is the under side of the Creation we are advocating. It also rests, however, on the same basis—an *idea*, and the *force* to make it go through—but the idea is a lie and the force is selfish and therefore destructive; and sooner or later a greater idea will arise and an overpowering force will sweep away the creation which appeared to be what it was not. But in the building up of a perfectly legitimate and honest business, man creates, every day, something out of nothing. If he "turns his money over" only, that renders a service to the community as well as to himself and one which *he has no right to withhold*.

Why is a miser so universally execrated? Because men know instinctively that the Law requires him to give his wealth free circulation. Nothing is his to withhold from the use of all. However secure he may be from condemnation by the laws of the land, nevertheless he is transgressing the Law of God. He is burying his talent in the ground.

A very striking example of the way in which great values come

forth out of apparently very small beginnings is seen in what may be called "community values." When the pioneer goes out alone into the desert, all the land, for miles around him in every direction, may be had for a nominal figure. But, if the site proves fertile and otherwise desirable, his enterprise will attract other men, and as the community grows so does also the value of the ground upon which they are settled. In this way enormous fortunes have been built up, as the by-products of the industry of the whole community.

Every man is, in fact, creating in his own way something out of nothing. The poet clothes the conceptions of his imagination in language which touches the emotions and stirs up men to do great deeds. Who shall say that the doing of these heroic acts is not in part his as well as theirs? The housewife evolves a new beauty for the home; it may be but a more ideal disposition of the time-worn and time-honored furnishings that have served for so long, yet the new arrangement gives the grace and dignity of a new creation. The business man evolves a new plan for the better handling of some part of his affairs. The student sees new light on a problem and gives it to the world. The inventor perfects some needed improvement in a machine. One who has suffered erects a hospital. One who has proved the blessings of education endows a Chair at a University. The Teacher evolves a new School of Thought. The Preacher fires his audience with new Truths. The Sunday School teacher gathers together his little flock. There are multitudes of creations, everyone of which makes something out of nothing.

Then there are those who foster the talents of others and thus "create" indirectly, but none the less surely.

To be alive we must have definite plans and work towards them. Whether we have five or two or only one talent, we must find a field for its exercise and increase it if possible; if not, we must, at least, use it. We may have the use of such of God's gifts as have come into our possession; but they are not ours exclusively, and if we persist in keeping them selfishly hidden away, we are impoverishing the community by just so much.

The free circulation of money makes good times for all. Just so the free use of whatever we may possess will bring blessings to us and to all about us. This does not mean a lavish or improvident giving for the sake of ridding ourselves of a burden; for possessions of any kind are a responsibility.

All values should be kept in circulation to realize the best returns. Especially is this true in the spiritual world. Have you a talent? Make a plan to use it. As you use it, it will increase for your own blessing and for the good of all.

The Esoterist is required to make something where there was nothing: to bring Order and design out of disorder and chaos; to build character and to leave behind him "footprints on the sands of time."

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THE GROWTH OF THE SOUL

"Man during his earthly life induces a form in the purest substances of his interiors, so that he may be said to form his own soul, or give it quality; and according to the form or quality of soul he thus gives himself will be his subsequent receptivity to the Lord's inflowing life: which is a LIFE OF LOVE TO THE WHOLE HUMAN RACE."
Henry James.

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BOOKS FOR CHRISTMAS GIFTS

A good book, that supplies the inspiration needed in moments of stress and trial, is doubly useful to us when associated with the love of a dear friend.

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NOONTIDE MEDITATIONS

Cloth 50 cents; Leather (edition de luxe) \$1.00; paper 25 cents.

THE DAWN OF PEACE

By Alfred Noyes

Alfred Noyes, one of the younger of English poets, is thirty-three years of age. Among the earlier of his writings were "The Loom of Years," published in 1902; "The Flower of Old Japan" (1903), and "The Forest of Wild Thyme" (1905); others followed in quick succession, keeping his name prominently before the public as a writer of verse, and more recently he has allied himself strongly with the advocates of and workers for world-peace. The poem which follows was read at the banquet given to the peace delegates gathered in conference at Boston last spring, and is sure to find an echo in the heart of all peace lovers.

Yes—"On our brows we feel the breath
Of dawn," though in the night we wait:
An arrow is in the heart of Death,
A god is at the doors of Fate!
The Spirit that moved upon the Deep
Is moving through the minds of men:
The nations feel it in their sleep!
A change has touched their dreams again.

Voices, confused and faint, arise,
Troubling their hearts, from east and west;
A doubtful light is in their skies,
A gleam that will not let them rest:
The dawn, the dawn is on the wing,
The stir of change on every side,
Unsignaled as the approach of Spring,
Invincible as the hawthorne-tide.

Say that we dream! Our dreams have woven
Truths that outface the burning sun;
The lightnings, that we dreamed, have cloven
Time, space, and linked all lands in one!
Dreams! But their swift celestial fingers
Have knit the world with threads of steel,
Till no remotest island lingers
Outside the world's great Commonweal.

Dreams are they? But ye cannot stay them,
Or thrust the dawn back for one hour!
Truth, Love and Justice, if ye slay them,
Return with more than earthly power.
Strive, if ye will, to seal the fountains
That send the spring thro' leaf and spray:
Drive back the sun from the Eastern mountains,
Then—bid this mightier movement stay.

It is the dawn of peace! The nations
From east to west have heard a cry—
Through all earth's blood-red generations
By hate and slaughter climbed thus high,
Here—on this height—still to aspire,
Only one path remains untrod,
One path of love and peace climbs higher!
Make straight the highway for our God.

BOOK REVIEWS

The Religion of Inspired Politics, by *Herbert Bigelow*,
pamphlet, free.....

"*The Religion of Inspired Politics*" is the name of a pamphlet issued by the People's Church at Cincinnati in the interests of ideal politics. The subject is powerfully presented by Herbert S. Bigelow and starts out with a history of the way in which "The People's Church" came into possession of the parcel of land they now occupy, what it cost them and what it was sold for a hundred and fifty years ago—interesting data and to the point as showing that "it was the growth of the community as a whole that created the difference between a land value of six cents in 1788 and a land value of \$75,000.00 in 1909. The proposal to gradually re-adjust matters so that these enormous social values shall accrue to the benefit of the people who create them, and thereby set the industry of mankind free from all the present burdens of taxation—this, we maintain, is the most important proposal now challenging the attention of mankind." The Pamphlet begins with The Lord's Prayer and ends with "A Confession of Faith;" the subject-matter is well put and clearly said, and anybody with an interest in politics would be the better for reading it.

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MEDITATION

There is a clear distinction between these two stages of growth: man's knowledge of himself as a "personality" and his consciousness of his "individuality."

Ahamkara, the "I" making force, makes of man a personality, it causes him to recognize himself as apart, or different in his circumstances, from other men, or from God. As long as this force dominates him he does not look for the similarity in all things, for the good in all men, or even for the presence of God in the world; but he looks for differences, for opposites, for evil motives and faults everywhere.

The more advanced man, whose Individuality is developing, knows that true life consists in following the Divine Will; he does not regard the faults or the motives of others but centers himself and adjusts his life to the laws of the Universe, gladly recognizing the unity of all things. So his life is much more peaceful and happy than that of the other, because it is more orderly.

"The personality *desires*, the Individuality *possesses all things*."

PERSONALITY AND INDIVIDUALITY

1. In addition to the Divine Spark in man, he is two-fold: Personal and Individual. The personal man is mortal, the "persona" or mask of the real man.
2. The Individuality endures beyond the death of the body and comes forward repeatedly into incarnation until all its desires shall have been purified and satisfied.
3. The warrior is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth.
4. The personalities are destroyed at death; the Individuality remains, enriched with the result of its experiences.
5. The self of matter and the Self of Spirit can never meet. One of the twain must disappear; there is no place for both.
6. Ere the Soul's mind can understand, the bud of personality must be crushed out, the worm of self destroyed forever.
7. The source of the Real Being must be sought in the Bosom of the Absolute.

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A MASTER OF COMPASSION

Can the man who is truly conscious of his mission upon earth be happy when he hears the cries of all those that live and suffer? Will he enjoy the calm repose of Paradise, if his ears are open to the sighs of a whole world? No! An exalted Being who is conscious that he is part of Divine Being, is absolutely unable to feel joyous in such conditions; this were not worthy of his immortal Being.

For he has another mission to fulfill, one much greater, nobler and more exalted than that of aspiring to Nirvana or Paradise after the long chain of innumerable existences which his desires have created for him.

What then is this mission? Lo, the Great Renunciation speaks within him through the mysterious Voice of the Silence, which penetrates every fibre of his soul, and says to him:

“Thy life is naught without sacrifice, the more thou givest, the more thou shalt receive, thou receivest only that thou mayst be able to give! Bow thy head, O disciple,” says the Adept, “and listen well, for it is compassion which speaks within thee, and compassion is never deceived; thy thought which records it is stirred by the grandeur of the truth; and that truth assures thee that only by descending canst thou ascend; only by giving wilt thou be able to receive!”

The adept renounces happiness, repose, the state of bliss, because he still hears cries of suffering; he descends from his exalted plane and again enters the lower plane of suffering to dry the tears of those whom he regards as his well-beloved brothers.

Behold the Great Guru who is at the Seventh Gate speaks; let us listen:

"Dost thou know, thou who hast triumphed over thy sins, that when a being has crossed the seventh path, all nature thrills with joyous awe and is subdued? . . . Dost thou know why the morning star with its brilliant light twinkles out the news to the night blossoms? . . . Dost thou know why the streamlet by its murmur and the nightingale by its song vibrate upon the air a new melody? . . . Dost thou know why the waves of Ocean roar it constantly to the rock and why the rock replies by its tremor? . . . Dost thou know why the scent-laden breezes borrowed from the essence of distant flowers, embalm the valleys and mountains, as if to prepare there a new atmosphere? . . . Dost thou know why the eyes of the old man, or of the forsaken mother, let fall a tear when they listen to the silence of the night, and why that tear is transformed immediately into the aspiration of joyous hope? . . . Dost thou know indeed why children in their innocent slumber smile and sing?

"Because an imperceptible voice in the silence has proclaimed these words:

"A Master has descended among us!"

A Master descends, a Spirit from on high renounces Nirvana, to aid humanity. From an exalted plane he descends to the lower plane of matter and comes to say: "Behold! you are no longer alone!"

But the Master who is preceded by the songs of children, the tears of old men, the scented breezes, the trembling rocks, the sound of the waves or the streamlet, the song of the nightingale and of the morning star,—this Master, before leaving the exalted planes to lower himself to our level, has had to suffer, has had to die! . . .

Have we ever asked ourselves how, in the presence of absolute and immutable law, it could be possible for a God to descend to earth, to turn backward for himself the wheel of evolution? And indeed we are taught that it is only at long intervals between the death of one cycle and the birth of a new one, that the harmony of the Universe allows of a rift being made in the heavens and the glory of the great light shining through.

Then, when the time is ripe, at the moment of the year when the sun is at its highest or its lowest point, does the Great Soul voluntarily put off the glory of his Father's House and the radiance of his own shining, to be among men, unknown, despised and persecuted.

As a little child He comes, not because He is bound by the limitations of matter, but for our sakes, that we may learn of Him in all things. He is born and lives among us today, obedient, sub-

missive, waiting until the command shall reach Him, "Behold, all things are now ready, Forward, ever Forward."

Then will be gathered to Him all those who are true and faithful, and the darkness of materialism will dissolve away before the dawn of the New Augustan Era of spiritual progress and development.

"Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

WOMAN'S CAUSE

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

—Tennyson.

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He who helps a child helps humanity with a distinctness, with an immediateness, which no other help given to human creatures in any other stage of their human life, can possibly give again.

—Phillips Brooks.

CHRISTMAS GREETING

To all our readers we send a loving Christmas Greeting. May Christ, the spirit of love and consecration, be born anew in each of our hearts this Christmas Day! May each one seek to *give* peace!

“HE WHO FEELS HIS HEART BEAT PEACEFULLY, HE SHALL HAVE PEACE.”

This issue of THE BULLETIN completes the ninth year of its life. Every week (excepting vacations) during more than nine years we have sent forth our little message of Light and Truth, casting in every direction “bread upon the waters.” How much blessing it has brought to thirsting souls God alone knows, and with Him we leave it.

In accordance with our usual custom, the publication of THE BULLETIN will be suspended for three weeks at this season. Hence the next issue will be that of January 9th, 1914.

CHILDREN

You who have children are the blessed ones; you who open sleepy eyes in the gray dawn of Christmas morning to see a small face round with excitement peering through the bedroom door and hear from the next room treble shouts of “Merry Christmas” and the scampering of little feet. You are the happy ones about whose Christmas tree the gifts are mostly toys. There are so many who have no children. So many homeless people in city boarding houses, in village cottages, in mines, in camps, in offices; so many lonely women whom a cruel fate and a chaotic world have robbed of their heritage; so many barren in body or in spirit to whom home is but a dwelling place and the future only a dream. You about whose skirts little hands are clinging are the ones to whom a Christmas really comes. When in the dusk of Christmas Day the curtains are drawn over the holly wreaths, and the fire throws a soft light among the yuletide evergreens, flickering on the shining tree, around which the gifts lie scattered, when a little head rests wearily against the

father's knee with the utter trust of childhood, and a soft, tired body snuggles up against the mother's breast, then is life justified. The memory of a hard and lonely past may bring unnoticed tears, the fear of an uncertain future may sober the smile, but this moment at least is a perfect one. —(*Collier's Weekly, Dec., 1912*)

ASTROLOGICAL FORECAST

FOR THE LUNAR MONTH BEGINNING NOVEMBER 27th,
1913

This forecast is for the United States particularly. The influences of the lunation are general in effect, but individuals are affected much or little by them according to their personal horoscopes and the present condition of the latter.

A somewhat turbulent, martial period is shown by the map for this lunation. Mars and Neptune are in close conjunction with the Ascendant, Mars opposed by Jupiter and both square the Mid-heaven, while Neptune is opposed by Uranus in the seventh house; Saturn is also semi-square the Ascendant, all of which point to strife and contention. Foreign affairs will develop unexpected turns however and the wave of martial feeling is likely to expend itself within rather than outside the nation. The President and others in authority will receive much criticism, and physical indisposition is likely to follow.

The Ascendant is assisted by a trine of the lunation and Mercury, indicative of benefits to the people generally, through progress in science, philosophy and various arts. It is a good period for amusements; theaters and similar attractions will prosper, but other public buildings are in danger from fire.

Rheumatism, sciatica and blood diseases will be more prevalent than usual. Heating diet, such as fats, sugars, etc., should be used in moderation at this time, especially by those with a tendency to abnormal temperatures.

Financial matters will occupy a prominent place during the period of this lunation. The moneyed classes will gain concessions by force or strategy, but there will be more than the usual number of failures and bankruptcies.

Esoteric students will find this a good period for progress in study. Teachers will be keen and intuitive and pupils in general will be receptive and comprehending. There will be inclination in both for criticism and skepticism, but it is likely in most cases to be held in check from various motives. The student will make the most of the planetary influences at this time by conscientious work on the problems allotted him by life or teachers. Abundant energy and ability will be his to command; he should remember to use it to promote his efficiency, concentration and discriminating application.

ERNEST WYKES, Humboldt, Iowa.

MEDITATION

As the publication of THE BULLETIN will be suspended between the date of this issue and that of January 9, 1914, we give in this number the subjects for meditation chosen for the fifty-first week of the year, beginning Sunday, December 14, and the fifty-second week, beginning Sunday, December 21.

This we do that there may be no interruption up to the close of the year in the simultaneous and sequential noon-tide meditation of members of the O. E. S. and other earnest readers of THE BULLETIN. The reason for this will be apparent to those who understand something of the power and the value of well-directed, concentrated and one-pointed thought, simultaneously engaged in.

For this reason we ask those who have been joining with us, during the past several months, in a few moments of silent meditation at noon each day to allow nothing—as far as it is possible for each to prevent this—to interfere with noon-tide meditation during the holidays.

The Soundless Sound

1. There is in the depths of the being of each one of us a place of silence, where dwells the Soundless Sound.
2. Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see but whom thou feelest.
3. Close thy mouth lest thou shouldst speak, and thy heart lest it should think aloud; and if thy heart has escaped thee, bring it back to its place.
4. No sooner are the lips still than the soul awakens and sets forth on her journey.
5. When thou hast ceased to hear the many, thou mayest discern the One—the inner sound which kills the outer.
6. Speech is of Time, Silence of Eternity.
7. If we would grow spiritually we must grow as the flower grows. The seed is hidden in the ground until it swells, bursts its shell and pushes its way up towards the light, following the law silently until the time comes for bloom.

Peace

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

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