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We recognize the real man to be the conscious, thinking part in us, that is, the "soul," which has two spheres of action and consciousness—one interior and spiritual, the other external and physical. When both spheres of consciousness are obtained, man will understand the use in everything, and will cease from selfish struggle and combat with his fellow, and thus help to bring about a new order of humanity to spread over and to control our earth. We know that there are many who look forward to this goal, and THE CHRISTIAN ESOTERIC is sent out for the purpose of uniting them in a concerted effort to attain it, with the hope that the time will come when these will gather to one center set apart for their education and perfection, so that the highest possible ultimates may be reached. This magazine therefore, together with our other publications, expounds the doctrine and supplies the methods that, if carefully and zealously applied, develop and awaken the faculties of the soul, enabling one to become conscious of the Spirit, wherein is a knowledge of all things necessary for man's use and true well-being.



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VOLUME XLV OF THE ESOTERIC SERIES

CHRISTIAN OCCULTISM, THE TRUE ESOTERIC DOCTRINE.

BY H. E. BUTLER

WE quote from the twelfth chapter of Paul's letter to the Hebrews:

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard, entreated that the word should not be spoken to them any more: (for they could not endure that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust thru with a dart; and so terrible was the sight, that Moses said, I exceedingly fear and quake;) but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

We recognize the fact that this is no more nor less than a letter written by a minister of the Gospel of Christ, a minister of the Gospel that Christ came to establish. While we do not recognize it as the inevitable word of God, we do recognize it as the words of a minister who was known to be the most learned of all the apostles; a minister who was, as he said, "brought up at the feet of Gamaliel" (Acts xxii 3),—the most learned of all the Israelites. And we recognize the fact, also, that the learning of the Israelites pertained chiefly to religion, so that the apostle Paul was undoubtedly a Cabalistic scholar of the first rank. And any student of the Bible will readily discover the fact that, when Paul was writing to the Gentiles, the nations outside of Israel, his language was very simple, and the teachings that were given were simple enough for children; and we also recognize the great truth in his words when he said: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Christ in his teaching dwelt continually upon the primary lessons requisite to lead the mind of the people to prepare themselves by first principles, in order that they may be ready to receive instructions from the higher Order of intelligences. But when Paul wrote to the Hebrews, he evidently recognized that he was writing to those who were familiar with the Cabala, and with many of the higher principles of true religious teaching. Therefore, it will be observed by all who study this book of the Hebrews, that it contains the most profound knowledge, the deepest metaphysics, and a perfect expression of rhetoric and logic.

In the verses quoted he refers to the old covenant, the covenant made with the children of Israel upon mount Sinai, and especially does he use the physical manifestations of the presence and power of God to impress the minds of the Israelites so that they should never forget that God, Spirit, an intelligent, conscious mentality, was real and tangible, in fact, more real and tangible than their own existence.

What could impress the minds of the covenant race more than the manifestation which was so great, "so terrible," that Moses said, "I exceedingly fear and quake." Now Moses, it must be remembered, was learned in all the wisdom of the Egyptians, and much of the wisdom of the Chaldeans, and after all the great manifestations of the power of God to him in the deliverance of the children of Israel from their Egyptian bondage, and the still greater manifestation in the burning mountain when he talked to God face to face, and received from his hand the law, the covenant written on two tables of stone by his own finger. Yet, the manifestation that was granted to the whole house of Israel was so terrible that the sight made him "exceedingly fear and quake." Now, wherein is the parallel that Paul seems to bring out in this chapter? He says: "Ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels."

Who is this who has come to the consciousness and to the recognition of the innumerable company of angels? It was none other but the early Christians. And Paul adds: "to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."

The great error that has caused the church to fall, for it has fallen and has virtually ceased to exist, is that its members have virtually laid aside, have rejected, this very declaration of the Apostle. They say that the time of the manifestation of God and of his Spirit and of his Power has past away; therefore, they now reject, and have for many years rejected, every manifestation of Spirit; until the Spirit has forsaken them and left them in darkness and doubt, so that now the churches are only club-rooms where the ministers essay to teach morals. But if anyone were to say he had come to a recognition, a consciousness of "an innumerable company of angels and of the spirits of just men made perfect," he would be called

insane, a fanatic, or a crank, and would be put out of the church, the same as the Jews were put out of the synagogues for their belief in the Christ.

But let us consider the words of Paul: "But ye are come unto mount Zion, *et cetera*," which mean no more, or no less, than this: where Paul further on talks about Christ coming after the Order of Melchisedek, which order is "without beginning of days or end of life," he brings to our notice that by following the first principles of the doctrine of Christ; by carefully observing the morals and keeping our minds stayed on Spirit, desiring above all to know the truth that we may live in harmony with it, that there is an innumerable company of angels, messengers, who will at once become the teachers of every earnest and devout soul. As Isaiah said: "Thine eyes shall see thy teachers; and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

Man in the flesh is behind the veil which hides from his perception all spiritual knowledge, and even the presence of the angels of the Lord. What is needed now, and what the world has needed in the past, is teachers, here in this physical world, who will lead the people to a condition where their eyes shall be opened, so that they may see their teachers in the Spirit and be made perfect, so like them that they shall see them as they are. You also need an earnest desire to be like them, and a childlike devotion to truth and righteousness, and to meditate upon what they are and what are those holy ones, "the spirits of just men made perfect." And as you muse upon these things and desire to know them, it is the office of the angels and of "the spirits of just men made perfect," to draw near to you and with their presence to impress their qualities upon your consciousness—to impress your consciousness with their high and holy love, and with the great harmony and beauty of their nature. And as your mind becomes imbued with their qualities, you are en-

abled to realize what it is to be like them.

Then you can centralize your whole powers of mind and of body to cause all within you to conform to that likeness; and as you go on from day to day seeking unity, constant unity, with "the spirits of just men made perfect," if you are faithful, with your whole mind centered upon that one object, then day by day those perfected souls will impress upon your consciousness the spirit of righteousness, purity and holiness. And as you continue in that purity and holiness of life, you grow into their likeness, and finally you reach the point where "Thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it."

When you have reached this point, you are well on the road toward entering in thru the gate into the city, entering into life: for you will observe in the teachings of the Christ, that this point was the center toward which all his teachings tended. You will remember that he said: "If thou wilt enter into life, keep the commandments;" and his precepts, especially those found in the fifth, sixth and seventh chapters of Matthew, were intended to cause your mind and life to conform with the requisites for entering in.

We are prepared to say that this thought is the thought of all the ages, and especially is it the thought of the Hebrew and Christian Bible; it is the thread that runs thru the Bible from the beginning of Genesis to the end of Revelation.

The history of man begins with his being placed in the Eden of God, where he was in the presence of God, where he had access to the Tree of Life and to the fruits of righteousness that grew in the garden of God's planting, the human soul; but when man refused the guidance of the Spirit, the dictates of his higher, spiritual consciousness, he was driven out of the garden, and has wandered in darkness all this age; during which time the Brotherhood of all the ages, continued holding before the minds of the people (by "people" we mean those who

had an earnest, childlike desire to know the truth and the way of righteousness, and actually followed them as they knew how), as much spiritual knowledge as they were able to receive. They have been led to where they will sometime be made partakers of all the benefits of the Eden of God, referred to in the last chapter of Revelation, and almost the last verse, where it says: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thru the gates into the city." These are they that go out no more forever.

When one has entered in thru the gates into the city, one has entered in henceforth to abide consciously in the presence of "just men made perfect," of the innumerable company of angels; for no one who is unclean or imperfect can enter in thru this gate; as the angel said to John: "Without are dogs, and sorcerers, and whoremongers, . . . and whosoever loveth and maketh a lie;" none such can enter in.

Now, as we wish to emphasize this thought we will repeat it, for it is one of the most important of the entire Scriptures:

Paul said: "But ye are come unto mount Zion, and unto the city of the living God," *et cetera*; therefore, you are not a Christian; you are not following the teachings of the doctrine of the Christ; you are not following the doctrine of the early apostles and of the prophets, unless you realize in your own soul that you have come face to face with those high and holy conditions, and that the work of your life is to prepare yourself for membership, to become one among "the spirits of just men made perfect."

One of the greatest troubles in your way is a peculiar, childish wonder, which seems to characterize all men, and which finds its manifestation in children; as soon as the idea of the presence of the Spirit is mentioned to them, their hair begins to stand on end, and they begin to fear. Fear what? Something wonderful? Are you not spirit

yourself? As the prophet said: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." Now, you should lay aside, overcome, that feeling of wonder—that idea that the Spirit is some wonderful thing, away off, and that to approach Spirit it must be done in some peculiar kind of devotion, such as worshipping God as being all, and the comparison of self as nothing, and all that childish nonsense that is so dominant among men. But, instead of such nonsense you should try to realize, try to make real to your consciousness, the tangibility of a spirit, a soul.

It is the desire and the effort of the "spirits of just men made perfect," to cause you to realize that they are your brethren, and when you feel their presence illuminating your mind, you should love them as you love a pure soul, and you should not treat them as some wonderful creature that is not a man, but you should remember they are your brothers, and in all your thought and dealings with those higher spiritual forces, the one thing above all that you need to cultivate is the sensibility of it. If you should desire anything of your father or mother, whom you regard as good and pure, you would quietly ask them for it, especially if it was something that you knew they were perfectly willing to give you. You would simply tell them what you wanted, and let it stop there. Remember, however, that these holy ones do not come to you as God; they come to you as one like yourself, for their object is to manifest what they are in order that you may be like them, and God the eternal Spirit, the fulness that filleth all things, is the only source toward which your prayer should be directed. The act of prayer to God is not to change Him, but it is that you may open your soul, and thru desire, for prayer is the sincere desire of the heart, draw in, inspire, as Job said: "The inspiration of the Almighty giveth the spirit in man understanding."

The time of inspiration is not past; if it were past, the hope of the race would be forever obliterated. On the

contrary, a time of inspiration is coming to the world such as never was before. The way of inspiration is open to every soul, and that way is an earnest desire for Godlikeness. What is Godlikeness? Why, God is Spirit, and in him resides all spiritual knowledge; in him is all light; that is, power of perception and conception. In God is the fountain of all that is desirable. Therefore, let your whole thought and desire ever be toward God; but let us repeat that all the childlike wonder, mysticism, mythical idealism concerning God must be eradicated from your mind, and the more realistic you can make your idea of God, the more potent will be his Spirit to lead your mind and to open your consciousness so that you may know, understand, and see your teachers and hear their voice.

The foregoing is only a suggestion of the way back into the Eden of God, where there is one eternal song of peace, joy and delight; for, remember, you were not made to suffer, but it is the purpose and desire of God, and of his holy angels, of "the spirits of just men made perfect," to lead you out from your suffering into that heaven. This does not mean sitting back and playing on golden harps, and all that nonsense that has been gathered around the idea of heaven, but it means the awakening of your real self, and becoming like unto and one of the holy throng who have conquered the world, eliminated the cause of sorrow, evil, and who henceforth dwell forever consciously in the presence of the Spirit.

Peace and wisdom abide with you.

PRECAUTION

There are many persons at the present time who would say that this is Spiritualism. Yes, we may say that this is spiritualism, but it is not the spiritualism that is before the world and that has been before the world for many years past. There are spirits or souls of devils as well as of angels, and, when the Christ was here, we are told that he often cast out devils, unclean spirits. The

reason for the presence of these unclean spirits is simply this: whatever our sympathies are with, to that we are open, and the reason why there are so many who have unclean spirits that control them—their “guides,” as they say—is that they become passive to those influences and have not established within themselves the true principle or doctrine of the Christ. No person need fear evil spirits who takes the teachings of Christ, loves them, desires to incorporate them into his or her own life, and who hates evil, low, sensuous thoughts, feelings and practices, whose mind is centered and fixt on the one object, to know and to do the will of the Father.

Evil spirits are the cause of temptation and of many of the inclinations toward evil. The Christ said: “The prince of this world cometh, and hath nothing in me:” the prince of the power of darkness. Now, if you will see to it that there is nothing in you to attract evil or dark spirits, you will not be troubled by them.

Again, remember this: the “innumerable company of angels, and the spirits of just men made perfect,” will never, under any circumstances, attempt to control your intellect, or to take control of your body. They come to help you to be only that which you will to be; to help you to be more really yourself; to be more vividly conscious mentally, to be more potent; thus to enable you to do and accomplish, and to live in the spirit of righteousness.—(B. R., Vol. I, p. 316.)



A BOAT at midnight sent alone
To drift upon the moonless sea,
A lute, whose leading chord is gone,
A wounded bird that hath but one
Imperfect wing to soar upon,
Are like what I am, without Thee.

—Thomas Moore.

BODY BUILDING

BY HENRY PROCTOR, F. R. S. L., A. V. I.

THERE is nothing more unstable than the human body. Instability is the law of life, for as soon as it is succeeded by stability, there comes death. The cells of the body assimilate and destroy without pause. The cells indeed die without ceasing, and only because they are renewed without ceasing is there any apparent stability.

But the body is no more permanent in its states than a fire is permanent, for it is continually undergoing a similar process of transformation, by the disintegration of some atoms and the continual formation of other atoms. And just as a fire needs to be continually fed with fresh fuel to secure its continuance, so life is maintained only by an incessant using up of the materials borrowed from outside.

The organism is said to contain only half of what is essential to life; the other half is contained in the environment. So that the environment is said to be an unappropriated part of ourselves.

The majority of men therefore are suffering because, having no power over their bodies, they are absolutely dependent upon their environment, and indeed are the slaves and sport of their environment, and so it is sometimes affirmed that to the majority of men "life is not worth living."

But it is out of this condition of bondage that regeneration can deliver man. And when we say "regeneration," we mean regeneration not of the spirit only, but of the triune man—body, soul and spirit.

The great weakness of present-day theology is, that it makes no provision for the body. But we realize that however much we may despise "this body of our humiliation"—"this vile body," as the A. V. incorrectly termed it—it is absolutely essential to our functioning on the natural plane, for as far as we *know* anything about incarnate spirits, we always find them with an intense de-

sire to be clothed with a body of some kind.

So the Scriptures picture to us a legion of demons praying to be allowed to enter into the bodies of a herd of swine.

The Bible often represents the naked or bodiless state as a state of shame (Lest he walk naked and they see his shame) also, (not that we would be unclothed) and extremely undesirable.

Nearly all of us recognize the fact, too, that health of the mind is dependent on that of the body, and the physical very largely upon the mental; and we may go beyond this and affirm that spiritual health is largely dependent upon the mental and physical.

The triune man is regarded in Scripture as a whole—he is to be healthy in body, soul and spirit. Each of these act and react upon the other, and the health and purity of each is dependent upon the other.

We should, therefore, endeavor to keep our bodily health in such a sound and vital condition that it may help and not hinder our spiritual life.

Our bodies must be pure and holy, in order to be fitting sanctuaries of the Holy Spirit, and so fulfil the design of the Great Architect in their construction. "For there is but one Shekinah in the universe and that is the body of man," and to lay hands upon the human body, as Carlyle says, "is to touch God himself." From this point of view, therefore, it is impossible to overestimate the importance of the physical body. It is the Temple of the living God, of which we may all become builders.

But the question is, How may we obtain the power to become Master builders of our own bodies?

Let us consider how we may gain such a control over the functions as shall enable us to adapt the organism to every change in the environment, and become masters over the environment, so that nothing shall by any means hurt us, but having authority over all the power of the enemy, disease and death may become a thing of the past.

The chief factors in the building up of the body are:

(1) THE VITAL FLUID

(2) AIR

(3) WATER

(4) FOOD

(1) By living the regenerate life, which means a life of perfect continence and consequent conservation of the vital fluid or elixir of life, the body can be kept always at a high state of vitality. (2) To do this it is necessary to know how to secure the circulation of the vital fluid thruout the organism by means of a system of breathing, which may be called the Regenerative Breath. For we have found by experience that the reproductive organs are most powerful storage batteries, and their forces may be drawn upward, and used in the building up of the body.

To do this we should lie passively, or sit erect and fix the mind on the idea of drawing up the vital fluid to the Solar Plexus. Then breathing steadily and filling the whole body with air at each inhalation, you will be conscious of the upward passage of the elixir of life, and will feel its stimulating effect upon the whole system, and when drawn up to the brain, it strengthens the mentality, and fills the whole body with vitality and abundant life, health and energy. By this means our life can be continually renewed, and we find ourselves becoming masters of our environment, for tho it might otherwise be unfavorable to the last degree, we can so adapt ourselves to it that we find the same exhilaration and buoyancy that we have hitherto felt only when our environment was in every way favorable.

In regard to our general breathing, the chief thing to be learned is the tremendous importance of nostril breathing instead of the bad habit of mouth breathing, into which so many of us have fallen. For in the nostrils there is a warming and cleaning apparatus which prevents cold or impure air reaching the lungs, both of which are equally inimical to health.

(3) As the body consists of 70 per cent water, it is obvious that water drinking must be one of the first principles of health. We need in some form from two quarts to five pints daily. It should be taken frequently in small quantities.

Water regulates the combustion of the system; without it the quantity of blood must decrease, and the system being imperfectly cleansed, constipation with all its attendant evils must result. Water likewise promotes digestion, and every cell, tissue and organ needs water to be healthy.

(4) As fruit contains a quantity of distilled water, it is for this reason extremely helpful to the body in up-building it. A fruit diet is therefore earnestly recommended, together with nuts, eggs, milk and cheese. But it is desirable for many reasons to avoid flesh-eating. The principal reason is that the flesh of animals is so apt to communicate any disease from which they may have suffered, such as tuberculosis. And Dr. Jackson, a president of the British Medical Association, asserted that: "It is a recognized fact that about 50 per cent of the cattle that are killed for food purposes are tuberculous. Their dead bodies are consumptive dead bodies, and tuberculosis is infectious. Cancer and appendicitis are said by many practitioners to be due to the same cause. The number of deaths from cancer in England and Wales has been doubled in twenty years, and there has been a corresponding increase in meat consumption. Dr. Victor Pauchet says that appendicitis is never found among non-meat-eaters, and that a vegetarian never contracts the malady.

Dr. Haig, in his great work entitled "Uric Acid and Causation of Disease," says that many diseases are due to uric acid, such as gout, rheumatism, headache, epilepsy, neurasthenia, nervousness, mental depression, syncope, insomnia, paralysis, *et cetera*. All flesh food contains a large quantity of uric acid; a pound of beefsteak, for example, contains 14 grains; a pound of liver, 19

grains, a pound of sweetbread, 70 grains: Thus a person who is eating uric acid may be said to be eating gout, rheumatism and other maladies, of which it is the direct cause, for altho a person's liver and kidneys may be able to eliminate the uric acid produced in his own body, they can not deal with 10 or 20 times the quantity.

Now, of these four factors in body-building, by far the most important is that of perfect continence, but this state can not be maintained apart from correct breathing. We should learn to breathe consciously, and to the full capacity of the lungs, breathing always thru the nostrils, and practising deep breathing at every opportunity.

In regard to water, the four or five pints can be taken in various forms, but the fruit diet becomes very helpful from this point of view, because fruit contains a large percentage of the purest distilled water which assists the circulation of the blood, promotes digestion and therefore exhilarates the whole system. Nuts of all kinds, eggs, butter, milk and cheese, may be taken as a substitute for meat, and this diet will be found quite satisfactory from every point of view.

It will be found that the vital fluid acts as a builder and sustainer of the body, and those who attain the regeneration of the body will be able to live well on a fraction of the quantity of food that others think to be an absolute necessity.



GET the truth once uttered and 'tis like
A star new-born that drops into its place,
And which, once circling in its placid round,
Not all the tumult of the earth can shake.

—James Russell Lowell.

NEW YEAR BELLS

RING out, wild bells, to the wild sky,
The flying cloud, the frosty light:
The year is dying in the night;
Ring out, wild bells, and let it die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let it go;
Ring out the false, ring in the true.

.
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times;
.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

--Tennyson.

WHAT THE BIBLE TEACHES

BY ENOCH PENN

SHINING AS THE SUN

Question.—When Jesus said, “Then they that be wise shall shine as the sun,” what did he mean? And why did he not include knowledge and the abilities and virtues as well as wisdom?

Answer.—We may say that wisdom is the discreet use of knowledge. Wisdom does not imply either much or little knowledge, ability or virtue, but it means to put to the best use whatever means one may have, therefore, to do the best that can be done at that time.

As we look back over the many past years, we see clearly that even with the limited knowledge and abilities we had, a little more wisdom would at times have turned failure into success, and would have resulted in happiness instead of gloom.

Those who would follow Jesus in the regeneration so that they may attain to eternal life, here and there receive a hint—a statement is heard, or something is done, from which a valuable lesson may be learned, and wisdom dictates that careful thought be given the matter in order that the lesson may be thoroly learned.

As in the regeneration, so in the business world, sometimes a small thing determines the success or failure of that which is attempted, but more emphatically important is this in the regeneration. For one who has relatively little knowledge with the proper degree of wisdom will accomplish more than one who has more knowledge but less wisdom. Spiritual truths are sometimes imperfectly and incorrectly perceived, and some in their effort to put those incorrectly grasped truths into practise, may find that a lack of wisdom makes that truth a curse, when otherwise it might have been a blessing.

It seems to be a law that when one determines to serve God, by following Jesus in the regeneration, there is sent to that one an angel watcher whose duty it is to

give a hint, or a perception of something to be done or not to be done, or it may be a thought to be pondered, or an impulse to be followed, and if the neophyte carefully and wisely observes these things it may make all the difference between a rapid or slow advance, or even between success and failure. But they who press on will in time see and enter into and be filled with the light of the Spirit of God, and they who see that light clearly will see that it shines like the sun, even as Jesus shone thru his flesh and his clothes on the mount of transfiguration.

Referring again to the angel watchers, as a rule, one does not see or know the watcher. Apparently God gives to no one knowledge or skill; these are to be gained by effort and experience, but they who hold God in mind and move on carefully will, to a greater or less degree, sense the attitude of that infinite Mind, and thus act with greater wisdom. Because of this it was written: "Thou wilt keep him in perfect peace whose mind is stayed on thee." This is because of a law of mind that the spirit of whatever the mind is fixt upon begins at once to permeate the consciousness.

Because the human animal is naturally lazy man is left to himself to gain knowledge and skill, and in that process of experimentation he makes many mistakes and experiences much suffering, and often he wishes he could see his teachers, and the time will come when he will, according to the promise: "Tho the Lord give thee the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers."

THE WORK OF THE SONS OF GOD

Question.—Regarding the words of Jesus: "The Father loveth the son, and sheweth him whatsoever things he doeth," and "Whatsoever things the Father doeth, these doeth the son likewise." What do you think Jesus meant? He was the son of God, and did these words refer to him?

Answer.—When Jesus spoke of “the son” we see no reason for thinking that he meant himself alone. But, rather that he was speaking of all those who were yet to become sons of God.

Since the purpose of the Creator is that man shall attain to Godlikeness and take the dominion over all the earth, then we see that those who become sons of God must learn what the Father is doing, and in obedience to the words, “Son, go work to-day in my vineyard,” watch what the Father is doing, and then learn how to do the same things, begin to help to carry on the work the Father is doing, help to carry on the work of creation; but help in the capacity of sons, no longer as slaves.

Thru the ages man has been helping to carry on the work of creation by generation, as a driven slave spending his time and strength building and caring for physical bodies so that souls might have bodies in which to develop into Godlike beings, but now those who are able may break away from that slavery and, as sons, begin to help the Father directly with His work. For there would be no object in man having and learning the powers of the Creator if there was no use to be served by them. Jesus showed that he had some of the powers of God, (to a certain extent he taught these powers to his disciples), and he used them in performing his miracles. To our mind these things show that all those who become sons of God will follow Jesus in laboring to prepare the people for the coming of the kingdom of God on earth. As men become sons of God and gain these powers they will use them to aid those who are rising upward toward Godlikeness.”

ARE THERE FEW THAT BE SAVED?

Question.—What do you understand is meant by the Scriptural passage, “I will take you one of a family, and two of a city, and bring you to Zion”? We do not understand this to refer to any particular time unless to the time of the gathering together of a people to form the city

of Zion, which seems to be either God's kingdom, or else to be a place of preparation or that kingdom. The "call" of the Spirit to leave the old ways of the world, and to consecrate one's life to God in the effort to follow the Master, often does not reach more than one of a family, and two persons of a city. It seems to refer to the same thing as the words of Jesus, "Many are called, but few are chosen." For it is only here and there that one can be found who seeks earnestly and intelligently, to know God's will and to serve him. And we feel safe in saying that it is not so much a lack of zeal or desire on the part of those who are called but not chosen, as it is a lack of intelligently applied effort.

QUERIES

Question.—Did the people of the world have to wait until Moses was of age to write the Scriptures concerning creation?

Answer.—It seems that as men developed they had mind enough to think and ponder about themselves and the purpose in their existence; they found here and there a truth, and, in time the highest minds set them down in writing, thus, thru the ages, the great vital truths have been slowly gathered into such books as compose the Bible. This gathering had been going on for thousands of years. Apparently Moses gathered the most of his knowledge from the Egyptians, but he added thereto his knowledge of the name of God.

Question.—Where was the garden of Eden located?

Answer.—Apparently the garden of Eden symbolized man's body, in which the soul was placed to gain knowledge and ability thru experience, so as to develop into a Godlike man, able to govern the earth and make of it a paradise.

Question.—Were Adam and Eve the first people?

Answer.—Adam and Eve seem to have been, or to have represented, the beginning of a higher race. To

explain our understanding of this would take up more room than we have to spare.

Question.—When Jesus was baptized and fasted forty days, was he fasting to overcome physical (sexual) life, or just to strengthen himself spiritually? Was this a symbol for us to follow?

Answer.—When Jesus fasted forty days, he did apparently what all great “masters” have done. All persons have other souls dwelling in their bodies with them, we call them “elementals,” the Bible calls them “devils,” and those that impel to sexual uncleanness, “unclean spirits.” These live on the food eaten, and they leave the body when it is deprived of food for a sufficient length of time. Thus a fast strengthens the will and purifies the body and mind and gives the control of the body to the soul to which it truly belongs. We would suggest, however, that unless one knows how to keep these devils out, it is not advisable to take a forty-day fast. Yet much benefit can be gained by a more or less prolonged fast, if properly carried out, according to the directions given in our book, “Practical Methods to Insure Success.”

RECEIVING THE SPIRIT OF GOD

Question.—You claim that one who has not lived the regenerate life can not come in contact with the Spirit of God. Yet in the Methodist Church there used to be held “Protracted Meetings,” and at those meetings there were persons who were soundly converted to God. Did not they receive of the Spirit? I am speaking now from experience.

Answer.—When one turns toward God in true repentance for past sins, and promises God that if forgiven he will thereafter live a true Christian life, that one receives evidence of his forgiveness and acceptance. That is, the angel watchers, seeing his true repentance, give to him of their love, of their spirit, as evidence that his prayer is

heard, his covenant accepted, and that he is justified, which is indeed one form of receiving of the Holy Spirit. He is justified because he has done all that he knew what to do. This evidence may come as a quiet, peaceful assurance that he is at peace with God, or it may come as a happy joyousness, as the case may be, according to the person's nature.

But we have evidence that if that justified one learns of the regeneration, the attaining of a spiritual consciousness thru absolute chastity, and refuses to accept it he will carry with him a feeling of condemnation for not taking that further step toward receiving of the Spirit of God. There being no one those years gone by who knew enough of spiritual things to more than encourage the converted one to live a good Christian life according to their standard, (a very insufficient standard, by the way), usually the converted one soon became more or less cold and careless and lost the evidence of his acceptance, may even have become a "backslider." We believe that those who were really converted, after they lose the evidence of their forgiveness, never have perfect peace in their hearts.

THE SHED BLOOD

Question.—Can you tell me what to read that will *fully* explain about the shedding of the blood. We are mental or spiritual beings—then what would the shedding of material blood do for us?

Answer.—We see no reason for thinking that the shedding of material blood as a religious rite can in any way affect our relation to our Creator. We can not tell you what to read to explain correctly the meaning of the shedding of blood in the Jewish ritualism, for the simple reason that the different explanations would most likely only confuse you the more. The Christian Church accepts the idea that the shed blood represents what they term the vicarious atonement of Jesus on the cross to satisfy

Divine Justice relative to man's sin, and to the Church it is a closed question. The idea of propitiating an offended Deity seems to have been very common in the religions of the peoples of Asia Minor. But if you take the stand that the blood in ritualism was a symbol of life, of vitality, and the ceremonies where blood was used to symbolize vital processes of the human body, we think you will be on comparatively safe grounds in your efforts to understand.

Since a true religion implies that one should learn and apply the laws of life that would bring him into harmony with the purpose of the Creator concerning him, it is evident that any true rite, which is a symbol of some vital process, relates to the vital processes of his own body.

Since the ashes of a burned heifer were used in ancient Israel to cleanse from sin, it is evident that this symbolized a vital process whereby one could obtain forgiveness for sin by some process thru the results of fire upon flesh.

GAINING HEAVEN

Question.—I am puzzled about your expressions about gaining heaven. I have been taught and have always believed that after the death of the body, those who accept Jesus as their Savior would find themselves in heaven. What is your idea of how to gain heaven?

Answer.—Remember the famous poem:

"Heaven is not reached by a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit, round by round."

Simply a gradual growth by long and persistent effort. But that effort must be properly applied. Yet how few really grasp the idea.

Those who faithfully follow Jesus in the regeneration,

in time become conscious of a light which surrounds and fills them. This is in harmony with the words of the Psalmist, "Thou wilt light my candle [or lamp]." Also Jesus said: "The light of the body is the eye, and if thine eye be single, thy whole body shall be full of light, even as the bright shining of a candle doth give thee light." This light is the Spirit; as it is written, "God is light, and in him is no darkness." To see this light, which is God the Spirit, is one way that one can see God, in harmony with the words of Jesus, "The pure [clean] in heart shall see God." This Spirit-light is the light of heaven, or we may say—the atmosphere of heaven. Slowly, year by year, that light grows stronger and clearer, and one may see in it the angels of God, and may at times see those Holy Ones who constitute God, the Father. In time one becomes able to enter so fully into that light as to meet and speak with those who dwell in it. Heaven is not somewhere else, it is here, and our task is to become conscious of it, and we become conscious of it by following Jesus in the regeneration.

It takes years of a chaste life, with constant effort to grow and develop into Godlikeness, for one to be able to see the light of the Spirit of God. It is all around us, "In him we live and move and have our being." The reason one must live a perfectly chaste life in order to become able to see and enter into the Spirit-world is that every month we receive a gift of new life from God, one of the fruits of the tree of life. This life enters the seed, and if the seed is lost the life that is in it is lost with it. But if the seed is retained, the life that is in it becomes added to the life of the soul—this added life causes the faculties of the soul to awake so that the soul in time begins to see and hear and know in the realm of soul, and afterwards in the Spirit-world, in heaven. But to reject this world-consciousness, the consciousness common to all men, and to supplant it with the consciousness of the Spirit-world, is a gradual growth, it is a life-work.

THE FOUNDERS OF THE ESOTERIC WORK

FROM friends and from subscribers, not long associated with us and with these teachings, there often comes the question, "Who were the Founders of the Esoteric Work?"

The only founder of this work, visible to the material world, was Hiram E. Butler, who stood as the representative for this Age, of the real Founders of the Work; who stood, as it were, as the custodian for this Age, or period of the world's history, of the rich treasures of knowledge and wisdom, that were held in store for the ripe souls of Earth. It is, perhaps, best that we reply to this question in his own words, as he replied to the same thought in one of the very early volumes of "The Esoteric." His words follow:

"Writers to and for 'The Esoteric,' frequently refer to the 'Founders of this system of thought and practice,' as if those founders were men in the physical bodies, who held certain theories and beliefs of their own of which there is no particular degree of absolute certainty. We think it due to say in regard to these matters, that the real founders of this work, and, in fact, the only founders of this work, are not visible to the material eye of man. While I, (Hiram E. Butler,) your fellow-servant, labored on in this work in the beginning, comparatively alone, so far as associate help was concerned,
. . . yet I stood in the attitude of one who knows that he holds in his hands the wealth of the universe, and none can take from it, neither can they add to it. While they (see foot note) remain faithful to its administration, they are enriched by its bounties, and, when they turn from it, they are beggared. Nevertheless, we realize that, while we hold such infinite treasure, we ourselves do so only as long as we are faithful to the laws and the obligations by which we inherit it. So, after all, the law is the same to all men, for all may with equal freedom

The material custodians.

partake of the heavenly bounties, and all with equal severity are cut off as soon as they attempt to use them wrongfully.

"The earthly founders of this Work lived and enjoyed its benefits thousands of years ago; and out from its great treasure-house has come all the knowledge of the spiritual and of the occult that now exists or ever has existed upon this planet. Therefore, we rest with confidence in the power, the riches, and the efficiency of that which has been committed into our charge, neither turning to the right hand nor to the left, as if regardless of what men may do or say. If men and women accept of these bounties offered them, and unite with us in building that Divine Order, which God has decreed shall be built, we shall rejoice with them in its fulness; and if all the world unite in rejecting it, we shall still be satisfied with its abundance: neither shall we be alone, for we shall still have more with us than all they that are against us."

To the foregoing words we feel that we, the present members of the Esoteric Fraternity, have nothing to add.



LETTERS AND ANSWERS

———, Lagos, Nigeria.

Dear Sirs:

I will be very much obliged if you will let me know how to enter the "silence" for good health. Thanking you in advance, Yours sincerely, J. O. N.

Answer.—You have asked how to go into the "Silence" for good health. We can give you information only according to our own experience; there are very fine instructions in our book, "Useful Instructions for a Successful Life," for attaining or receiving that which you desire, by sitting and meditating on that which you desire. For instance, if you will sit quietly, and drop all

other thought, and try to realize or picture to yourself just what you would like to have in the way of health—try to think of yourself and see yourself in perfect health, and your body possess of quiet energy and abundant life, these qualities or conditions will begin to flow into you, and the more you can enter into this—the more fully you can realize it—the more it will become a fixed thing with you. Only experience in practising this will show you just how. But a few suggestions we can add, as follows:

Sit always in poise, which mainly means to sit up straight and think of the chest as pushing up and out—not too much—but so that you are not hollow in the chest. If you persist in your efforts, you can not fail to greatly benefit your health. And, of course, along with this there goes always, the conservation of the seed within the organism.

Denver, Colorado.

Esoteric Fraternity:

In the December Christian Esoteric, the article "A Word of Warning," ought to be read by every one. Just now I am praying for a daughter-in-law who has used the Ouija board for pastime until the entities got her under. To her, to communicate with the dead was a fascinating game, she ignored my pleadings and warnings to give it up. I am nearly frantic. If people could realize the danger lurking in this devil's tool it seems they would stop using same. Now, what can be done? Please advise me.

Yours sincerely,

A. J. H.

Answer.—Relative to the difficulty with your daughter-in-law, you do not state if she desires to get rid of this influence. If she does not, there is nothing, so far as we know, that you can do. But if she desires to be free, she will have to resist the influence until it finally leaves her. When these influences see that she will have no more to do with them, they will leave, at least the influence will grow less and less until it finally will be gone.

This is in harmony with the words, "Resist the devil and he will flee from you." If, perchance the entities threaten her, she will need to defy them, and go her own way.

Boston, Mass.

Dear Friends:

Enclosed find \$1.50 for for one year subscription. You state many times the following: "Whenever the moon comes into the sign the earth was in when you were born a germ of new life is received into the seed, and fills the body with new life." Now, I know this is true, for I have been living the higher life for the past fifteen years, and I am bathed in light almost all the time, especially so when the moon comes into my sign. Mrs. A. S.

Answer to Mrs. S. D.—In regard to the things that you see, it seems to the writer that you do not experience any good from the things that you tell about in your letter—they are evidently only creatures of the astral-world, and they will probably bother you until you can turn your mind away from them and reach out to a higher realm. It seems that by opening up to the animal creature, or whatever the apparition was that stayed so long with and above you, caused you to sympathize and connect yourself to the animal world and give to them some of your life.

Also, you probably suffered far more than the fish suffered when your folks were trout fishing, for that order of life has not consciousness to suffer to any great extent.

If you continue to give your love and life to all lower forms of life, you will shut yourself off from all spiritual consciousness. It is better that you turn your attention higher, for man's destiny is to rise to become something far higher than anything pertaining to the world-life. If we are to rise into super-men and super-women we must reach out to the highest spiritual of which we can conceive or imagine.

PLANETARY INFLUENCES FOR JANUARY

HELIOCENTRIC POSITIONS ARE USED THRUOUT

There is necessarily considerable repetition in stating the planetary influences from month to month, as the larger planets remain in a sign of the zodiac for a considerable time.

URANUS (♅) IN SCORPIO (♏)

Uranus is in the sign Scorpio. As Uranus is the embodiment of the Creative Principle Sensation, which principle is the basis of all consciousness, being in Scorpio turns the attention to the sensations resulting thru the functioning of sex, giving a perception of the, usually ignored, undesirable effects on the body of sexual indulgence or of any loss of vitality thru that function. The perception of these undesirable effects of the loss of vitality will prompt to the restraint of the sex-impulses and give an inclination to chastity.

It will also disincline to express the mind fully, giving a tendency to hide one's thoughts, with the inclination to carry out one's plans in silence and secrecy. These influences will be most perceptible to persons born in the sign Scorpio, from October 23rd to November 22nd of any year, and by persons otherwise qualified by Scorpio. And particularly now by persons born on or near November 5th.

SATURN (♄) IN LIBRA (♎)

Saturn is now in the sign Libra, and while in the sign Libra all the disturbing influences of Saturn, with its tendency to bring about sudden changes, which have for more than two years affected the lives of all persons born in the sign Virgo, will now be felt in the lives of persons born in the sign Libra, between September 23rd and October 23rd. Those persons born between these dates, and especially those born on or near September 27th, are liable to see sudden and decided changes in their lives and affairs.

Because Saturn is the embodiment of the Creative Principle Transmutation, which causes changes from one state to another state, is the reason its influence often

brings sudden and complete changes. These changes are just as likely to be for the better as for the worse, even tho changes for the better sometimes cause temporary inconvenience.

While Saturn is in Libra it will tend to improve the mechanical abilities, which will lead to increased improvements in that line. It will increase ideals and visions and the appreciation of the reality of things unseen. It will aid those who seek to improve the domestic and social conditions by giving perceptions of better and higher states relative thereto; but to those who seek simply the enjoyments of the senses it will incline to license rather than to restraint.

JUPITER (♃) IN LEO (♌)

Jupiter is the embodiment of fermentation, and in whatever sign it may be it tends to strengthen the corresponding physical function. At the present time it is in the sign Leo, and it will tend to strengthen the heart, and thus while in that sign it will tend to increase the general health, and the ideals concerning the happiness of loving and being loved. It will increase the appreciation of music and give the desire for better and more refined surroundings with the impulse to self-culture and the attaining of an improved standard of living.

While Jupiter is in the sign Leo it will bring the creative principle Fermentation into play in the lives of all persons born in that sign, between July 22 and August 23, which will manifest in an uneasy restlessness, for no apparent reason; this disturbing influence is especially strong now in the lives of persons born on or near July 29th.

MARS IN LIBRA (♎) AND SCORPIO (♏)

Because Mars is the embodiment of the Creative Principle Cohesion, the mother principle, its influence tends to bind and restrain in whatever sphere or department of life it may be operating.

Until January 27th Mars will be in the sign Libra, and while in that sign it will turn the general attention and efforts into business channels; improving the fore-

sight, especially relative to the home and family, thus inclining to successful effort.

On January 27th Mars will enter the sign Scorpio, and while in that sign it will incline to interest in public affairs; also, it will tend to inharmony in the home.

EARTH (♁) IN CAPRICORN (♐) AND AQUARIUS (♒)

Until January 20th, the earth will be in the sign Capricorn, and while in that sign it will increase the ideals and the plans and the aspirations of the people, especially relative to business.

On January 20th the earth will enter the sign Aquarius, and while in that sign it will increase the general trading instincts, and, as well, the general inclination to gather to places of public entertainment. It will add to the clear, common-sense reasonings.

VENUS (♀) IN GEMINI (♊), CANCER (♋) AND LEO (♌)

Venus being the embodiment of the creative principle Discrimination, which prompts to critical examination, it inclines to positive likes and dislikes.

Until January 6th Venus will be in the sign Gemini and while in that sign it will increase the general desire for scientific knowledge and for the study of books, it will also increase the inclination to express thought.

On January 6th Venus will enter the sign Cancer, and while in that sign it will increase the general love for home and family.

On January 25th, Venus will enter the sign Leo, and while in that sign it will strengthen the general conjugal love, and thus tend to increase the general happiness, especially of husbands and wives.

MERCURY (♿) IN CAPRICORN (♐), AQUARIUS (♒), PISCES (♓), ARIES (♈) AND TAURUS (♉)

Mercury is the embodiment of the creative principle Force, and it gives activity and usually strength to whatever function corresponds to the sign it is in.

Until January 2nd Mercury will be in the sign Cap-

ricorn, and while in that sign it will maintain the general physical activity and energy, and turn the mind toward practical business plans and efforts.

On January 2nd Mercury will enter the sign Aquarius, and while in that sign it will tend to maintain the general physical activity, and turn the mind into business channels.

On January 8th, Mercury will enter the sign Pisces, and while in that sign it will increase physical restlessness and increase the desire to travel.

On January 14th Mercury will enter the sign Aries, and while in that sign it will add strength to the brain in thought and study, but will incline to a materialistic outlook.

On January 23rd Mercury will enter the sign Taurus, and while in that sign it will maintain the general mental activity, but will increase the inclination to indulge in sensual pleasures.

A SUMMING UP

Thruout the month the outer planets promise but little definite effect, as Mars nullifies the activities of Saturn. The influence of the earth and Mercury tend to turn the attention and efforts more fully into business channels, while Jupiter and Venus use their influence to keep good will and love active. On the whole the influences for the month should be helpful to business and to domestic happiness.



CAPRICORN was called by the ancients, "the gate of the gods:" therein lies a mystery as yet but little understood. Of Capricorn, with his high ideals, it may well be said, "The dreamer lives forever, but the toiler dies in a day."

TABLE OF CUSP TRANSITS

Monthly Ephemeris (Time of Cusp Transits).
Washington, D. C., (Civil Time) Jan. 1938.

moon	sign	day	hour	minute
☾	♈	3	4	23 a. m.
"	♏	5	2	58 p. m.
"	♍	7	11	19 p. m.
"	♊	10	4	57 a. m.
"	♈	12	7	42 a. m.
"	♊	14	8	13 a. m.
"	♏	16	8	1 a. m.
"	♍	18	9	5 a. m.
"	♈	20	1	21 p. m.
"	♏	22	9	48 p. m.
"	♍	25	9	43 a. m.
"	♊	27	10	49 p. m.
"	♈	30	10	52 a. m.

Heliocentric Cusp Transits of Planets

☼	♈	20	11	47 a. m.
♂	♏	27	10	28 a. m.
♀	♊	6	4	20 p. m.
"	♏	25	3	35 p. m.
♂	♈	2	1	23 p. m.
"	♏	8	3	26 a. m.
"	♍	14	10	11 p. m.
"	♊	23	9	22 a. m.

On the 1st of the Month

♀	in	♏	20°	39'	46"
♂	"	♈	14	0	28
♂	"	♏	6	54	52
♂	"	♈	5	0	0
♂	"	♏	12	18	46

For every added degree of longitude east the sun time is 4 minutes later in the same day,
and for every added degree of longitude west it is 4 minutes earlier.

These tables are in each number of this magazine in order that those who desire to regenerate their bodies may have the data that will help them in their efforts.

Sales Tax Notice

"Sales Tax will be added to retail price on all taxable items, in accordance with Ruling No. 73, issued pursuant to the California Retail Sales Tax Act."

To Our Customers Living in California

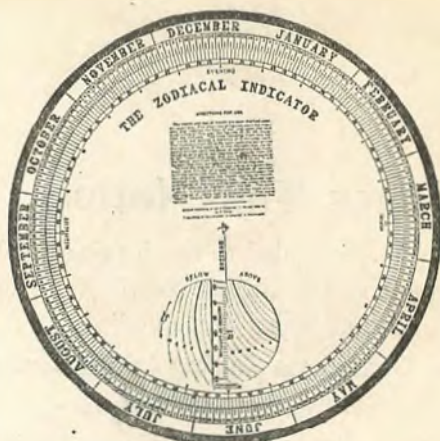
There is a 3 Per Cent Sales Tax on all Retail Sales made within the State.

The Prices in our price lists do not include this tax, so it will be necessary for our Customers living in California to add 3 Per Cent (to cover the tax) to the price of the total amount of your Order.

Use this table to find how much to add to your order.

Size of order	Add for Sales Tax	Size of Order	Add for Sales Tax
1c to 14c	None	\$5.17 to \$5.49	16c
15c to 49c	1c	5.50 to 5.83	17c
50c to 83c	2c	5.84 to 6.16	18c
84c to \$1.16	3c	6.17 to 6.49	19c
\$1.17 to \$1.49	4c	6.50 to 6.83	20c
1.50 to 1.83	5c	6.84 to 7.16	21c
1.84 to 2.16	6c	7.17 to 7.49	22c
2.17 to 2.49	7c	7.50 to 7.83	23c
2.50 to 2.83	8c	7.84 to 8.16	24c
2.84 to 3.16	9c	8.17 to 8.49	25c
3.17 to 3.49	10c	8.50 to 8.83	26c
3.50 to 3.83	11c	8.84 to 9.16	27c
3.84 to 4.16	12c	9.17 to 9.49	28c
4.17 to 4.49	13c	9.50 to 9.83	29c
4.50 to 4.83	14c	9.84 to 1.00	30c
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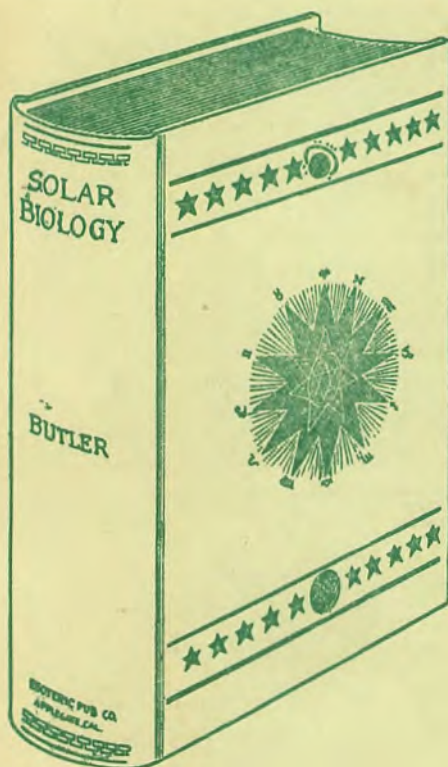
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