

SUBJECT OF LECTURE
SUNDAY EVENING, JANUARY 24TH, AT 8:15
"Realization"

WEDNESDAY EVENING, JANUARY 27TH, AT 8:15
"The Hunger for Brotherhood"



DISCRIMINATION

"Among thousands of men scarce one striveth for perfection; of the successful strivers scarce one knoweth Me in essence." Thus spake the Blessed Lord to his beloved disciple on the field of battle.

Thus we are told in all the philosophies to learn discrimination, to know the real from the unreal, that which is immortal from that which is mortal. Most of us are taking that which is bad for that which is good, that which is a dream for that which is real.

Soul is the only reality, and we have forgotten it. Body is an unreal dream and we think we are bodies.

Discrimination is the means. Realization is the goal. By discrimination ignorance is destroyed. He who has attained discrimination knows that the soul is not nature, that it is neither matter nor mind, and that therefore it can not change. Through discrimination the soul will begin to shine in its real nature, omniscient, omnipotent and omnipresent.

This knowledge will come in seven grades, one after the other. The passing of one of these will assure the disciple that he is gaining knowledge. The first grade is that which comes when the mind is no longer dissatisfied. When we know that all knowledge is within ourselves and that we alone can help ourselves, and none others, we have acquired discrimination. It is then that the sun rises for us, that the day of our knowledge breaks, and that the way is shown by which with courage we may reach the goal.

Until discrimination comes there is a restless searching, here and there, for the truth. We seek wherever we think we can find light to illumine our darkness. But such searching is in vain until the great truth becomes known, that within our own breasts dwells all of knowledge, that the soul is there and it alone, being changeless, has that which we seek. When we begin to practice the power of discrimination we shall know we are approaching the truth by the vanishing of all doubts and dissatisfaction. We shall seek no further for the light that shines within us.

References for this Week.

(Books marked * will be found in the Library)

The Hunger for Brotherhood:—Matt. v. 21-48; xviii. 23; Luke x. 30. Heb, xiii. 1. Tolstoi, *My Religion*. * *Doctrine of the Heart*. * Jacob Behmen, *Thoughts on the Spiritual Life*. * *General Regulations of the Order of the Initiates of Thibet*, Articles 1, 30, 96-99.

Realization:—He who is the Omniscient Knower of All, whose glory is manifest in the Universe, dwells in the heart, and assuming the nature of the mind becomes the guide of the body and of the senses. The wise who understand this realize the Self-effulgent Immortal and Blissful One.

Mundaka Upanishad, II, 2, Kh. 7.

Bhagavân Râmakrishna used to tell a story of some men who went into a mango orchard and busied themselves counting the leaves, the twigs and the branches, examining their color, comparing their size and noting down everything most carefully, and then got up a learned discussion on each of these topics, which were undoubtedly highly interesting to them. But one of them, more sensible than the others, did not care for all these things and instead thereof began to eat the mango fruit. And was he not wise? So leave this counting of leaves and twigs and this note-taking to others.

This kind of work has its proper place, but not here in the spiritual domain. You can never once see a strong spiritual man among these "leaf-counters." Religion, the highest aim, the highest glory of man, does not require so much labor as leaf-counting. * * *

You only require to *feel* the craving for the beautiful lessons of duty and love in the Gîtâ. All the other particulars about it and its author are for the enjoyment of the learned. Let them have what they desire. Say "S'ântih, S'ântih" to their learned controversies and let us eat the mangoes,

Râja Yoga.

Swâmi Vivekânanda.

SUBJECT OF LECTURE

SUNDAY EVENING, JANUARY 31ST, AT 8:15

"The Lamp of Truth"

WEDNESDAY EVENING, FEBRUARY 3RD, AT 8:15

"The New Era"



THE SECRET OF WORK

"He who performeth all duties without attachment to the result obtaineth the Supreme."

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

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

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

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

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

"All actions performed other than as sacrifices unto God, bind the actor to his actions."

References for this Week.

(Books marked * will be found in the Library)

The New Era:—Isaiah xi. 1-9. The Bhagavad Gita.* Blavatsky, Voice of the Silence.* The Doctrine of the Heart.* Hartmann,* Magic White and Black,* chap. xi. pp. 230-240. Leo, Practical Astrology,* Preface and Introduction. Ingalese, The History and Power of Mind,* pp. 260-261.

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from sweet-smelling earth and rushing wind.

Hark! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's worldless voice in thousand tones ariseth to proclaim:

JOY UNTO YOU, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK FROM THE OTHER SHORE.

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

Blavatsky, The Seven Portals.

Glory to God in the highest, and on earth peace, goodwill toward men.

Luke ii. 14.

He who feels his heart beat peacefully, he shall have peace.

Budh Sadou.

Truth is the strong thing.

Let man's life be true!

Browning, In a Balcony.

For some may follow truth from dawn to dark

As a child follows by his mother's hand,

Knowing no fear, rejoicing all the way;

And some her face is as a star

Set through an avenue of thorns and fires,

And waving branches black without a leaf.

And still it draws them though the feet must bleed,

Though garments must be rent, and eyes be scorched,

And if the valley of the shadow of death

Be passed, and to the level road they come,

Still with their faces to the Polar Star,

It is not with the same looks, the same limbs,

But halt and maimed and of infirmity;

And for the rest of the way they have to go

It is not day, but night, and oft times

A night of clouds wherein the stars are lost.

Mrs. Hamilton King, from "Annie Besant's Autobiography."

SUBJECT OF LECTURE
SUNDAY EVENING, FEBRUARY 7TH, AT 8:15
"The Masters of the Orient"

WEDNESDAY EVENING, FEBRUARY 10TH, AT 8:15
"In Paths of Peace"



TRUTH IN BUSINESS

It is impossible, we are told, to be a successful business man and to adhere strictly to the truth; a man must vaunt his own goods, his methods, must put on an appearance of success, if he would succeed..

Thus are large and apparently flourishing undertakings built upon a bubble, beautiful, attractive, promising much, but yielding, —tears.

It is impossible, *we say*, 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.

For law obtains in every sphere and phase of life, and when large fortunes are built up and we envy the millionaire, we should do better to examine his methods; not to find his faults, but on the contrary to see what law he made use of, consciously or unconsciously, and thus we might learn something to add to the knowledge of the race.

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 a 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.

References for this Week.

(Books marked * will be found in the Library)

The Masters of the Orient:—Blavatsky, *Secret Doctrine*,* vols. i. ii. (see index under Initiates, Adepts, Rishis, Brotherhood) vol. iii. p. 406; *Key to Theosophy*,* chap. 14 etc. *Isis Unveiled*,* vol. ii. p. 563. Sinnett, *The Occult World**. *Bulletin of Oriental Esoteric Center** Vol. iv. No. 36.

In Paths of Peace:—23rd Psalm. Bhagavad Gita,* v. 10-29; x. 1-10; xii. xv. xviii. Blavatsky, *The Voice of the Silence*.* Emerson, *The Over-Soul*.* *Imitation of Christ*.*

The Masters of the Orient:—Far away, high among the Himalayas, inaccessible to all but those who are accustomed to its rarefied air, there exists a great center of activity, the heart of the earth, whence are issued the commands which provide for the welfare of man and which carry him onward and upward. Swift-winged messengers bear hence the light of hope to troubled souls; there flows from this center of compassion a constant strength and aid of which we can have no conception.

High above the turmoil, clothed in the subtler glorious body which is Their instrument of expression on these planes, They have very little outer resemblance to man as we know him; and yet "They have been as we."

Bulletin of Oriental Esoteric Center. Vol. iv, No. 36.

The Mysteries of Heaven and Earth, revealed to the Third Race by their Celestial Teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material, soil.

With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man- or hero-worship.

Alone a handful of primitive men—in whom the spark of Divine Wisdom burnt bright, and became only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to evil purposes—remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers . . . and tradition whispers, what the Secret Teachings affirm, namely, that these Elect were the germ of a Hierarchy which has never died since that period.

Blavatsky. The Secret Doctrine.

SUBJECT OF LECTURE
SUNDAY EVENING, FEBRUARY 14TH, AT 8:15
"The Field of Oriental Teachings"

WEDNESDAY EVENING, FEBRUARY 17TH, AT 8:15
"Hidden Forces"



VIRTUE

In these days of change and unrest, when old laws and traditions are being blown to the winds and every man is calling out for liberty—meaning too often liberty to give full rein to his own lower nature—the world needs above all things to learn of virtue.

For virtue means, in its classic sense, the quality of a man, his strength, his innate positive essence, his power for good.

Of late years under the reign of materialism, the call for this quality in man has sunk lower and lower, until to-day "a virtuous man" would represent rather weakness than strength—one who has missed something which he might have enjoyed.

And to complete the parody, woman is required to do duty for man, the negative for the positive, and the very meaning of the word virtue has come to be used in the narrow sense of physical purity in woman.

If the race would be saved, and saved it must be, at the present critical state of its evolution, man must realize his own positive powers, his virile qualities, and use them in self-mastery,—not in self-indulgence.

We are in an epoch of change, old land-marks are being torn down before new ones are ready, and there are many false teachings and teachers so that the student becomes bewildered.

There is but one safe guide in the labyrinth of specious reasoning and desire, and it is Virtue.

The disciple is bidden to obey the laws of his community; if any teacher would have him run counter to these, let the disciple beware; for this cult has not the stamp of virtue—it is not true.

And what shall be said of one who lays claim to holiness beyond that of ordinary mortals and still lives the life of a libertine? If a cult, by any subtle argument, or claim of superiority to both good and evil, can tolerate this life, then there is laxity in the teachings; let the disciple beware, for self-righteousness is not virtue.

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man."

References for this Week.

(Books marked * will be found in the Library)

The Field of Oriental Teachings.—Bhagavad Gita.* Blavatsky, The Secret Doctrine;* The Voice of the Silence.* Collins, Light on the Path.*

Hidden Forces.—History and Miracles of the Lord Issa in the New Testament.

There is a tradition in the far East, and to be often traced more or less vaguely in the West, that the Great Lodge of the Magi, the Adepts, the Perfect Masters, known and designated also by many other names, has never ceased to exist; that this lodge has often, though secret and unknown, shaped the course of Empire and controlled the fate of Nations. Knowing always the line of least resistance, and when and how to act, and having always in view only one object, viz., the Progress of Humanity and the Brotherhood of Man; despising fame and worldly honors, and working "without the hope of fee or reward," they have concealed their labors, and either influenced those who knew them not, to do their work, or worked through agents pledged to conceal their very existence.

J. D. Buck, *Mystic Masonry.*

Occult Science is religious by nature. Under any other condition its practice is not only untrue but even dangerous in just proportion to the corruption of the operator and his surroundings: firstly, because he may by his own confusion cause for a moment the triumph of evil, for which the reaction of the universal will must chastise him with sufferings proportionate to the evil consequences he has produced; and secondly, because his imperfection may find itself confronted by spontaneous forces, also astray, but invisible and much more powerful than he: against such forces, virtue is the only safe shield, and the only invincible arm.

F. Ch. Barlet. *L'Occultisme.*

SPECIAL OFFER

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SUBJECT OF LECTURE

SUNDAY EVENING, FEBRUARY 21ST, AT 8:15

"The Coming Race"

WEDNESDAY EVENING, FEBRUARY 24TH, AT 8:15

"Thought Rays"



MONEY

We cannot live without money. Nothing can be done, no work can be carried on without money. So we are told.

But we are far from believing in the fixed and certain necessity of having an endowment fund back of us before moving to help men; if it were a question of making money for personal uses, then great caution is needed, for the law does not protect those who are working for selfish ends, only those who work with it for the good of all.

There is then a law, you say, governing the demand and supply of those who work for humanity?

There is, we answer, else what did the Lord Issa mean when He said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." In the Oriental teachings, science and religion run side by side, and this is the statement of a scientific law.

How many a great work is dependent entirely upon voluntary aid, upon the "daily bread" of the Father. See Dr. Barnardo's homes where, for the past half-century, the waifs and strays of the London streets have been personally sought, fed, educated and started in life. Muller also in the west, and we believe every truly philanthropic work, makes use, consciously or unconsciously, of this law by *Faith*.

For supply is not fixed and "cornered" in Nature; it is like a steady stream at which all may drink. Materialistic selfishness tries to turn it hither and thither, and "so long as the struggle for bare existence involves, as it does today, the greater part of the energy, time, and opportunities of man, he will never discover the real meaning of manhood."

But man is free, did he but know it, and could he but shape his life to the law, and have faith.

It is possible, in the world today, for a man to live by faith. If his work is strong enough, even though unpaid, it will attract to him all he needs and he will live as did the Lord Issa, a life where riches and poverty are alike unknown,— "Having nothing and yet possessing all things."

References for this Week.

(Books marked * may be loaned from the Library)

The Coming Race:—I John iii. 2. Scott-Elliot, Man's Place in the Universe.* Fiske, The Destiny of Man.* Collins, Light on the Path.* Levi, Transcendental Magic.* Drummond, Ascent of Man.*

Thought Rays:—Blavatsky, The Secret Doctrine.* Crane, Right and Wrong Thinking.* Prentice Mulford, Your Forces and How to Use Them.* Lovell, Ars Vivendi.*

The Secret Doctrine teaches that man, like the earth, existed potentially in the fire-mist, and that he has evolved downward into matter, *pari passu*, with the earth he inhabits, and of which he is an integral part.

Each human being is, therefore, a miniature earth (Microcosm) evolving within the greater earth (Macrocosm). This is one of the meanings of Ezekiel's "wheels within wheels." In a metaphysical sense, every so-called atom of matter is composed in the same way, and is going through a similar process.

It may thus be seen that the key to the whole process of evolution is *Analogy*.

It must naturally result from such a process, and from man's intimate relation to every principle, process, and plane that he epitomizes the whole; and that through expansion of consciousness, and differentiation throughout his long experience, when the consummation of evolution is reached, man will be at one with the ALL. Knowing and being will be ONE in him. Hence, he will be a god in the Platonic sense. *Buck. Mystic Masonry.*

WANTED

All or any of the following works of Andrew Jackson Davis: The Great Harmonia, (3 vols.); Philosophy of Spiritual Intercourse; Present Age and Inner Life; Nature's Divine Revelations; The Magic Staff. Address offers to *The Librarian, O. E. C.*

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Those desiring to borrow books by mail, which are not on the Free List, are advised to make the usual library deposit of two dollars. This not only gives a larger range of books to select from, but also precedence in borrowing over those paying each time.

If you are not already a subscriber to *The Bulletin*, we will send it to you for six months *free*, if you will make the above deposit before March 7th, mentioning this offer. Your credit will still be good to the full amount.

SUBJECT OF LECTURE

SUNDAY EVENING, FEBRUARY 28TH, AT 8:15

"The Astral Plane"

WEDNESDAY EVENING, MARCH 3RD, AT 8:15

"The Human Aura"



DEMAND AND SUPPLY

A great deal is being said and taught about "demanding" from the "unseen" what we need, and many schools of thought have been founded of late years, as success clubs or under various other names, having for their object the wilful and selfish diversion of wealth in some form into the hands of the members, by means of thought demand, or suggestion.

And these schools have done a useful work, though at great danger to themselves, in that they have proved that it is possible to "ask and receive," that man has within himself a power to enforce his will even in material affairs.

But success which is achieved in this way, by selfishly and wilfully making the welfare of others second to our own, is a dangerous and uncertain possession; for it is obtained by an inversion of the true law governing demand and supply.

The true law is based upon the relation of father to child,—a young child who is weakly has the supply which is needed to starve out his fevers, and to nourish his being; as he uses these and poises himself, his allowance is increased.

Now he begins to make channels for his usefulness in the world, and for every new channel hewed out in the bed-rock, often with the sacrifice of the blood of the heart, a new stream of supply sets in, sufficient to the need—no more, no less. For the supply is limitless, and the Father, All-wise. Each one gets that which his powers and his past activities demand—that which he has proven himself able to turn to good account for the welfare of all.

Unselfish work and character-building are the true demand, the only one in which we make no debt; for though we may obtain our will by selfish prayer, yet, as with James and John will the reward be given "with persecution," or suffering, or mental and moral loss.

The bounty of the universe allows us to over-draw if we are rash enough to do so, but the day of reckoning will come and we shall have to pay up.

"Ask, and it shall be given you." But let thine asking be of the heart,—obedient, humble, so shalt thou live and work at ease.

References for this Week.

(Books marked * may be loaned from the Library)

The Astral Plane:—Blavatsky, *The Secret Doctrine** (see index). Stanislas de Guaita, *La Clef de la Magie Noire*,* Papus, *Traité Elementaire de Science Occulte*,* p. 393. F. Ch. Barlet, *Notes sur l'Astral* (see *l'Initiation* Nov. and Jan. 1896-7).*

The Human Aura:—Blavatsky, *The Secret Doctrine** (see index). Ramacharaka, *Fourteen Lessons in Yogi Philosophy*, *Lesson 4. Leadbeater, *Man Visible and Invisible*.*

Man is constituted of a series of concentric spheres of matter of different density, so arranged that the most subtle are also the most interior. These subtle spheres (of spirit, soul, astral matter) impregnate the physical body, and even radiate out from it; as, however, man is destined to preserve them, the will, even instinct itself, restricts this radiation within certain very narrow limits around the body.

It is this radiation of the inner, subtle spheres of our being, through the physical body, which is called *the aura*.

The Aureole represented around the head of saints is a representation of this expansion; psychics can see it clearly around the whole body.

F. Ch. Barlet. *L'Occultisme*.

Those who have attained high spiritual powers and have misused them, have a terrible fate in store for them, and the swing of the pendulum of Rhythm will inevitably swing them back to the furthest extreme of Material existence . . . the striving for selfish power on the Spiritual Planes inevitably results in the selfish soul losing its spiritual balance and falling back as far as it had previously risen.

Three Initiates. *The Kybalion*.

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SUBJECT OF LECTURE
SUNDAY EVENING, MARCH 7TH, AT 8:15
"Creative Power"

WEDNESDAY EVENING, MARCH 10TH, AT 8:15
"Color and Form of Thought"



With the breath comes life ; with it, goes life. The years that lie between the coming and going of life are years of incessant breathing, the taking in of air and its expulsion again. So unconsciously do we breathe that we are likely to fall into bad habits of breathing, with a consequent loss in vitality, sickness, even the shortening of life.

Latterly so much stress has been laid on the value of fresh air that the lesson has been learned by multitudes who were previously ignorant of this vitally important factor. The schools teach the blessings and the necessity of good ventilation. Charitable organizations are carrying the propaganda into the lower strata of society. Anti-tuberculosis campaigns have been conducted, with the war cry of "fresh air."

But "fresh air" is not enough. The indolent lungs of the bad breather will not do their full measure of work, however pure the air they receive. There must be regular, deep breathing to use the fresh air to its utmost efficiency. A pair of properly used lungs will do more work for the purification of the system and the maintenance of the vital forces in a comparatively close room than lazy lungs in an open field. The habit of shallow or spasmodic breathing may be overcome by the establishment of the rhythmic breath. But while it remains irregular it exposes the individuals to various ailments.

Often the chief benefit of vigorous exercise is due to the fact that it compels the inhalation of deep breaths. A man who breathes only with the upper part of his lungs, is giving his blood an inadequate supply of oxygen for the absorption of the poisons generated in the body.

Fresh air is a free gift, but it is like most other free gifts ; we must do our share of work to benefit by it. Our lungs will do their assigned work with this fresh air if we direct and govern them. We can not simply trust to the automatic expansion and contraction of the chest to do all that is required.

As in many other lines of life, we must assume the responsibility. It is not sufficient merely to hang a pair of bellows alongside of the grate, to ensure a bright fire at all times. The air is there, and the bellows are there, when the fire burns low, but if the bellows are not worked by our hands the air does not force its own way through the fire to bring it to a brighter glow. We must work to live, just as we work to brighten the fire. We must take thought of our lungs, our bellows, and make them do their allotted part.

References for this Week.

(Books marked * may be loaned from the Library)

Creative Power :—Thought Power, its Control and Culture ;* In the Outer Court ;* The Path of Discipleship ;* Theosophy and the New Psychology ;* The Building of the Cosmos.*

Man's Creative Power :—Blavatsky, The Secret Doctrine.* Papus, La Magic Pratique.* Eliphas Levi, Transcendental Magic.* Franz Hartmann, Magic White and Black.* Paracelsus.* Balzac, Louis Lambert.* Lovell, Imagination and its Wonders.

Three general principles underlie the production of all thought-forms :—

1. Quality of thought determines color.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

Besant and Leadbeater, Thought Forms.

In all parts of the world red is symbolical of joyous emotions. In lands so far apart as France and Madagascar scarlet garments were at one time the exclusive privilege of the royal family. A great many different colors are symbolical of mourning in various parts of the world ; white, gray, yellow, brown, blue, violet, black can be so used, but, as far as I am aware, red never. Everywhere we find, again, that red pigments and dyes, especially red ochre, are apparently the first to be used at the beginning of civilization, and that they usually continue to be preferred even after other colors are introduced.

Havelock Ellis in The Popular Science Monthly.

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SUBJECT OF LECTURE

SUNDAY EVENING, MARCH 14TH, AT 8:15

"Reincarnation"

WEDNESDAY EVENING, MARCH 17TH, AT 8:15

"Thought Inspiration"



THE RECOGNITION OF INDIVIDUAL POWER

"If thou wouldst have aught of good, have it from thyself."

We have been taught to look for help from the outer for so long that it is a hard task to turn about and look in the opposite direction, that is within our own hearts, for the true, the good, and the beautiful. "The light that lighteth every man that cometh into the world," that flame of pure white light, is fed only from within. The method is through consecration and aspiration. Spiritual truths are only perceived by the spirit and it is to the inner illumination that we must turn, and not to the evidence of the outer senses. The Mystics and Sages of all the religions of the world have taught this truth to their disciples.

"As is the inner, so is the outer; as is the great, so is the small. There is but ONE law and he that worketh it ONE. Nothing is small, nothing is great in the Divine economy."

The same law that holds the planets in their course around the sun holds us and directs our evolution. 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. Upon the degree of recognition of this Oneness depends our Individuality. The power is ours, the kingdom is ours, but the Glory belongs to God.

Say, "I will make of my body a Holy Temple for the indwelling spirit; I will keep my mind open to the teaching and directing of the spirit. I will shut out every evil thought. I will consecrate my work to the good of Humanity. I will worship THEE in Truth, in Justice and in Mercy. Peace be to all Beings."

When you recognize the Divinity that is within yourself, you have found your Individual Power.

Over the door of the Temple of the Oracle of Delphi were engraved these words:

"Know Thyself."

References for this Week.

(Books marked * may be loaned from the Library)

Reincarnation :—Bhagavad Gita* 11—17—27. IX—21 and throughout. The Dhammapada* 193—4. The Upanishads :* Walker, Reincarnation. Besant,* Reincarnation. Abhedananda, Reincarnation,* Collins and Burchier, The Scroll of the Disembodied Man.* Edwin Arnold, The Secret of Death,* Ramacharaka, Fourteen lessons in Yogi Philosophy* 11—12—13.

Justice demands another life in order to make good the inequalities in this. *Fenelon.*

The soul which has seen most of truth, shall come to the next birth as a philosopher, or artist, or some musical and loving nature. *Socrates.*

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into bodies that are new. *Bhagavad Gita, II—22.*

SPECIAL OFFER

C. D. Larson is the most popular New Thought writer of the present day. We send out more of his books than of those of all other New Thought writers combined. His magazine, *Eternal Progress*, introduces us to people on the other side of the world, and they send to us for Larson's books.

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SUBJECT OF LECTURE
SUNDAY EVENING, MARCH 21ST, AT 8:15

"Karma"

WEDNESDAY EVENING, MARCH 24TH, AT 8:15

"Telepathy"



TO THINK IS TO CREATE

Everything in nature is the result of vibration. Heat is vibration; light is vibration; sound is vibration; color is vibration. Science has been able to demonstrate by the aid of delicate instruments the number of vibrations in a second that will produce each one of these results. It has caught the light and analyzed it into its primary colors; it has separated color from light. Science can determine how many vibrations the ear can register, and how many vibrations to a second will produce each note in the octave. Science has demonstrated that there are vibrations which the ear can not hear and waves of light which the eye can not see.

The invention of the Crookes tubes and the use of electricity has enabled science to prove to the world that there is a vibration so high that it can penetrate solid substances. It is known to the world as the X-ray. The scientists of today call it the Luminiferous Ether. The occultists call it Odic Force. The Greeks call it the Astral Light, the Mental Scientists the Universal Mind, the Hindus the Akâsa.

Many names have been given to this inter-planetary ether, which pervades and occupies all space. It is the source of all forms of life on this planet, and in it we live and move and have our being. Our strength depends upon our ability to draw in and transform that force into Power.

Each one of us has a certain rate of vibration, just as a musical instrument has a certain pitch. By changing the rate we can change the pitch to a higher or a lower tone. The power to do that in the body depends upon the will to hold a certain quality of thought in the mind, until it becomes manifest in the flesh.

Thoughts of hope, love, faith and aspiration raise the vibration. Thoughts of doubt, fear, anger, hatred and discouragement lower the vibration and attract currents of similar thought from all directions.

"So every spirit, as it is more pure, and has in it more of the heavenly light, so it the fairer body doth procure to habit it. For of Soul the body form doth take, for soul is form and doth the body make."

Spencer.

References for this Week.

(Books marked * may be loaned from the Library)

Clairvoyance and Telepathy:—Leadbeater, *Clairvoyance*; * Podmore, *Apparitions and Thought Transference*. Myers, *Human Personality*. * Hudson, *The Law of Psychic Phenomena*. * Articles in *Journals and Proceedings of the English and American Societies for Psychical Research*, * and in the *Annals of Psychical Science*.

Karma:—Thou canst create this Day thy chances for thy Morrow. In the Great Journey, causes sown each hour bear each their harvests of effects, for rigid justice rules the world. With mighty sweep of never-erring action, it brings to mortals lives of weal or woe, the Karmic progeny of all thy former thoughts and deeds. Take then as much as merit hath in store for thee, and be of patient heart! Be happy as those are who live for happiness. Such is thy Karma, the Karma of the cycle of thy births, the destiny of those who in their joys and sorrows are borne along with thee, from life to life, bound by their previous actions. The Wheel of the Good Law turns night and day.

The Book of the Golden Precepts.

There are four classes of *Jivas*, or individual souls; First *Baddha*, the bound; second *Mumukshu*, the seeker after freedom; third *Mukta*, the emancipated; and fourth *Nitya-mukta*, the eternally free. This world is like a net, the soul is the fish, and the lord of the phenomenal world is the fisherman. When a fisherman draws in his net, some of the fish try to escape by rending the net, that is, they struggle for freedom. So are the souls of the second class, the *Mumukshus*, the seekers after freedom. But among the fish that struggle only a few escape. Similarly only a few souls attain to freedom and they belong to the third class, the *Muktas*. There are some fish, however, that are naturally cautious and never fall into the net. Such are the souls of the fourth class, the *Nitya-muktas*, who are never caught in the net of the phenomenal world, but who remain eternally free.

Gospel of Ramakrishna.

SUBJECT OF LECTURE
SUNDAY EVENING, MARCH 28TH, AT 8:15

"Life"

WEDNESDAY EVENING, MARCH 31ST, AT 8:15

"The Development of The Will"



PAIN

Who can tell us what pain is? What is it within us which makes us feel pain? It is certainly not matter.

Medical science of today does not know; physicians know nothing of life, nor can they tell us what it is which feels, which sighs, which weeps—all, in short, which touches upon the moral world.

When you ask them this question they answer vaguely: It is the Nervous System. Electricity, movement, these are Life to them,—not that God-given Life, the Soul and thought—not the heart's desires, its feelings and aspirations; not pity for the sufferings of others.

For pain and the feelings are not the result of education, as has been said; they are the Divine in us rising out of matter, dominating the animal: the sudden awakening of the ray of pure intelligence which we received from the Breath of God.

To the thoughtful man pain is a dazzling proof of the existence of the soul apart from matter. There is within us a *mysterious being* which enjoys, or which suffers, and which is enchained to matter.

Has he lived before? Can he burst his bonds?

Yes, we reply. His organs, however torn and bruised they may be, will soon be without feeling and will give no pain; the mysterious being will flee, he will fold himself together, he will even abandon entirely his domain: and though no one will see him go, yet they will feel the emptiness, and know that there is no longer anything in the house.

Pain warns us, and warns without ceasing, and most of the time we do not heed her voice.

Blessed is he who relieves the pain of the sufferer!

But, in order to do this, we must possess the Immortal Science of Faith, which was voiced by a great Adept, when He said, "Have Faith! Lay hands on the sick and they shall recover."

References for this Week.

(Books marked * may be loaned from the Library)

The Will:—Besant, Thought Power, its Control and Culture,* Study in Consciousness* pt. 2, Ancient Wisdom* p 212. Hartman, Magic White and Black.* pp 222-5: Eliphas Levi, Trancendental Magic,* p 227. Papus, La Magie Pratique. Arthur Lovell, Volo. Epictetus, Discourses* chap 23. James, Psychology.* Schopenhauer, The World as Will and Idea.

Life:—Besant, Ancient Wisdom* chaps. 10—11. Path of Discipleship.* The Law of Sacrifice.* Buddhist Suttas* (Sacred Books, vol. ix). Kingsford, The Perfect Way* pages 121—125. Blavatsky, Secret Doctrine* (see index). Ramacharaka, Fourteen Lessons,* Vivekananda, Karma Yoga.* Leadbeater, Glimpses of Occultism* p 275. Brown, The Art of Living.* Browning, Rabbi Ben Ezra; Reverie. Lecky, The Map of Life.* Wagner, The Simple Life.*

WILL

Dogs snap when they are hungry or angry; human beings ought to be able to be self-controlled; and it is not much to ask that the man shall have control, which only means, after all, that his mind is master of his body. *Proofs of the Existence of the Soul.* pp. 28-31.

The man who is in earnest—not spasmodically, but with steady persistence—can make what progress he chooses; while the man who is making believe will run round and round the mill-path for many a life to come. *Man and His Bodies.* pp. 42-46.

By strengthening the will, the man is making one of the instruments that he is going to use in his further progress.

Bound to the wheel of life we whirl through space.
Whence the beginning, where the resting place,
And what the purpose, no man can explain.
But this we know—God makes no thing in vain.
Each is essential to the rounded scheme.
The anchored mountain and the moving stream,
The sea below us, and the stars on high,
All, all obey the Cause, nor question why.
Glad is the mountain in the morning's kiss.
The river laughs and leaps the precipice.
The sea shouts loud Hosannas, while above
The eyes of planets radiate with love.
Thou art a portion of the perfect whole.
Be glad, be glad of life, immortal soul.

Ella Wheeler Wilcox.

SUBJECT OF LECTURE

SUNDAY EVENING, APRIL 4TH, AT 8:15

"Sacrifice"

WEDNESDAY EVENING, APRIL 7TH, AT 8:15

"Instinct, or The Man of Impulse"



THE SILVER LINING

The law of Karma is generally represented in its stern, inexorable aspect, as meting out justice to every man without partiality, inflexible, without redress. And as the thoughtful man is deeply conscious of his many failures, he sees himself enveloped in a heavy cloud, so that, at times, when life is especially hard, he is tempted to despair.

But if the law is just in noting our defeats and obliging us to learn, by suffering, the lessons which they teach,—it is equally just in recognizing our slender efforts and in storing up the least and the feeblest aspiration towards the right.

It has been said that so great is the upward swell of the great wave of spiritual advancement, that it is almost impossible for a soul, however rebellious, to stand against it; if, during his whole lifetime he has had one single pure thought, one single aspiration towards good, this will surely bear its fruit and carry him onwards.

And herein is seen the "mercy" which "tempers justice;" for, however strange it may seem at first sight, yet this consideration shows us mercy and justice as One and Divine. Not the mercy which pardons and rewards those few, who ask in a certain formula, under the excitement of religious fervor or the stress of circumstances; but that divine justice in mercy, which gives to every soul, without exception, innumerable opportunities of turning to God, and which faithfully records the sum-total of his responses to these invitations.

Every joy, every sorrow, is an opportunity; every contact with another soul a double hazard: what he will do with it as well as our own chance. By paradox, it is not those who give us fair words and love who are our best friends spiritually, but those who afford us opportunities, if we know how to use these.

"Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids, nor sit, nor stand, but go!
Be our joys three-parts pain!
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, never grudge the throe!"

References for this Week.

(Books marked * may be loaned from the Library)

Sacrifice:—Luke ix. 23-35. Romans xii. 1, 2. Bhagavad Gita,* xvii. 11-13; xviii. 69. Ruskin, Seven Lamps of Architecture, The Lamp of Sacrifice.* Scott-Elliot, The Law of Sacrifice.* Herbert Spencer, Data of Ethics,* chaps. 11-14.

THE WILL

To will is present with me, but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. *Romans vii. 18-19.*

We have here the trinity of two principles (reason and simple reaction) opposite by nature, but which unite by the intermediary of the psychic realm; for neither the demands of the reason nor the excitation of the body will come forward into practical realization unless they produce some psychic emotion (attraction, repulsion or combativeness) . . . an impulsion which has aroused neither pleasure nor pain will be passed by indifferently, without causing us to act in any way

Three things may happen: either the spiritual verb acts upon the soul alone; we have then an *instinct*; or, sensation acts alone upon the psychic being and we have *appetite*. But if the idea from above and the sensations from below present at the same time contrary desires, there must of necessity be a conflict between them which the psychic verb must decide.

This is the case where the true *will* is called into play.

Will consists, indeed, precisely in the decision taken by the soul which chooses between the emotions stirred by the reason on the one hand and by the physical sensations on the other

The will is like the decision of a republican assembly composed of all the elements which enter into the human organism—vegetable, animal, nervous, psychic and mental. In this assembly discussion is often turbulent, and for the most part it is the most violent who carry the day, whilst the counsels of the wise are rarely listened to or regarded. Our will is still very imperfect, and is in consequence exposed to the domination of fatality; but it is capable of development, and it evolves towards perfection through the experiences of life.

Prof. F. Ch. Barlet, L'Occultisme.

SUBJECT OF LECTURE

SUNDAY EVENING, APRIL 11TH, AT 8:15

"Judge Not"

WEDNESDAY EVENING, APRIL 14TH, AT 8:15

"Dangers of a Life of Routine"



SEEKERS

The whole western world is full of seekers, mostly impatient, dissatisfied, despairing souls, looking eagerly in every direction for some one of earth's painted baubles, attaining it, finding it disappointing, throwing it aside, and again seeking after some other object of desire.

So is life in the world! Our hearts ache as we see it painted on the faces of those whom we meet, as soon as their features settle in repose, and their thoughts turn inwards. Hardly once in a thousand do we meet with one whose face tells us that he has found.

And yet for thousands of years the promise has been made, echoed and re-echoed by all Great Souls: Seek and ye shall find!

Many are seeking peace in the domestic relations, others peace within: some think that wealth or even easy circumstances would satisfy; others would count these naught, for love, generally the love of some one particular personality; some are seeking after the truth, and this by a hundred different paths, which seem to form a labyrinth of contradictory ways of attainment. How simple the promise, "Seek and ye shall find," how difficult of realization!

It has been truly said, "Life is a becoming": we become by seeking, and we seek by becoming; for there are always the two currents. As we seek today with all the powers of our being after the highest that we know, so are we preparing in ourselves better conditions for search tomorrow: we can only find that which we are prepared to receive.

Nor do we need to run hither and thither anxiously, or to read many books, or listen to many lectures in order to grow such implements as patience, love, toleration, strength of will, constancy, poise, purity of thought and motive.

Virtues grow by living, and we shall seek most effectively by living, closely hid in our own souls, the high ideals of the truth which we are seeking, as one by one they are revealed to us—either by the voice of another, or by the voice within.

Nicodemus found the greatest thing in the world by seeking in his own garden alone, under the fig-tree, in prayer.

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

References for this Week.

(Books marked * may be loaned from the Library)

Judge Not:—Matt. vi. 12-15; vii. 1-5. James iv. 11, 12. *Light on the Path*,* i. 5 and note. Adelaide Proctor,* *Judge Not*, (poem). Burns,* *Address to the Unco Guid*.

Dangers of a Life of Routine:—Hudson, *The Law of Psychic Phenomena*.* William James, *The Energies of Men** (Science, Mar. 1, 1907).

The self-righteous man maketh for himself a bed of mire.

Collins. Light on the Path.

I thought I stood in Heaven before God's throne, and God asked me what I had come for. I said I had come to arraign my brother, Man.

God said, "What has he done?"

I said, "He has taken my sister, Woman, and has stricken her, and wounded her, and thrust her into the streets; she lies there prostrate. His hands are red with blood. I am here to arraign him . . . My hands are pure." I showed them.

God said, "Thy hands are pure.—Lift up thy robe."

I raised it; my feet were red, blood-red, as if I had trodden in wine.

God said, "How is this?"

I said, "Dear Lord, the streets on earth are full of mire. If I should walk straight on in them my outer robe might be bespotted, you see how white it is! Therefore I pick my way."

God said, "On what?"

I was silent . . . I went out softly, afraid that the angels would see me.

Once more I stood at the gate of heaven, I and another. We held fast by one another; we were very tired . . . we went in . . .

God said, "How is it that you are here together today?"

I said, "She was upon the ground in the street, and they passed over her; I lay down by her, and she put her arms around my neck, and so I lifted her, and we two rose together."

God said, "Whom are you now come to accuse before me?"

I said, "We are come to accuse no man."

And God bent, and said, "My children—what is it that ye seek?"

I said, "We have come to ask that Thou should'st speak to Man, our brother, and give us a message for him, that he might understand . . ."

God said, "Go, take this message down to him!" . . .

We turned to go and the angels looked at us. And one said—"Ai! but their dresses are beautiful." And the other said, "I thought it was mire when they came in, but see, it is all golden!" But another said, "Hush, it is the light from their faces!"

And we went down to him.

Olive Schreiner. Dreams, "I Thought I Stood."

SUBJECT OF LECTURE

SUNDAY EVENING, APRIL 18TH, AT 8:15

"In the World, but not of It"

WEDNESDAY EVENING, APRIL 21ST, AT 8:15

"Free Will"



CHOOSE YE

"Choose ye this day whom ye will serve!" We see Elijah, we see Joshua presenting this ultimatum to the infant people whom they were leading, only to be met in the first case with a dogged silence, and in the second with a half-hearted assent.

If the slumbering Will is to be awakened in those so unevolved, it must be by a spectacular display; and so we have Elijah confronting the priests of Baal, and the fire falling from heaven in answer to the prayer of the Mage. The first sparks of Will were thus kindled, but fire drawn on the low level of phenomena soon dies out.

Those to whom Joshua spoke, had been, for forty years, fed by the hand of God on manna which lighted on the ground about the camp each morning, and so their answer was that of the time-server "Heaven forbid that we should forsake . . ." The germ of Will is here, but unawakened on the higher plane. They would serve for pay.

Many centuries, many generations and races of men have passed since then and humanity is no longer, in the mass, the infant it was; it is trembling on the verge of manhood, it must choose if it would live. Will can no longer be kept in abeyance, it is aroused and inquiring of every teacher, the way to develop its powers.

The current is strong, the force is flowing in from above and below, in its double stream. Man is eager to use his Will, he feels within himself the power to truly live and direct his life consciously towards a goal.

What shall this goal be? Choose ye!

On the one hand the Will can be employed to attain riches, wealth, honor, renown, the pleasures of worldly success; and many are the teachers and the schools of thought which are inviting students to use their new powers for these selfish ends. But Will so used degenerates into self-will, obstinacy and aggression.

The true Will is the voice of the current from above, the true Man, it chooses spontaneously, it remains firm; knowing the right, it follows after it without regarding personal desire or suffering; it serves God and disregards mammon; it works for the good of all, and is at peace!

References for this Week.

(Books marked * may be loaned from the Library)

In the World, but not of It:—Collins, *Light on the Path*; *
Through the Gates of Gold. * *The Dhammapada*. * John xiv. and
all the teachings of Jesus. *Bhagavad Gita*. *

Extracts from former Bulletins:

Divide up your past years in three, and examine impartially the last third. Note where your life has touched the lives of other souls on earth. Have you done them good or ill? Has your touch given life or has it quenched it? "The stream of superhuman knowledge thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed; its pure fresh waters must be used to sweeten make the ocean's bitter waves—that mighty sea of sorrow formed of the tears of men." So is the life of the disciple of the Masters of Compassion. *Jan. 12th, 1908.*

Be not afraid! Learn to suffer cheerfully, gladly,—knowing that every pang so borne loosens one bond that is holding down this poor humanity.

Forbear, in love and gentleness, to all other souls, but with the strength of manhood controlling the desires of the flesh.

Have faith in immortality and trust in God.

Seek for a purer wisdom which shall teach that even death itself is not to be feared, for he who lives now shall live on, ever brighter and more glorious as he mounts step after step leading through many lives into the kingdom of God. *Jan. 26th, 1908.*

The disciple glories in giving, not in exacting service; he takes care that no one shall know what he has done, nor what it costs him, especially concealing it from its object; he is retiring and unobtrusive in personal claims, but strong and always to be relied upon for work and to defend a principle. He is apt to be poor in purse, but he is rich in love. *March 1st, 1908.*

The great underlying principle of the universe makes for evolution, advancement, progress along all lines, and it is the privilege of all beings to work with Those Who are guiding humanity onwards in that path which all must follow . . . Those Who "unthanked and unperceived by men, wedged as a stone with countless other stones, form the Guardian Wall, built by the hands of many Masters of Compassion; raised by Their tortures, by Their blood cemented, it shields mankind, since man is man, protecting it from further and far greater misery and sorrow."

It is true that all must reach the goal eventually, but there are those who having spent the precious lives following pleasant paths, will arrive in haste at the eleventh hour, all torn and alone; while we see others, in the white robe of the disciple, the center of a vast throng of grateful souls, whose light and life they have been.

May 10th, 1908.

SUBJECT OF LECTURE
SUNDAY EVENING, APRIL 25TH 8:15
"Non-Resistance"

WEDNESDAY EVENING, APRIL 28TH, AT 8:15
"Horoscopy"



SELFISHNESS

It will be many long ages before the best among us can hope to be free from the taint of selfishness, so many and so varied are the grades of subtlety which the idea of "self and separateness" assumes even to the disciple.

We are not speaking here to those who wilfully take for their own enjoyment those outer and self-evident goods which should be used by all, or by some other soul, whose Karma has attracted them to him; each one of us can examine his own life, and such selfishness as this, if present, will be at once apparent to him, if he is truly desirous of "knowing himself."

But in the present day, there is a spectral form of self-seeking haunting us, unrecognized and discredited by all, except an occasional sufferer who *knows why he suffers*, and especially disavowed by the one who consciously or unconsciously operates.

This is the selfish appropriation of the elaborated psychic fluid of one person by another, who has great desires, but is too undeveloped, or too indolent to secrete sufficient of this fluid for his own use.

We see this in the practice of the lower forms of hypnotism, where the subject becomes day by day weaker and weaker, mentally and physically.

And we all know people whose very presence, especially in tête-à-tête, exhausts and depletes us; in fact we feel as if in some unexplainable way they were feeding upon our very life. This is one of the subtle forms which selfishness has taken on in the present day.

Now every time that we complain, or lament, or solicit sympathy from others, we are drawing from them, and the more unselfish they are, the more they allow us to take of that vital fluid which they had prepared, not for the satisfaction of our selfish morbidity, but for work in the world. They unwisely impoverish themselves to feed us, because they are sorry for our misery which is always on our lips.

And so men flee from us till we remain alone, while our brother, who is always bright and cheerful, giving to all, asking from none, is eagerly sought after.

He who would have peace must give peace.

References for this Week.

(Books marked * may be loaned from the Library)

Non-Resistance:—Isaiah liii. 7. Dhammapada* 3, 6, 223. Matt. v. 38-48. Marcus Aurelius* ii, 1; vii. 22. Imitation of Christ,* Book iii. chap. 19. Tolstoi, My Religion.* Bhagavad Gita,* xii. 17-20. Gospel of Buddha,* pp. 115, 145. Gurney, Observations,* chap. xi.

Extracts from former Bulletins:

The life of the disciple flows like a river; pure, because ever advancing, with a deep steady current in the center, receiving from all sides the mountain streams, accepting their waters, transmuting their raging energy, and laying down, as soon as may be, their mud as alluvial deposit. July 5th, 1908.

However dim and flickering our light, we must let it shine, that in serving others its brightness may increase. If only one soul is lighted by it, so that he steps safely over one pitfall, we shall not have lived in vain. July 12th, 1908.

SPECIAL NOTICE TO BOOK BORROWERS

Every effort is made by the Librarian to call the attention of borrowers to the necessity of securely tying packages on their return. Some borrowers still neglect this simple precaution, with the result that many packages are broken open in the mails, and the contents lost.

A record is kept of those who do not tie the packages, and in future the Librarian will not loan them books, unless a deposit of *two dollars* is made, as security against loss.

All books may be kept for one month after receipt, but not longer, unless an extension is obtained. Books will not be loaned to those who are persistently tardy in returning them, unless a deposit of *two dollars* is made. Issuing recall notices adds greatly to the expense of conducting the library, both for postage and clerical work, and it is but just that those who are dilatory should bear this.

Books may be transferred, to save return postage, but the request for transfer *must be signed by the person to whom* they are transferred, giving full name and address, authors and titles of books and the name of the one from whom they are obtained. The return package *must bear the name of the sender*. Transfers are allowed only as an accommodation, and *the original borrower will be held jointly responsible for the books and for any charges*. Without this reservation we cannot delegate to others the right to loan our books.

. SUBJECT OF LECTURE
SUNDAY EVENING, MAY 2ND 8:15
"Incarnation"

WEDNESDAY EVENING, MAY 5TH, AT 8:15
"The Great Heart of the Universe"



NON-RESISTANCE

The law of non-resistance is founded upon a strong and vital faith in God and a never-failing love to man—virtues, both of which are still sorely in need of cultivation among the mass of men in general. It is therefore not strange that great difficulty is felt in understanding a law so opposite to that of "the survival of the fittest."

Faith in God bids us do the right and trust in Him for the results, under all circumstances, however trying.

Love to men bids us accept whatever comes to us from them with love and thankfulness, as from the hand of God.

"But if we do not struggle to surpass our competitor and to put him out of business, we cannot live," says the man of the world.

"Center your energies on your own business," we reply, "increase your own vibrations, be prompt, honest, considerate, cheerful, whatever happens; bring into play faith in God and love to men, and your work will prosper."

There may be crises in your Karmic conditions which oblige you to lay down, in common honesty, every cent you have. Do it fearlessly! You will suffer momentarily, but with faith and love you will make for yourself new conditions and better, in accord with your new strength of purpose.

"But if we are attacked and in danger of our life, must we not resist?"

"Do all things in love," we are told. If violence in another is reprehensible, in ourselves it must be doubly so, for we know better.

With love in our soul we shall not be attacked, for the angel of the Lord watcheth over the righteous; and it would be better to lay down cheerfully our own present opportunity (our life goes on) rather than hurry on to the next plane another soul with hatred and murder in his heart.

Love bids us think of others before ourselves, especially when they are weak and ignorant, children in evolution.

And Love and Faith weave about the disciple so beautiful an aura of glistening and radiant colors, of strength and power, that before its glory the lower vibrations vanish and are absorbed.

So is evil overcome with good.

References for this Week.

(Books marked * may be loaned from the Library)

Incarnation:—Stanzas of Dzyan* (Secret Doctrine) i. stanza 7. Bhagavad Gita,* xiii. 26-34; xv. 7. Blavatsky, Key to Theosophy,* chap. 7. John i. 1-14.

The Great Heart of the Universe:—Svetasvatara-Upanishad* (Sacred Books of the East). Bhagavad Gita.* Swami Vivekananda, My Master.*

Extracts from former Bulletins:

In the Orient there is one great rule which governs all relations between man and man, a rule which is so simple as to be within the reach of all, but to which we nevertheless give only a secondary importance: the disciple is bidden never to give pain to another creature.

We are also taught the same, but there are so many demands made by our false personality under the names of righteous indignation, proper pride, self-respect, just anger, and the various forms of criticism and judgment,—that the pain we are causing by our sharp words is lost sight of—even justified.

And so we continue to add to our burden of Karma, when we might lessen it so easily.

If a child strikes us in anger, do we become angry and strike back? Or do we not rather return a loving answer and disarm the little one?

Simple however and plain as is the rule, yet it is not easy to obey at all times. There are people who *will* be hurt whatever we do, and there are situations when, either way we move, we are obliged to give pain to someone. But as the great surgeon is often the tenderest-hearted man, so will our heart overflow at such times in love to those whom we must pain. And the "Voice of the Silence" says:

"Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off until the pain that caused it is removed."

Sept. 13th, 1908.

To live in harmony with the Law of the Universe, this is truth; and it is just this harmony for which we are thirsting, looking for it everywhere but in the right place, finding the fault of inharmonies in the conduct of others, in our circumstances, in our poverty, but never in ourselves.

May 31st, 1908.

All this is of the personality; the soul neither loveth nor hateth, is alike to friend and foe; grieveth not, nor desireth, is alike in fame and ignominy, silent, wholly content with what cometh.

The one purpose of the disciple in his life in the world is *service*, his eyes fixed steadily upon the dim star that burns alike in himself and all beings.

Nov. 1st, 1908.

SUBJECT OF LECTURE
SUNDAY EVENING, MAY 9TH 8:15
"He Who would climb must fatigue Himself"
WEDNESDAY EVENING, MAY 12TH, AT 8:15
"The Great Heart of the Universe"



OVER-WORK

It has been estimated that if every person, not children, worked four, or even three hours daily, the community would be supported and cared for. The reason why we have an eight hours' day, and why many work several more hours in addition, is that we have so many drones, who contribute nothing, or less than their share, to the public good, and are content to lie back and live off the toil of others.

And we are not here designating the millionaire only, for he is often a very busy man, caring in his way for national as well as private ends; but we speak also of those who allow one member to provide for the whole family and make no effort to be themselves productive.

We know business men who begin the day in their dressing-room by private wire and who work continuously from seven to five and again in the evening; and others, who, after a hard day's work will do another equally long and hard day's work at home, allowing but four or five hours for sleep.

This shows a congested condition of the public mind and tends to demoralization, for man is a many sided being and he whose business absorbs him 20 out of the 24 hours will grow narrow.

There should be an attempt at a three-fold division of energies, between the duty to God, to self and to one's fellow-man.

We know some, who, whether they have much or little to do, are always hurried or excited. Their rooms are always in disorder, their desks littered inches deep, their work in arrears.

They excuse themselves with "over-work," though we know that they always have been, and always will be in the same condition until they learn balance.

They are emotional, eager, they set on foot many plans when their force will only support one—the others get snowed under—the litter increases—the very sight of the disorder exhausts the workers—without sufficient nerve-force the will cannot act—hence demoralization and general ill-health.

With a strong will and a sense of proportion it is possible to do the work of three or four ordinary men, and yet not be over-worked.

For he who admits over-work, admits his own inability to cope with conditions.

References for this Week.

(Books marked * may be loaned from the Library)

He who would climb must fatigue himself:—Matt. xix. 21. Luke xiii. 24. Bhagavad Gita* iii. Blavatsky, Voice of the Silence.* Collins, Light on the Path.* Vivekananda, Karma Yoga.*

“Wist ye not that I must be about my Father’s business?” said the Master, in his first words to a waiting world . . . and ours is also our Father’s business, if we will have it so, even the meanest service which we are called upon to render, even the monotonous drudgery of constant repetition which wears upon our nerves by its very frequency, even the bright face and the gentle answer with which we meet irritability and harshness. All these when prompted by the soul within are a part of the Great Work, our little share.

But we too often forget this sacred side of work, we omit to consecrate ourselves and it to the Master’s use at all times, we crowd our work, we hurry it, we half do those parts which are not agreeable, we neglect what we can, on the plea of want of time, we allow methods of uncertain honesty to creep in, we take advantage of our neighbor’s weakness, when we can,—in short we fall to the world’s level at times in one way or another, and we reap the world’s harvest: uncertainty, anxiety, ill-health, over-work, restlessness, ill-success, failure.

We have forgotten the real meaning and use of life in the ever present pressure of outer circumstances. For life and all that we meet with here, have but one object: our purification, strength, progress; and when we know this, we cease to complain, we look with another eye upon our tasks, we take every opportunity offered us of learning even the hard lessons, we strengthen ourselves, and we rise,—for success follows this attitude, material as well as spiritual upliftment.

This Great Work of Transmutation has always been the aspiration of great souls in all ages. The old alchemists wrote of it symbolically as the power of transmuting the baser metals to pure gold, and truly it is by work and work alone that we are able to steady and poise the emotional nature when some mental cyclone sweeps over us and we almost lose momentarily our grip on reason and on life itself.

But only as our work is at the same time “our Father’s business” will it be part of the Grand Work.

Bulletin of O. E. C., Nov. 17, 1907.

SUBJECT OF LECTURE
SUNDAY EVENING, MAY 16TH, AT 8:15
"The Heart's Desire"

WEDNESDAY EVENING, MAY 19TH, AT 8:15
"The Great Heart of the Universe" (part 3)



EXCUSES

From the day of Adam to our own, man has found it necessary to excuse himself, to God or to his fellow, for wrong doing; and the more evident the fault, the louder the personality is in finding reasons why it is done. It even is mean enough, like Adam, to throw the blame upon a weaker brother.

In the esoteric training of the disciple, one of the first tests to which he is put for the development of the individuality or soul, is that of receiving blame patiently, whether just or unjust.

The world inculcates an entirely opposite teaching; it expects respect, consideration, adulation, praise, gratitude, good words—and failing these it has a right to be offended or hurt at the gentlest words of remonstrance.

In the presence of certain people we choose our words, lest we should hurt their feelings, without intending it; our past experience with them having taught us that they are easily touched, or as they would say, "so sensitive."

If we should imply, ever so distantly, blame of them or theirs, they melt into tears, or become, according to temperament, sulky, sullen, surly or angry, and full of excuses.

Now it is not pleasant to be blamed, especially when the judgment is known to be just; but as in the training of the race-horse, he is tried in every muscle, made strong against every possible risk, so in the evolution of the higher, true Self, the disciple is made by his Guru to "endure reproof" patiently, even gladly, as a means of growth.

But when we are accused unjustly, may we not explain?

The man of the world may use words to vindicate himself; but the disciple will not. For in the first place he knows it is of little use; and besides, he pays but scant attention to the adverse criticisms of others, having his own ideals towards which he is aspiring.

He "endures reproach gladly," learns from it his faults and tries upon it his mettle.

"For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

"Taking equally praise and reproach," the disciple is "silent, wholly content with what cometh."

References for this Week.

(Books marked * may be loaned from the Library)

The Heart's Desire:—Mark xi. 24. Psalm xxxvii. 3-7. Dhammapada,* lxxxiv. Gospel of Buddha,* chapter lxxxvii. Trine, What all the World's a' Seeking.* Blavatsky, Doctrine of the Heart.

THE GREAT HEART OF THE UNIVERSE

The Sun is the heart of the Solar World, and its brain is hidden behind the (visible) Sun. *Blavatsky. The Secret Doctrine.*

Krishna said to Ardjuna: The Lord dwelleth at the heart of all the elements, and from thence he causeth them all to turn upon the wheel of Maya. *Bhagavad Gita.*

. . . The doctrine of the eye is for the crowd; the doctrine of the heart for the elect. The first repeat in pride: "Behold I know;" the last, they who in humbleness have garnered, low confess: "Thus have I heard."

Learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate head-learning from Soul-wisdom, the "eye" from the "heart" doctrine.

Blavatsky, The Voice of the Silence.

When the heart ceases to function, *hierarchal life*, whose gamut forms a personality, disappears from the body, which finds itself abandoned to *life in a state of anarchy*.

From this fact we may conclude that the heart is, with regard to life, *a central power*, a disk of consciousness, if we understand by this word that thought and will which direct the manifestations of life in the organism.

If now we consider the human body as a minute *Cosmos*, we shall see that the heart occupies in it, what, in the *Grand Cosmos*, is the seat of the *Logos*, maker of the world.

The heart is the dwelling of the human *Ichouar*.

Esoteric Lessons, O. E. C.

SPECIAL NOTICE

Miss A. E. Marsland, President of the Oriental Esoteric Center, expects to deliver the following Lectures at Elgin, Ill., beginning May 20th, to which anyone interested is invited:

Thursday Evening, 20th, "**The Man of Will.**"

Friday, 21st, 10:30 A. M.,

"**The Increase and Liberation of the Nervous Energy.**"

Saturday, 22nd, 10:30 A. M., "**The New Era.**"

Sunday, 23rd, morning or evening,

"**Means of Developing the Spiritual Nature.**"

For further information address Mrs. Geo. F. Washburne, Resthaven, Elgin, Ill.

SUBJECT OF LECTURE
SUNDAY EVENING, MAY 23RD, AT 8:15
"The Dweller in the Heart"

WEDNESDAY EVENING, MAY 26TH, AT 8:15
"The Secret of Occult Wisdom"



NEGATIVISM

There are always two ways of meeting every situation—the right way and the wrong; and our joys and pains, our successes and our vexations are largely, almost entirely, made up of our choice between these two ways.

There is the negative way of doubt, indecision, anger or despair, and there is the positive way of faith, purpose, gentleness and hope.

It would seem that when man sees these two ways thus plainly set before him, he would always choose the positive way of faith; but it is not so: man is yet a child, and like a child—unpoised—weak and timorous one moment, loud and boisterous another—too little or too much.

Thus, work is a positive activity, whereas overwork means little or no work, a negative condition of want.

"I do so hate Sunday," says the lonely man—loneliness and hate, two negative views of the situation, cause him real suffering. He *wants* and dwells upon his wants, instead of creating for himself new conditions of companionship and love.

Nor does the negative attitude end here, but even the efforts which we make when we at first try to lift ourselves out of these low vibrations resemble the selfish grasp of the drowning man: we drag upon others instead of raising our own vibration and so making ourselves a center of attraction.

It has been said by some that a man is helpless in the hands of fate, and again by others that man is master of his fate—two apparently opposite statements which are nevertheless both true.

If we take up a pen in our hand, we find ourselves for the moment limited by the conditions which we have made; but we need not remain so, we can do one of three things: drop the pen, continue to hold it, or use it.

We are only brought by our Karma, (causes which we ourselves have made in our past lives) face to face with conditions which are to us good or evil, welcome or unwelcome according as we have evolved out of negativism into a knowledge of our own powers to drop, hold or use them.

And we make this evolution, not by forcing our will upon others but by a cultivation of the higher powers of the soul; by unselfishness, courtesy, consideration and love.

References for this Week.

(Books marked * may be loaned from the Library)

The Secret of Occult Wisdom :—Bhagavad Gita.* Blavatsky, *The Secret Doctrine*.* *The Voice of the Silence*.* *Hermes Trismegistus*.* *The Emerald Tablet*. *Sacred Books of the East*,* vols. i. iii. xi. xxv. xxxix. xl. *The Upanishads*.* Papus, *Traite Elementaire de Science Occulte*.

I have seen the grandest edifices struck by the fire from heaven, . . . even the temples of Religion;—or, to speak more exactly, RELIGIONS; I have seen fields and crops destroyed by whirlwinds and tempest, as if the ALMIGHTY has been deaf to the supplication of mortals; I have seen Vice triumph and Virtue trodden under foot, unrecognized; I have seen the most unjust wars distribute glory and fortune to those who did not merit them; I have seen lies prevail over Truth; I have seen that which might make a man turn Atheist and cause him to believe in a blind Fatality; I have seen MEN transformed into Oppressor and Oppressed; Fraternity reduced to a Pretence, an Illusion; Liberty transformed into Licence; the Equality of the Immortal Right of Man, subject to Force and Violence; I have seen Science prostituted by vulgar charlatans; Art sold as of no value; Religion transformed into Idolatry and Superstition; the Saints become objects of Commercial speculation; The Great God called upon to bear witness to a LIE; Holy Love transformed into Orgy.

All this have I seen, and much more yet, and I wept in Silence; I wept, . . . but my tears were not the feeble manifestation of oppressed Sensation; . . . they fell COLD within my heart; . . . and made me think . . .

I thought . . . I meditated . . . and at last from out the SILENCE there came a VOICE which said :—

“Forward, . . . seek in the Invisible . . . and there shalt thou find!”

I sought therefore and, impelled forward by that mysterious force which sets in action the worlds and the Universe, and which sustains them in majestic equilibrium in unfathomable space . . . I discovered that “To think, is to create.”

The object of Life, then, is to think . . . but I do not mean by “Think” the result of the movement of the Cerebral cells which constantly receive suggestions from the outside world and transmit them to the dark room of our brain;—but I mean that thought which is the result of inward Meditation, made with study and method, and which seeks to learn the true reason of things. *Rama*.

SUBJECT OF LECTURE
SUNDAY EVENING, MAY 30TH, AT 8:15

"Rama"

WEDNESDAY EVENING, JUNE 2ND, AT 8:15

"Adima and Heva"



SECRECY

When we begin to study occultism we find that all truths have a hidden meaning, that does not at first appear on the surface; that all teachings not given orally are veiled. The question naturally arises, Why is this necessary? If these truths are of so much value to the world, why have they been withheld so long, or why are they withheld at all? And if we are not instructed to the contrary we are prone to rush off to our friends or our neighbors and tell them of these wonderful new truths which we have just discovered. We feel that they will naturally be as interested as we are. But to our surprise our friends do not seem to understand or, if they listen, it is only for the moment.

Later, when we have had many disappointments, many misunderstandings and many heart-aches, when we have gone a little further along in our own study and development we know that silence would have been better; that we were not ready to speak and that our friends were not ready to hear. They had not sought us; we had sought them, thus scattering our forces and retarding our own progress as well as theirs, not knowing in our ignorance that to offer and be refused is a double injury and that only after long preparation and a severe course of training in the control of self, after having been tested in every way, are we allowed to speak.

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. So these mysteries, these truths, must be kept in our hearts until they have become a part of our very being when we have made them our own. Then comes the bloom. Speech will come, and out of our own hearts we can give to those who ask, wisely and judiciously. Thus we come to know that silence is golden, and that our teachers were wiser than we when they made secrecy one of the first requisites for him who would advance spiritually.

"Close thy mouth lest thou shouldst speak of this (mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee bring it back to its place. For such is the object of our alliance."

References for this Week.

(Books marked * may be loaned from the Library)

Adima and Heva.—Genesis i. 3. Koran, i. ii. 20.* Baring-Gould, *Legends of the Patriarchs and Prophets*, chaps. 2-50. Doane, *Bible Mysteries and their Parallels*, chaps. 1 and 20. Colenso, *The Pentateuch Examined*.* George Smith, *The Chaldean Account of Genesis*. Blavatsky, *The Secret Doctrine*.* Myer, *Kabalah*.* Ency. Brit. articles Adam, Eden, Eve. Milton, *Paradise Lost*. Kingsford, *The Perfect Way*,* Lectures 6 and 7.

“26. And God said, Let us make man in our image, after our own likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

“27. So God created man in his own image, in the image of God created he him; male and female created he them.

“28. And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

“29. And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

“30. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb: and it was so.

“31. And God saw every thing that he had made, and behold, it was very good. And the evening and the morning were the sixth day.”

Genesis, Chap. I.

“1. Thus the heavens and the earth were finished and all the host of them.

“2. And on the Seventh day God ended his work which he had made; and he rested on the Seventh day from all his work which he had made.

“3. And God blessed the Seventh day and sanctified it; because that in it he had rested from all his work which God created and made.

“7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

“21. And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs and closed up the flesh instead thereof:

“22. And the rib, which the Lord God had taken from man, made he a woman and brought her unto the man.”

Genesis, Chap. II.

SUBJECT OF LECTURE

SUNDAY EVENING, JUNE 6TH, AT 8:15

"Kali Youga"

WEDNESDAY EVENING, JUNE 9TH, AT 8:15

"The Coming Race"



PAY AS YOU GO

There seems to be a feeling on the part of some people of to-day that because spiritual teachings are free, they are without any price set upon them, that they therefore are under no obligation to make any return for them. The duty of the teacher is to give; part of his service is to render service to those who are not able to stand where they are standing. Therefore if help is given, if work is done, if service is rendered, then there is an actual claim, not what we call a personal claim or payment, but the claim of co-nature, for it seems to be the order of nature that we can not render benefits to those from whom we have received them, or if so, only seldom. But the law remains the same. The benefits we receive must be rendered again, line for line, deed for deed, cent for cent, farthing for farthing.

Benefit is the law of nature, but for every benefit received you must pay a tax. He is a great man who confers the most benefits, and he is a base man who receives favors and confers none. For he then becomes a borrower and runs in his own debt, thus making of himself a pauper.

Men of experience in the business world know that it is best to deal upon the plan of perfect reciprocity, to give value for value, and expect to receive value for value in return.

All things are double, one against the other. You can not do a wrong without suffering wrong. You can not rob a man of what belongs to him. The thief steals from himself. The dishonest man cheats but himself. "Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the *dead* are there, and that her guests are in the depths of Hell."

Karma is an exact accountant and always strikes the balance. Therefore pay, for you must pay sooner or later.

On the side of good the law holds with equal sureness. Do good and good shall be done you. Love and you shall be loved. Give happiness and happiness shall be yours in return. "For with what measure ye mete, it shall be meted to you again."

Therefore let us pay as we go, ever keeping the balance on the credit side.

The Divine give; they demand that ye also shall give.

References for this Week.

(Books marked * may be loaned from the Library)

The Coming Race:—I John iii. 2. Scott-Elliot, Man's Place in the Universe.* Fiske, The Destiny of Man.* Collins, Light on the Path.* Levi, Transcendental Magic.* Drummond, Ascent of Man.*

Kali Youga:—Blavatsky, The Secret Doctrine.

The Coming Race:—Since the beginning of the Atlantian Race many million years have passed, yet we find the last of the Atlantians still mixed up with the Ayran Element, 11,000 years ago. This shows the enormous over-lapping of one Race over the Race which succeeds it.

Occult Philosophy teaches that even now, under our very eyes, the new Race and races are preparing to be formed, and that it is in America that the transformation will take place and has already silently commenced. They are in short the germs of the sixth sub-race.

Secret Doctrine, Vol. II.

RECENT ADDITIONS TO THE LIBRARY

(These books can be borrowed by mail or purchased from the Librarian at prices stated.)

Swami Paramananda:—Vedanta in Practice (\$1.00); The True Spirit of Religion is Universal. *Max Mueller*:—Ramakrishna, His Life and Sayings (\$1.50). *Baba Bharati*:—Sree Krishna, The Lord of Love (\$2.00). *Mohina Chatterji*:—The Bhagavad Gita, or The Lord's Lay (\$2.00). *Anna Kingsford*:—Clothed with The Sun (\$2.00). *Jasper Niemand*:—Letters That Have Helped Me (vol. I, 50 cents; vol. II, 75 cents). *Rudolph Steiner*:—The Way of Initiation (\$1.25). *Luo Clement*:—The Ancient Science of Numbers (\$1.20). *Edouard Schure*:—Pythagoras and the Delphic Mysteries (\$1.25). *C. H. Hinton*:—The Fourth Dimension (\$1.50). *Florence Huntley*:—The Dream Child (75 cents). *A. S. Crapsey*:—The Re-Birth of Religion (\$1.50). *William Walker Atkinson*:—Mind-Power, or the Law of Dynamic Mentation (\$2.00); The Secret of Success (50 cents); The Inner Consciousness (50 cents); Mental Influence (50 cents). *R. Dimsdale Stocker*:—Soul Culture (50 cents); Healing, Mental and Magnetic (50 cents); Telepathy (50 cents); Clairvoyance (50 cents). *Herbert A. Parkyn*:—Auto-Suggestion (75 cents). *Uriel Buchanan*:—The Path to Power. *Helen Van Anderson*:—The Right Knock (fiction, \$2.00).

NOTICE

Miss A. E. Marsland, President of the Head Center at Washington, completed her course of lectures in Chicago and left for Akron, Ohio, June 1st. From there she goes to Wheeling, W. Va.

SUBJECT OF LECTURE
SUNDAY EVENING, JUNE 13TH, AT 8:15

"Clairvoyance and Telepathy"

WEDNESDAY EVENING, JUNE 16TH, AT 8:15

"Color and Form of Thought"



PRIMAL FORCE

The principal study of the Occultist must be *Himself*. Here are focused all the forces of nature which he has drawn into his composition during countless lives. Man is a creator, his Will being that which acts upon the Odic fluid which surrounds him, and responds to his lightest thought. Will is the most powerful instrument in the hand of Man.

If he would know himself, let him study his Will, active and passive. Let him read it as imprinted upon the present instrument through which it must manifest, his body. This record will reveal his past. Let him examine the strength of his Will to execute the line of conduct he maps out for himself. Let him look into the thoughts that persist in his mind, surprising them twenty times a day by his swift examination. This will reveal his present status. And knowing the law of Karma, that as he sows, he shall reap, and balancing his love of humanity and of God with his love of self and material things, he shall perceive his future.

Materiality is man's past, that from which he has evolved; humanity his present, and spirituality his future. His Will should be master over materiality; it should be strong to relinquish his own humanity for the sake of a brother—this is his present duty and privilege; and his future duty is to strive to bring the race into a supreme love of God. This goal can only be attained through the Will.

For incalculable incarnations man must live with this Being, whose only instrument of true manifestation is the Will. Then does it not behoove him to look deep into the eyes of this elusive entity, this somewhat that cannot manifest on the material plane, but is the Creator of all conditions about him? Are the creations low? He is being shut off from self-expression through an imperfect and untrained Will. Are they high? He will look back at you, mirroring the marvels of the universe.

Let us be on good terms with this Man of Will, converse with him, court his society, become one with him, until our Will becomes a fitting instrument for the Divine Will. For through this Man of Will we shall rise into recognition of our true Being. Through him we shall learn to know our Self, to become Masters of our Self, and thus shall we know Peace.

References for this Week.

(Books marked * may be loaned from the Library)

Clairvoyance and Telepathy:—II Kings, v. 26 ; vi. 12, 17. Leadbeater, *Clairvoyance*.* Huntley, *The Great Psychological Crime*.* Flammarion, *Mysterious Psychic Forces*.* Myers, *Human Personality*.*

Color and Form of Thought:—Besant and Leadbeater, *Thought Forms*.* (colored plates). Leadbeater, *Man Visible and Invisible*.* (colored plates). Northesk Wilson, *The Explanation of the Human Rays*. Babbitt, *Principles of Light and Color*. Baraduc, *L'Âme Humaine*. F. Bligh Bond, *Vibration Figures*. Margaret Watts Hughes, *The Eidophone Voice Figures*.

I hold it true that thoughts are things
Endowed with being, breath and wing,
And that we send them forth to fill
The world with good results or ill.

That which we call our secret thought
Speeds to the earth's remotest spot,
And leaves its blessing or its woes
Like tracks behind it, as it goes.

These thoughts have life, and they will fly
And leave their impress by and by
Like some March breeze whose poison breath
Breathes into homes its fevered death.

And often you have quite forgot
Or all outgrown some vanished thought;
Into some mind, to make its home
A dove, or raven, it will come.

Then let your secret thoughts be fair—
They have a vital part, and share
In shaping words and moulding fate;
God's system is so intricate.

Ella Wheeler Wilcox.

TO READERS

Readers of *The Bulletin* and those who use the library are invited to send to the Librarian the names of five or six books which have had the deepest influence on their lives and thought, together with such comments as they may desire and such suggestions as may occur to them with regard to the method of circulating books. The Center desires to make the library of the greatest possible use and to aid borrowers in every way, and this can be done only by frank expressions of opinion.

While it will not be possible to make personal acknowledgement in each case, suggestions and criticisms are cordially welcomed and those who make them will be cooperating in the work.

SUBJECT OF LECTURE
SUNDAY EVENING, JUNE 20TH, AT 8:15

"Fate and Destiny"

The Lecture Season will close June 20, and reopen Sunday, Oct. 3.



THE EAGER SOUL

This is the day of eager souls; the indifference, lassitude and torpor of the last centuries is passing, men have been dead—now they live, and with zeal and enthusiasm they seek for some great thing to be done by them in proof of their attainment; day by day they mark their spiritual growth and eagerly press forward, upward and onward.

"O for a million of money with which to help the world!" says the poor man. "O for the wings of a dove!" says the rich. "I must grow, I must attain!" says the toiler. "How shall I find my mission?" says another—all eager, all earnest, all desperately alive, but all anxious.

These souls are like the mountain torrent. See where it gathers among the hills and tosses headlong trees and rocks and whatever obstacles would check its course or confine its waters; it rushes and roars and seems to itself a great thing. But until it has come out upon the gentler valleys, until it has learned to receive other waters with calm, and to give forth of its own to gladden the lives about it, it cannot become a river,—navigable, majestic, a power in the world.

A force is one thing, power is another.

The river is not anxious; it receives according to the season more or less water from the snow-capped mountains and the streams which feed it, as well as from the occult sources in its own bed, the secret of which it alone knows. What it receives, that it gathers, treasures and uses for the good of all about it. And as it serves others, it advances; because it is always moving forward it is able to serve: if it were shut in and received only, it would be a Dead Sea.

The world is in great need of interpreters, who shall "take of the hidden things of God and show them unto men," and these eager souls shall be of their number. But they must first learn faith and patience—to receive their daily supply without a word, use it for the good of all and rest in peace.

The Lord knoweth what ye have need of. Fear not, ye of little faith.

Quotations for this Week

THE PATH TO POWER

To will well, to will long, to will always, but never to lust after anything, such is the secret of power.

Levi, The Ritual of Transcendental Magic.

The Deva-sight and Deva-hearing are not obtained in one short birth.

Be humble, if thou wouldst attain to wisdom ; be humbler still, when wisdom thou hast mastered.

Be like the ocean which receives all streams and rivers. The ocean's mighty calm remains unmoved ; it feels them not.

Restrain by thy divine thy lower self. Restrain by the eternal the divine.

Guard thou the lower lest it soil the higher.

The way to final freedom is within thy Self. That way begins and ends outside of Self. * * *

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.

H. P. B. The Two Paths.

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.

Learn that no efforts, not the smallest—whether in right or wrong direction—can vanish from the world of causes. E'en wasted smoke remains not traceless. "A harsh word uttered in past lives is not destroyed, but ever comes again."

Thou canst create this day thy chances for thy morrow.

Take then as much as merit hath in store for thee, O thou of patient heart. Be of good cheer, and rest content with fate.

H. P. B. The Two Paths.

SPECIAL NOTICE

Miss Marsland will give the closing Lecture of the Season, at Headquarters, 1443 Q Street, on Sunday evening, June 20th, subject, "Fate and Destiny." The next Lecture will be given Sunday, October 3rd.

SUBJECT OF LECTURE

SUNDAY EVENING, OCTOBER 3RD, AT 8:15

"The Octave Above"

No lecture on Wednesday evening, but class will be commenced October 10th for those preparing for Active Membership.



TIMES AND SEASONS

"To everything there is a season, and a time to every purpose under the heaven," says the voice of wisdom; man's problem is to know when is the "time to keep silence" and when "the time to speak," when to act and when to refrain from acting.

It is evident from the conditions which we find around us, and with which we and almost everyone whom we know have to struggle, that there are mistakes being made somewhere; either the Great Power is bringing us undeserved suffering; or else we are making wrong choices and so tangling up the threads of our life.

The lives of us all are "bound, in shallows and in miseries," owing largely as the poet (who was also an occultist) intimates, to our neglecting to act at the proper time, and, as we think, even more largely by our forcing our activities at a moment when they should be left quiescent, in a state of preparation for growth.

If there is one key more necessary than another to a successful life, it is the one of knowing why some seasons are more propitious for active work, others for rest and preparation—when to act, and when to refrain from acting.

There are many teachings in occult lore bearing upon this point—a different doctrine for every stage of development. At the present moment the most important one touches the evolution of the desire nature.

In this age of advanced civilization and great activity, men rush into action believing that in the turmoil and commotion of the world they will find the object of their desire.

The science of successful waiting is little known.

How easy it is to allow the emotions to run away with us! An unexpected meeting, a book, a sudden joy, carries us up into the seventh heaven, so that we wonder at ourselves, so great is our upliftment and so far removed from our usual attainment. Under

this artificial excitement we are very apt to make some irrevocable choice, forgetting that real growth is slow, not sudden, and that the pendulum on its backward swing will carry us as far into the dark as it has now borne us into the light. Real attainment is not by spurts, but steady. When the soul stands on unaccustomed heights let it beware of acting—better then to rest and wait, preparing for the moment of poise before the next outswing.

Then many of us have times of great depression, when clouds are above us and uncertainty beneath, morbid fear on every side. This is the outswing of the pendulum into the dark, and on no account should we take this moment to decide upon any matter of importance affecting our whole life or that of those dear to us. The pendulum will return to poise and give us time to act before again it bears us into the far-reaches of our being.

The moments of poise are the time to act, then we are at our best, steady and balanced, a best which we can live up to. When we ignorantly act under artificial excitement, or under morbid depression, we are equally far from our true center.

Desire is the law of the soul and by its means we are reaching upwards. Almost all of our time, at this present stage of our evolution, is spent in efforts to gratify some form of desire: we wish for something and we strive to obtain it, or attain it, as our desire is material or spiritual. In its early days desire is the master and rules over man, dictating to his lower brutal nature all sorts of atrocities; gradually man learns to purify his desires and balance this strong inflow so as not to be altogether at its mercy: this is the second stage and the one where the mass of men stand today—sometimes man triumphs, sometimes he falls. The third state to which man is fast attaining is that of mastery of desire; then man acts from principle, he judges what is right and does that, regardless of what he may desire for his own gratification, and when man has arrived at this development, he makes fewer mistakes and his life becomes more orderly and useful. All action which springs from desire is faulty, its motive is below par, it is certain to bring complications and unpleasantness.

“If grief, dismay, disappointment or pleasure, can shake the soul so that it looses its fixed hold on the calm spirit which inspires it, and the moisture of life breaks forth, drowning knowledge in sensation, then all is blurred, the windows are darkened, the light is useless.”

The time to act is when the desire is stilled, when we have brought ourselves to be equally content to decide for or against, when pain and pleasure count for little, but principle and right count for all; being thus poised it is safe to decide and act, but until then it is better to wait and get ready.

ON SUNDAY EVENING, OCT. 10TH, AT 8:15
THE CLASS WILL MEET FOR ADVANCED STUDY OF ESOTERIC
TRUTH AND THE HIGHER OCCULTISM
under the leadership of Miss Marsland.

ON WEDNESDAY EVENING, OCT. 13TH AT 8:15
WILL BE GIVEN THE FIRST OF A COURSE OF THREE
LECTURES ON **"Parent and Child"** (The Occult Teaching)
By Miss Marsland.



THE CHRISTIAN SPIRIT

It has been very beautifully said that the virtue which has been the especial contribution of the Christian religion to humanity is "Self-Sacrifice." And, indeed, of all the host of virtues which shone so brightly in the person of the Christ, this is the one which has caught the attention of the world of Christendom more than any other, and which Christian peoples have striven to emulate.

We find therefore that the world's idea of a good Christian man is one who is gentle, compassionate, slow to anger, forgiving, charitable, who thinketh no evil, who is ready to serve humanity, who loves God with all his heart and his neighbor as himself—who is, in short, unselfish and self-sacrificing. And this ideal is a very beautiful one; for certainly he, who has realized all these virtues and made them his own by practice, is a good Christian and already far advanced in the path.

But yet, to many of us, this picture, although it truly presents the worldly idea of the Christian spirit, lacks something—a something which was present in the spirit of the Christ, and which indeed made Him a Man, strong and virile.

For we know men who are the embodiment of all these and similar qualities who are tender, good-hearted and full of self-abnegation, having all the Christian attributes more or less marked in the life, and still they fall below our ideal, they seem to us to be in some sense weak. Good they are beyond question, better than we ever expect to be—better than we even want to be, for we do not feel any desire to follow in their footsteps.

We are not vain or self-righteous in our estimate of ourselves, but we feel instinctively that we have something which they lack, and that this something is the very essence of our manhood, which

we may not relinquish or endanger for any doctrine, however ideal, or however subtly it appeals to our religious aspirations.

It is this feeling, which, unexpressed, torments many a strong man and turns his face from the light.

Indeed self-sacrifice is but half a virtue, the negative half; the life of the Lord Issa (Jesus) was truly one of supreme self-sacrifice, but still more truly was it a life of positive work towards an end—that of aiding suffering humanity. Knowing the world's history, past, present and future as He knew it, and understanding the laws of cycles as applied to the individual, nation and race, He worked with the mighty host of Great Beings who care for our earth and watch over its evolution.

Self-sacrifice was what the world saw, and what He taught (for men needed that particular stimulus just then), but *the plan* was what He saw,—the whole earth renewed and made perfect; upon this sublime picture his eyes were ever fixed, His first words to the world declared it, "Wist ye not that I must be about my Father's business?" and His last breath gave it utterance, "It is finished." Not self-sacrifice was in His mind at these supreme moments,—that was a matter of course,—but the Father's business, work for humanity, the constant holding to a plan of action, at whatever cost, the following out of a special course agreed upon by all the Mighty Hosts and put into His hands for fulfilment—the planting in the earth of the little mustard seed and nurturing its early growth.

The Christian spirit, rightly understood is positive, it includes courage, strength, will, the power to command, and the wisdom to know when it is necessary to use gentleness and when to employ power in order to compass the end which it has in view.

Among those who know the true nature of virtue, self-sacrifice does not exist, for it is no sacrifice, but a joy to give! All that they have had of this world's goods they have willingly surrendered for the general weal—not carelessly, but in furtherance of a certain definite plan for the betterment of conditions about them and for the raising of man and aiding in that plan of evolution which can be hindered by self-will or advanced by work, but which can never be checked.

And they continue to give and to work, showing forth all the negative virtues which cluster around self-sacrifice but *living* for "The Father's business."

This is the true Christian spirit and by this standard may the real disciple be recognised.

ON SUNDAY EVENING, OCT. 24TH, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY OF ESOTERIC
TRUTH AND THE HIGHER OCCULTISM
under the leadership of Miss Marsland.

ON WEDNESDAY EVENING, OCT. 27TH, AT 8:15

"The Upbringing of Children."

By Miss Marsland.



THE LILIES OF THE FIELD.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Take therefore no anxious thought * * *

What balm these words bring to our troubled spirits when the storm-clouds close us in, when all seems black ahead of us and whichever way we look, disaster stares us in the face.

We rest upon the promise and for a time it is well. But soon the same conditions return, even worse than before, so that we cry aloud in our agony and our faith grows weak. Why is it that when we were resting upon God's written word, we should be so tormented?

And with many people, years and years of their life are spent in stress and distress of all kinds, troubles in which no one can help them and out of which they do not seem to be able to work.

What can be the reason of such prolonged suffering? Is there any reason, or has God forgotten His promise to these children?

And out of these appeals, for God has not forgotten, a new teaching has become possible; laws have been formulated and schools have arisen for the pursuit of worldly prosperity, for the amelioration of the outer circumstances of life, and men are taught how, by holding certain thoughts, to learn to control conditions and to arise out of that slavery in which they had been sunk. Thought is beginning to be recognized as a great power, and man, who is still selfish and unevolved, uses it to bring him success and financial prosperity; he sets apart an hour each day to concentrate and hold the thought of wealth, or honor, or fame, or whatever desire is in his heart, and so he makes for himself those conditions which he pictures forth.

This is a great advance upon the old state of servitude, for by these processes man learns to know something of his own latent

powers, and he takes the first step towards mastery ; still it lags far behind the ideal set up by the Lord Issa (Jesus) in the verses quoted above.

There is surely very little religion or spirituality in seeking something for oneself, however necessary it may seem to be to attain that something. What are we working for chiefly, what is the first object of our thought and effort each day? Is it "the Father's business" or is it love or money or some other earthly aim? Self-support is very good and praiseworthy, but it is not a very high ideal to set up as the object of a life-work.

If a man is obliged to toil all day and to use all his strength and energy in providing for material conditions, he cannot lay claim to great advancement, for in the well-ordered life these things are not prominent; while in the life of the Great Soul, they are forgotten—lost in "the Father's business."

True religion and spirituality are shown in work done for God first of all; and this work will bring its due reward on the material plane. This is the law, and many are those who have proved it true.

But the law must be obeyed if it is to work out; if we would indeed "have nothing and yet possess all things" like the lilies, we must live as they—receiving and giving with a free current; we may not run into debt, or live on borrowed money, these things choke the stream; we may not hoard up wealth for our own use or that of those whom we look upon as in our care, a proper forethought and provision are all that is necessary (especially if they also are living the law) and the law will do the rest.

The widow of Zarephath knew and lived the law, when dying with her son of hunger, she obeyed without question the request of the prophet Elijah, "make me a little cake first, and bring it unto me, and after make for thee and for thy son." To the reasonable mind there would be no "after," for there was but meal enough for one. Still the prophet was a Man of God, and she did not hesitate as to her duty. "And the barrel of meal wasted not, neither did the cruse of oil fail until rain came upon the earth."

This triumph over the problem of demand and supply is apt to be the first test proposed to the disciple who offers himself to the Master for service. If he is rich, he is required to demonstrate that his intrinsic worth is of such a nature as to be a power apart from his wealth. He must be willing to become poor and suffer the inconveniences and ignominies of poverty—more than this, he is required to "make bricks without straw," to construct some work given him for the good of the Order, without means or influence, and to show himself a man! If he has been living the law of the lilies, he will stand the test, for the more he needs for his work, the more he can command from the Great Supply—he seeks first the kingdom of God and his righteousness and all these things are added unto him.

ON SUNDAY EVENING, OCTOBER 31ST, AT 8:15
(Being the last Sunday in the month)

SWAMI ABHAYANANDA WILL SPEAK ON
"The Relation of Man To God."

ON WEDNESDAY EVENING, NOVEMBER 3RD, AT 8:15

The first of

Three Special Lectures on "Symbolism."

By Miss Marsland.



BURDENS AND BURDEN BEARERS

Every man has his burden ; some bear it, others cast it upon the shoulders of a brother : thus we find the world full of unequally divided responsibility.

It has been computed that if every adult man and woman worked productively for three or four hours a day, all the work would be done that is now burdening the lives of the few upon whom it has fallen, and all men would be better and freer for the division.

We have, however, not yet come to the place where this ideal can be realized, we must therefore return to our two classes of burden-bearers : those who, with a light hand raise the water pitcher to their heads and walk erect and graceful, like the Water-Bearer in the Orient, avoiding without stumbling the roughnesses of the path ; and those who drag themselves painfully along, clinging to every " Water Bearer," demanding insistently at every moment that they take down the pitcher from their head and give them drink, but lacking pitcher and water of their own. These last being unable to run their own lives successfully and quench their own thirst become heavy burdens upon those about them.

Nor does it end here, for many of these latter, who have not enough water for themselves have nevertheless great desires of supplying mankind, and to do this they must tap the resources of someone who has a great store and break the law, for the law demands that we give of our own, nor are we in a position to offer food and drink to a starving world when we ourselves are dependent.

There is a multitude of people, very excellent persons, who live a gentle, inoffensive life of strict morality and high standards, who teach unselfishness and altruism and who practise them, and yet who seem to miss all the climaxes in their lives. What is the mistake which they make? In what are they lacking?

If we examine carefully the lives of these we find that they belong to the burdens of the community; whatever they do, they demand someone to help, they are dependent upon the conditions about them, someone else has to plan their lives, they cannot stand alone—and so, however good they may have done, it has not been well done, inasmuch as it sapped the strength of others. Better would it have been for them to begin at home and learn to fill their own water pitchers, for the world can only quench its thirst lawfully with our over-flow—our own supply is not ours to give, it belongs to the work.

A good worker must be a burden-bearer and never a burden; when conditions about him are adverse, he deals with them and makes them the best he can. When there is no one to help, he works alone; in every crisis of his life he expects to be alone, for though always ready to stand shoulder to shoulder with a brother who asks him, yet, for himself he rests upon the Great Power. Having a firm hold upon the hand of his Father, he does not cling helplessly to his fellows, he goes forward, alone, and yet not alone.

Many of the situations of our lives are so complicated that it is difficult, if not impossible, to know which decision is right and which wrong, judging by the ordinary standards of the world. This is an experience which sooner or later we all make. This subject of "Burdens" may throw some light upon our path: if we are burdening the circumstances, we had better extricate ourselves and try to help instead; if we are aiding one who is a burden, we are transgressing the law and, however unselfish we may see ourselves to be, we are not really doing any good service; perhaps we have no business in these circumstances at all, having become involved through our own over-conscientiousness.

The real question which we have to decide is this: Are we bearing fully our own burden? Are we raising aloft a pitcher full to over-flowing with the living water? Are we erect, strong and cheerful even when the path is roughest?

Then are we ready to bear also the burdens of others.

The scriptures say "For every man shall bear his own burden," and again "Bear ye one another's burdens," commands which will be seen in the light of what has been said to be not contradictory but rather complementary. For only when our pitcher is full and lightly borne can we give to drink to the thirsty soul.

ON SUNDAY EVENING, NOV. 7TH, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY AND
PREPARATION FOR MEMBERSHIP

under the leadership of Miss Marsland.

ON WEDNESDAY EVENING, NOV. 10TH AT 8:15

"Symbolism."



UNION.

When the Master says to His disciples "Be united," what does He mean?

At first sight it seems easy enough to understand, for Union, from the worldly point of view is not a very lofty conception nor very stringent in its demands. Men unite in order to carry out plans which are too large for one to handle, and the main idea in mind is the profit which each individual is intended to gain for himself out of the undertaking. Each one gives his labor and his talents with the understanding that as the others benefit by him, so he will receive the advantages of their genius and work.

So they unite for the particular object in view, but they are free to criticise and work against each other in other fields. Each is working for his own interests.

This is not true union, for it takes account of the outer plane of action only and it does not consider the higher and more powerful planes of thought, motive, intention, will, love or peace.

It is not enough, even in worldly affairs, to pull together outwardly and then to think and speak in criticism and blame privately. All thought which is not of love is disruptive, and those who apparently unite but who are at heart adverse and critical of the motive of their co-workers are in truth weakening the strength of the Union, to which they believe they are contributing.

It is not enough to give our money, our time and our work to some undertaking and believe that we are united with it in very truth; these things, while good and necessary are nevertheless only the "outward, visible signs of an inward, spiritual grace," and that grace is the *real thing*.

For real strength to come from Union there must be a love of the aim to be achieved by union, and a forgetfulness of self; the face must be turned towards the Center and away from self.

In the world's history, all the great movements which have been successfully carried through have been inspired by love for the work, by purity of motive from selfish desire to profit, by indomitable will and perseverance under overwhelming disaster, by Unity on these higher planes and great individual freedom of action.

Remember the crossing of the Delaware! the birth of a nation and a new race!

Therefore when the Master says to us, "Be united, as the fingers of the hand are one with the hand and with each other," we guard our thoughts and watch them with great vigilance; we send out waves of love to our brothers, especially to those with whom it is not so easy to unite; and we put aside our selfish personal desires and aims, turning our eyes towards the object in view, the star which burns in the center, bright or dim, as we feed the flame.

To be united, we must be as one "your sin and shame, my sin and shame," and not only your glory mine.

When one of the fingers of the hand is in pain, the whole hand is sympathetically disturbed; if one is honored, all the others rejoice with it; if one of the fingers becomes diseased and useless, the whole hand suffers with it; but if the central life is vigorous, if union prevails, there will be a redistribution of work, the healthy members will assume the functions of the one removed or incapacitated, and all will be well. Even better than before perhaps, for the extra strain has proved the links of the chain of Union, which has been said to be as a wreath of roses, stronger than the most firmly welded links of iron.

I have had, this week, a very beautiful instance in point: In one of our centers of activity, the Teacher, who is also one of the heads of a very harmonious family, fell sick and was temporarily incapacitated. The first idea was that activity must be suspended, but one of the members, a man of 15 years, protested that the work was not alone the work of one, but of all the members of the family, and that if all did their part, the meetings could proceed. Which was done with the best results, for the Teacher writes me, "The family is the unit in our part of the Great Work—not I, or any other single member of the family. No one of us is strong enough alone * * * but the whole family is five times as strong as any single member of it.

Thus they are learning the lesson of true Union, when self is forgotten in service, when the individual is merged in the Whole, and Man finds his rest in the bosom of The Father!

Corresponding Membership in the Center, entitling the member to a course of special lessons and incidental correspondence, is one dollar a year in advance for residents of the United States and dependencies, Great Britain, Canada, Cuba, Mexico, Panama and Canal Zone; for others, one dollar and a half; and is open to all serious students irrespective of previous preparation. Application should be made to the President, Miss A. E. Marsland. Members are recommended to read the Bulletin as an adjunct to the instruction.

ON SUNDAY EVENING, NOV. 14TH, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY AND PREPARATION
FOR MEMBERSHIP

under the leadership of Miss Marsland.

ON WEDNESDAY EVENING, NOV. 17TH, AT 8:15

THE FIRST OF A COURSE OF LESSONS BY
SWAMI ABHAYANANDA



HELPLESSNESS

What is the lesson of helplessness? "I am so helpless," says the weak soul, and the world accepts him at his own valuation and does his work for him, or takes it out of his hands altogether. We know women at the head of large families who are so helpless that they are unable to go on the street without a man to show them the way and care for them; they are beautiful, clean and sweet and pure,—but helpless. And there are men who lie back and take the easy side of life, allowing the burden to fall upon another.

Strange to say, these helpless persons are apt to command a great deal of the attention and service which they demand, their tone of self-pity finds a ready echo in the hearts of the self-sacrificing hard-worker, they are commiserated and petted and become objects of sympathetic consideration in their family and community—no one for a moment suspecting that selfishness is at the bottom of their professed inability to cope with life.

But while the weak make a special feature of their helplessness, using it for their own self-gratification, the strong wrestle with the feeling, looking upon it as bondage and slavery. When they find themselves powerless in the hands of circumstance they rebel, they fume and fret, they grieve and are consumed with the agony of remorse and self-reproach.

The strong are so unaccustomed to defeat or even delay, that they question impatiently the wisdom of the Father Who has allowed them to fall by the way; it may have been a national calamity which occasioned their downfall, or domestic infelicity; it may have come from the pursuit of pleasure or from over-exhaustion in serving another; from overwork or from so-called accident—in all these and a thousand other cases, there is the lesson of helplessness to be learned before turning over a new leaf and beginning afresh on the next page of life.

When we question the wisdom of God, we are more foolish and disproportioned in our ideas than the little fly who having taken refuge on the safety-wheel of an Ocean liner, is disgruntled because the Captain in time of storm, pitilessly sweeps him aside. The

Captain knows the danger, of the great as well as the small, and from his point of vantage, overlooking the whole situation, he acts for the good of the whole, and takes no account of temporary inconveniences of individuals.

And so there is the lesson of the little fly, as seated on the floor, he rocks with the tempest and begins to understand how small he is in comparison with the forces about him—trust in God and a humble recognition of our own place in the great scheme even though for the moment it be a lowly one.

And as soon as we shall have learned patience and submission, as soon as we cease complaint and struggle, it is astonishing how the situation rights itself; for the law of non-resistance comes into play and love takes the place of strife.

When we are willing to be sick or to be well, to be poor or to be rich, to suffer or be glad, then our helplessness will cease, for we shall be beyond its thrall; then we shall be strong and a source of blessing to all about us even though we cannot raise our little finger physically, and we shall be rich in faith and in joy, even though ruin stares us in the face.

The disciple is never safer than when he finds himself hedged in by circumstances over which he has no control apparently; for then he recognizes the hand of the Father and he tries to find the best way to work these conditions into the great plan, the pattern of which has been in part revealed to him.

The harder the situation, the more attention does he give to every detail lest he should through negligence overlook some loose threads which later might unravel and spoil the whole work.

His receptivity, his humility, his trust toward God are unbounded, for, like the little fly, he is powerless as regards the larger plan. But being negative toward the Divine does but give him strength and power to master the forces and the conditions within himself and about him on lower planes; here he is positive, a worker, strong and active, and unlike the fly, glad to be swept aside individually whenever the progress of the work requires another man to the front.

Helpfully he comes forward when needed, humbly he retires when his work is finished—ever negative to the Divine, but strong and positive in the world.

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ON SUNDAY EVENING, NOV. 21ST, AT 8:15

THE CLASS WILL MEET FOR ADVANCED STUDY AND PREPARATION
FOR MEMBERSHIP

under the leadership of Miss Marsland.



THE NEAREST DUTY

Those of us who are workers in the world's field are beset by the problem of providing ourselves with enough time and energy to meet the demands made upon us by our fellows and by the circumstances in which we stand.

We are like a frail boat caught in the swirl of the rapids; if for one moment we swerve aside ever so little from the midstream, if we allow ourselves to spend time and energy in following a side issue, we are caught by the force of the current and carried whither it wills, either into a dead backwater or on to the rocks, to be wrecked and rendered useless for a time at least.

To those who dream away their lives the way is not fraught with such very serious consequences; they advance with the race, slowly, laboriously, just as passengers are carried forward by an ocean liner; they are borne onward without any voluntary effort on their part, and as they do little or nothing for themselves or others, so they make no grave mistakes and run no heavy risks.

But as soon as the soul realizes its responsibilities to itself and to its race, as soon as it begins to voluntarily cooperate in the Great Plan, to become a worker, then there open out before it the possibilities of not only doing good, but also, with the very best intentions, of doing evil: for ignorant of the higher laws and of the relative strengths of its own newly acquired powers and those of Natural Forces, it makes many mistakes at first, and were it not for "Invisible Helpers" would oftentimes be wrecked and discouraged from further attempt.

Over enthusiasm is one of the first dangers to be encountered and met. A piece of work is presented to us, not only to try our mettle, but still more to test our sense of proportion and our poise. Carried away by the opportunity which it offers of trying our new knowledge, we enter the lists, we cast aside our other duties, which appear trivial and insignificant when compared with this higher and unexplored world, and we devote ourselves unremittingly to the work which has so wonderfully opened out before us and demanded our attention.

Thus our nearest duties become neglected, those dear to us pine for our wonted sympathy, and the greater part of our energy is diverted into a side issue.

For however brilliant an opportunity is thus offered to us of serving the world, yet, unless we are free from worldly ties, these must take precedence: the nearest duty to our family, our business, our home, is vital—the new opportunity is secondary until we shall have outgrown the older ties which bind us to certain particular souls.

Advancement to be constant and true must be well judged, the result of work along lines selected with a view to concentration and proportion; but enthusiasm as a motive or reason for such selection must be eschewed. Enthusiasm has its place, it is invaluable as an aid; fired by it our efforts are inspired with an energy far beyond that which we can usually command; but if it uses us, if it blinds us to all things else and dims our sense of proportion, then we have to suffer later and learn.

As we come farther and farther into line with the Great Plan we see on every hand increased opportunities for service to the All, while at the same time our own special ties or our particular work which we have undertaken demands from us more and more close attention.

We are crowded with engagements and calls for help at home, and we cannot walk upon the street without encountering others, so that there is within us a veritable struggle for life; if we would help others we must live ourselves, but if we answer all these appeals as they might be answered we should soon become exhausted in the hurry and pressure. So we have to choose between those demands which must be answered in full and those which are less near to us, and which can and ought to be met in part by the seeker himself and by others near to him.

So we choose the nearest duty if we are wise—not the most pleasant or the one which will bring us the praise of the world, or emolument, but that which the Great Power has apportioned to us to be performed just now; and as we learn the lessons which it teaches us we are prepared for wider fields of usefulness.

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ON SUNDAY EVENING, NOV. 28TH, AT 8:15
THE CLASS WILL MEET FOR ADVANCED STUDY AND
PREPARATION FOR MEMBERSHIP
under the leadership of Miss Marsland.

ON WEDNESDAY EVENING, DEC. 1ST AT 8:15
"A Short Talk on Healing, followed by Class Work."



DISAPPOINTMENTS

If there is any situation which confronts us more constantly and unremittingly than another, it is "disappointment." Every effort which we put forth in our own behalf or in aid of our friends or our work seems doomed to turn out differently from what we had planned, and often the results of our action are the very opposite from what we intended and what we desired.

Every day, in some small way, things go wrong, or what we call wrong, and some days we have to call to our assistance all the patience and all the courage of which we are master not to succumb to the conditions which issue, all uncalled-for as it would seem, from that which we have done with the very best intentions.

If there is any philosophy or law of life which can do away with disappointment, we would like to know and follow it.

There is such a teaching, though it is of a nature which all men will not accept, only those who are beginning to free themselves from the slavery of the lower nature. For the mass of mankind does not yet realize the bondage in which it is being held, and not many are yet ready to subdue "desire."

Up to the present stage of the growth of the race, desire has been their teacher their highest and their best, for without it, no awakening of the soul would have been possible. Desire is the law of the soul, and the soul follows where desire leads: does man desire wealth, the powers of the soul will concentrate upon its acquisition; does he pine for love, for power, for fame, immediately his desire places at his disposal the necessary motive power to start in pursuit of the desired object.

And so Balzac formulates the teachings of the ancients when he says: "A constant desire is a promise of fulfilment," for this is the law. Fulfilment must and will eventually come where the desire is strong and constant, but it may be long in arriving and meanwhile we are beset with disappointments, which are bitter and crushing in exact proportion to the force of our desire.

It is evident that there is a close connection between desire and disappointment, even children teach us this in their play when they say: "Don't expect anything and you won't be disappointed," showing that the race has already evolved so far in understanding.

At the present moment men are called upon to take a forward step, under a new teacher "Faith," and to relegate desire to a secondary place. The result of this change, when it is accomplished will be the elimination altogether from the life—of "disappointment."

Under our new teacher we shall learn that all our life is an orderly sequence, that God is above and over all, and that His law will provide us with all that we need and ought to have. We know that God is Wisdom and Love, therefore, if we are logical, when things go wrong, that is when they do not follow the course which we had provided for, Faith will lead us to see His Hand in the untoward event, and will show us how to follow His design rather than our own. Every change which the Great Power deigns to make in our plans is eagerly embraced by the disciple; to him it is not a disappointment, but an intimation from the Father of some better way to follow, and he at once begins to search it out. He is not discouraged at the non-success of his efforts in some particular direction, but instead, he acquiesces and finds another and a better way.

Thus innumerable mistakes are avoided, for when the disciple is willing to hear he may receive guidance in all the affairs of his daily life in just this way.

Not passive resignation, but cheerful acquiescence leading to activity in some new direction, is the work of Faith; for "Faith without works is dead."

And where there is Faith, there can be no disappointments.

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Library Notices

Received:—Lombroso, After Death—What? (\$2.50). W. J. Colville, Old and New Psychology (\$1.00). W. J. Colville, Life and Power from Within (\$1.00). Bulwer-Lytton, Zanoni (fiction, 60 cts). J. M. Pryse, The Magical Message of John, the Divine (\$2.00). A. Le Plongeon, Queen Moo's Talisman (\$1.50). A. Le Plongeon, Sacred Mysteries among the Mayas and Quiches, 11,500 Years Ago (\$2.75). The Holy Scriptures, translated and corrected by the Spirit of Revelation, by Joseph Smith, Jr., The Seer (the Mormon Bible). T. Subba Row, Lectures on the Study of the Bhagavad Gita (\$1.00).

(Bulletin of Nov. 26.)