

The CHRISTIAN ESOTERIC



January

VS

1943

ESOTERIC FRATERNITY

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or Science and Revelation

By HIRAM E. BUTLER

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THE CHRISTIAN ESOTERIC

FOUNDED IN 1887 BY H. E. BUTLER

Vol. XVIII

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No. 1

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BY HIRAM E. BUTLER

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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 XXXXIX OF THE ESOTERIC SERIES

THE PRINCE OF THIS WORLD

BY H. E. BUTLER

(Note.—The following article was first published in July, 1905, and is taken from *Bible Review*, Vol. III.)

“Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me” (John xiv 30).

JESUS announced that he would not talk much more with his disciples, because, as he said, “The prince of this world [he who rules this world] cometh, and hath nothing in me.” There has always been a belief on the part of all religionists in the existence of a power of evil, of darkness, an opposer of good.

Many vague theories have arisen regarding this power, and probably the nearest that any has ever been formulated into a creed is the doctrine announced by Swedenborg—that all men are members of one body and that they are united by the spirit, or life of the mundane, into a complete organization. This is true in itself, but there is another great truth active, namely, that which was referred to by the Apostle when he said, “The first man [Adam] is of the earth, earthy: the second man [Jesus] is the

Lord from heaven." The first man, or Adamic man, is governed by the spirit of creation, and, of course, the spirit of creation is the spirit inherent in the creative word that went forth in the beginning to form all things, and the special or ultimate object for which that word was sent forth was to make man in the image and likeness of God.

In order to accomplish this, man must have a certain degree of freedom of action. That there may be developed intelligence in the mind of the individual, it is necessary that he should be free to act and to choose for himself. Therefore, notwithstanding the fact that all men are members of one body and that all living things under the law of creation live from the spirit of the mundane, or from the spirit of creation, yet each individual is a creator of thought-forms; as the Hindus say, "Every man creates his own heaven or hell." This spirit of creation is sometimes called the astral life, and its chief manifestation in the animal world is called instinct—the creative mind thinking thru the organism of the animal. The same is true in regard to man.

Jesus said to those of his day, "Ye are from beneath; I am from above: ye are of this world; I am not of this world." Again he said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Thus Jesus drew the line very distinctly between the spirit of the Adamic race and the spirit of the Christ, those who are begotten of the Spirit. Those of the Adamic race live wholly from the astral life, the same as the animal world, yet man has a certain volition. So far as he is capable of thinking he is capable of creating thought-forms and endowing them with a certain amount of life and perpetuity, according to the intensity or power of his nature, or in proportion to the amount of conserved life (seed) retained in the body.

These thought-forms are many times of the most malignant character, especially when the individual's will

is excited and he sends forth thoughts of anger and hate. These thoughts go forth into the world and are taken up and reendowed with life by others and they go on gathering potentiality and in many instances become what are called in the Orient "elementals." The same is true in a special manner when a body of individuals is organized for some specific purpose; they form what might be called an "aggregor," an aggregate thought potentiality, and the longer they work in one direction the more potent becomes this aggregate thought.

There is no doubt that there are in existence what all mystics call "elementals" or "nature-spirits." What their origin is, we are not prepared to say, but we believe they are harmless in themselves, but as they are attracted toward men on the animal plane, they draw from man's lower nature and grow strong and potent thereby.

As the race has now come to a state of maturity this astral mind, or these astral forms, multifarious as they are, are beginning to be aware that their race is nearly run, and they are in the condition that the demons were in at the time of the Christ. We read, according to the emphatic rendering, "And behold, they cried out saying, What hast thou to do with us, O Son of God? Comest thou hither before the destined time to torment us?" This declaration, "Comest thou hither before the destined time," shows that there was an intelligence, a spirit of foreknowledge and perception transcending that of man. This is manifested in the workings of the elementals among mediums who yield themselves to the control of the elementals. The declaration, "Hast thou come before the destined time?" also implies that there was a definite time and that it had not then come, but all nature now expresses the fact that the destined time has arrived, and because of this these elementals are at the present time stirring, as we sometimes say, heaven, earth and hell in order, if possible, to overcome the influence of the mature souls in whom is active the Spirit of the Christ of God.

For those who have not the eyes to see and who have not given attention to these things, there is no appearance in the external at the present time of anything more than the love of self-gratification, a general desire for the mystic and the occult, a total disregard of spirituality; and a denying on the part of professed Christians of the existence of revelation, of God's covenant with his people and even of God himself; but those who have eyes to see will perceive that there is at the present time a general movement on the part of these demons to take persons of various classes, gather them together and organize them into societies, each according to his special or dominant evil, thus necessitating the existence of many societies. Most of these societies essay to be mystic orders, occult societies. These are organizing all thru the civilized world and they have been busily organizing for the last sixteen years; and as we approach "the time of the end," the intensity of the activity of these invisible dark forces is increasing with great rapidity; for as they succeed in getting organized bodies of people under their control, their power is greatly increased.

There is even at this time a body of people in the world spoken of in Revelation as the beast-power, and these separate occult societies have begun quietly to unite under the influence of this beast-power. They are uniting, however, only in general principles and sympathy, but the time is near when they will be united under the same general form that the United States is united. There will be one central government, but many organizations, each having its own general laws and methods of working, but constituting one general body.

We repeat, this has already begun and the powers of evil are so great we already begin to realize the truth of the words of the Christ, speaking of the latter days, that the very elect would be deceived, if it were possible: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

Since our publication of the two articles in an earlier number of this magazine, entitled respectively, "A Strange Experience" and A Word of Warning," we have received a number of letters of inquiry from people who have been and are dabbling in spiritualism and occult phenomena in different ways, asking for further light on this subject. Therefore we write this present article.

One question that is commonly asked is: "How can man be led thru this time of great trial and deception and of organized evil?" The words quoted at the beginning of this article give a hint of the way out of the evil. Christ said, "The prince of this world [or he that controls this world] cometh, *and hath nothing in me.*" Now, let each one who reads this ask himself these questions: Has the prince of this world anything in me? Is there anything that belongs purely to the world, to generation and death, that I am clinging to?—If there is, no matter what it may be, of the old order of generation and death that you are holding to and loving, remember it belongs to the prince of darkness and it gives him a right to you. You may be perfect in everything except perhaps a love of money, or love of home and family more than love of God, or perhaps the passion nature is controlling you so that you cannot get consent of your mind to overcome generation, or there may be any one of many things that you cannot let go of that was all right and in order while you were subject to the laws of creation, before the time arrived when the door was opened, and the call went forth for the ripe fruit of the earth to purify themselves from the evils and from the old conditions and to enter into eternal life; but if there is, then the prince of this world still has dominion over you.

Since the Esoteric Work began in the world lines have been drawn between Generation and Regeneration, between the old order of life as it now rules the earth, and the new order of life as it was manifested in the man Jesus, the Christ, and as it must be manifested in the "first

ripe fruit of the earth" referred to in Revelation, chapters seven, fourteen, twenty-one, and twenty-two.

You who consecrate your lives to God and willingly surrender everything for the sake of unity with the Father, who are earnest and faithful in your devotion to the Spirit, and are obedient in making the effort to overcome with all the powers within you, when the Spirit makes you know that there is something in your nature that you should overcome, you are safe and no power of evil can dominate you, neither can it get possession of you. But if, like the man whose experience was related in the article entitled, "A Word of Warning," you desire favors of the invisible and yield yourself to their influence, even to a very small extent, it will not be long before they will take complete possession of your entire self.

The word has gone forth over the earth in a special manner: "Be ye therefore perfect, even as your Father which is in heaven is perfect." You cannot any longer live half-way; you may turn your mind back to your fathers and mothers, your grandfathers and grandmothers who lived "good Christian lives" and died "happy in the Lord," and yet lived in generation and labored to acquire wealth—and so on; and it seemed right to them. Yes, that was the best there was in the world at that time, but the harvest of the world had not yet come. But it has begun to come at this time and because the time of the harvest of the world has come, you who are not satisfied to let mysticism alone, you who are not satisfied to settle down and live a good Christian life in the unperverted generation and let all effort toward a higher spiritual life alone, must remember that any effort beyond the old order of things at once exposes you to the antagonism and effort of those evil forces to hold and bind you. And unless you are prepared to consecrate your life to God, to give your entire self to the Spirit, you had better not make any effort toward gaining occult or higher spiritual knowledge, but settle down and live a Christian life, as did

your fathers and mothers. But even in that life you must be faithful to an extent transcending that which was required of the Christian in the past.

The time has come for you to choose your course of life. To continue in generation, labor, sorrow, and death, the same as did your ancestors, means just what it meant to them. But you who would enter into life, you who would know something more than the spirit of generation and the earthly conditions have given you, must count well the cost and be prepared to enter into the work *with all your heart*; for, unless you do, you will be overpowered and swept into this body of evil that is now forming. Bear in mind the words spoken by the angel to John in the Revelation to those who are of the true Church: "Nevertheless I have somewhat against thee, because thou hast left thy first love." And the admonition is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick [source of your light] out of his place, except thou repent."

Now, lest some may fear, let us state the facts again. Whoever is ready to place his life in the hands of God, with every hope and every desire and every ambition, and is willing to be led by the Spirit, yea, desires to be led by the Spirit, and is really willing to follow the leadings as far as he knows, need have no fear; because God and his angels are not only able to guide and instruct you, but they are with you and their strength is your strength, their power is your power, and there is no power in heaven or on earth or under the earth but that which has been derived from the creative word of Him who spoke all things into being, and He that spoke the word is greater than the word. Therefore, if you give your life to God then be fearless, be confident, rest in that confidence and do the best you know from day to day. Constantly desire the guidance of the Spirit in order that you may know and do

the right, then truly "happy art thou" for all things will work together for your good, and they who know the way will lead you safely thru the gate into the city.

The God of wisdom, the God who is Almighty, the God who rules the universe, abide with you and strengthen you!—This is the prayer of your fellow-servant.

—*Bible Review*, Vol. III.



ALONE WITH GOD

BY E. L. WESSON

I WENT unto a lonely spot
And fell upon the mossy sod,
Then came the thought, Am I forgot?
No, not forgot—"*Alone with God.*"

All earth seemed changed while there I lay
And mused upon the way I trod,
Until my soul in ecstasy
Said "Earth is heaven *alone with God.*"

No place on earth I ever found,
In joy, or 'neath the chast'ning rod,
Is dearer than that mossy ground
Where first I felt "*Alone with God.*"

My will that day was all subdued—
I could have kissed his chast'ning rod;
Submission was my spirit's mood—
That's why I was "*Alone with God.*"

WHAT THE BIBLE TEACHES

(QUESTIONS AND ANSWERS)

BY ENOCH PENN

SHINING WITH LIGHT

Question.—Why is it that an angel is commonly described in the Bible as shining with, or as surrounded with, light?

Answer.—You may have noticed that when one is sad, or otherwise unhappy, the face is clouded, sometimes quite dark. This is because the life in the body is not flowing freely. For life flows like water. For this reason we have the expression, "the water of life," and "the river of the water of life." And Shakespeare mentions the child "with his shining morning face." The faces of children are usually brighter than faces of grown persons. The reason is that their bodies and minds are more in harmony with nature's life-currents. Again, we find that when one's vitality is at a low ebb the face loses its ordinary brightness, which returns with the return of normal vitality. These things show that a fulness and harmony of the life in the body results in a brightness of the face.

Every person radiates of his life as a lamp radiates light, and we have all noticed times when the approach of persons would bring to us a distinct influence, good or bad, caused by that radiating life.

Jesus said, "I am come that they might have a more abundant life." In other words, they who follow the teachings of Jesus find an increase of vitality in the body with, normally, an increased brightness of the face and clearness of the mind, tho at times adverse conditions prevent this. Also it is noticed that when one loves and is loved the face and eyes grow bright.

Because in the angel-world each one exercises a full love (for none are admitted to stay among them until having learned to maintain love), and for this reason the life radiating from many of them appears as a light to the eyes that can see.

When Jesus appeared to Saul of Tarsus while on his way to Damascus, Saul was blinded by the light of His radiating life. And one angel was described in Revelation as shining with such light that the whole earth was lighted by his presence. But usually when Jesus appears to one of his followers, he in some way restrains that radiating life, apparently lest it trouble the person. For Jesus and the angels do not all live in some far off heaven, but they are here on earth, seeking by their influence to cause men to act from the better side of their nature, so that they may in time grow into the likeness of their Creator, as was destined for them.

MAN'S EFFECT UPON NATURE

Question.—Contrasting the man-made world of to-day, I feel impressed by the imperturbable tranquility of Nature—the flowers blooming as usual, insects going about their appointed activities and the beauty of the sunrise and sunset still glorious. Which leads to the thought that man's activities would seem to have no effect upon the Purpose manifested in the life of the planet.

Do you really believe that man's evil corrupts the weather and blights the crops? W. V. R.

Answer.—As to the query, "Do you really believe that man's evils corrupt the weather and blight the crops?" Yes. As I understand the matter, everything that lives, lives because life is everywhere and causes those things to live which respond to its impulses. A man can respond to a thousand times more of life's activities than can a frog. And I do not doubt there are Intelligences who can respond to a thousand times more of life's activities than can a man.

A man once said to me, "I don't believe there are any colors but black, white, and red." Because he could distinguish no other color. Another man said to me, "I cannot tell the difference between red and green." On being asked what a rose bush in full bloom looked like to him, he said,

"The roses look darker than the leaves." Apparently he had red roses in mind. As the eyes of these men responded but little to the activities of light, so the other senses of men are all more or less limited in their scope.

The life which flows thru a man's body becomes more or less qualified by the state of the body, mind and heart of the person. A person coming near you may cause you to sense an uncleanness, and prompt to repugnance; or to the sensing of some evil passion; and there are many who can know the character of persons simply by sensing the quality of their life-emanations. These things show that the world-life is filled with the life-quality of its 2,000,000,000 inhabitants.

Sensitive persons, commonly those born between January 20 and February 19 are thus sensitive, are sometimes made ill by sensing and being permeated with the unclean and inharmonious life-emanations of others near them.

It is true, as you have observed, that Nature carries on her operations with usually little variation, but even the vegetable world shows the evil effects of the condition which men have made in the world-life. The words of God to Adam, "What you have done has cursed the earth, and it will not any more yield its strength unto you." Which is the same as saying that if men lived righteously the earth would bring forth their food of itself.

A few years ago a blight killed off the chestnut trees in the eastern part of the country. That was not the out-working of Nature. Last summer I was asked if I noticed the blight on the oak trees here. Observation showed that about one oak leaf in ten was dying with blight. And this raised the question, Will our oak trees follow the chestnut trees?

To me the Bible in its threatenings of famines, and of diseases of the food-crops, as results of the people's wrongdoing was but telling the people the natural results of

their mental and emotional states upon the vegetation about them.

If the people could lay aside their childish, unthinking awe when reading the Bible, and by careful reasoning fill the gap between the cause and effect mentioned, it would not be long before some would see that the writers of the Bible knew more about vital and psychic laws than do our scientists of to-day.

MAN'S LAW OF RIGHT

Question.—My attention is attracted by the statement, "The word is nigh thee, in thy mouth and in thy heart." The idea seems to be that if we desire to know and do the right we have a guide in our mouth, and in our heart. Will you make this plain to me?

Answer.—It seems that the physical body of man, with its impulses and emotions, is an animal without moral sense, and is nothing more, save that it has the ability to rise to higher states. It is made conscious largely because it is being played upon continually by the vital and mental currents extraneous to itself, as the radio is made to appear alive and conscious by the play upon it of the extraneous electrical impulses. But interior to the body there is the mind, whose consciousness the observant one will see is distinct from the consciousness of the body.

The body having no moral sense, unless restrained acts in accord with its sensations. But the mind perceives that desirable or undesirable results follow actions. And perceiving this the thoughtful mind asks what is the right thing to do to obtain the most desirable results. In other words, What is right? and what is wrong?

Because man is a social animal, the most of his questions may be said to refer to his social life. And the query arises, Since in my relations with others I many times suffer because others do not consider the effect upon me of that which they do, they should consider my

welfare and my happiness as well as their own. By this reasoning and decision a man makes his own law of right and wrong, and it is the law by which he is judged by higher Intelligences. As Jesus said, "By thy words [out of thine own mouth, and out of thine own heart] thou shalt be justified, and by thy words thou shalt be condemned."

Since a man is judged by his own law, he stultifies himself when he refuses to act in accord with his own law of right. Therefore we do not need to go up into the height, nor do we need to descend into the deep, nor cross the sea to find out what is right or what is wrong for us to do, the law of right and wrong which we declare for others is the law by which we will be judged.

WE STAND ALONE

Answer to Mr. D. L. D. — To get it off your mind, we would say that we are not connected with any other movement or group. As your letter indicates, you have an object of your own, and so have we. So far we as know our object differs from that of any other group.

We are a Christian body (not orthodox, however), and we seek to know, understand and follow the teachings of the Bible. And we find in the Bible things the churches do not teach, and the churches teach things we do not find in the Bible.

We seek to know and understand the purpose of the Creator relative to us. For to know and do according to that purpose seems to us to be the best thing we can do.

We do not see how we can help you relative to your present domestic difficulties, much as we should like to.

The fact that you now have a copy of Solar Biology will give you an opportunity to better understand your self and your wife; also your children.

THE QUESTIONS AND ANSWERS OF JESUS

Answer to Mrs. L. E. L. — We have your letter and

we feel that we have answered all your questions in the November magazine, except the last one.

The question that was not touched upon is about the surprise of the people at the answers Jesus gave to their questions, and the questions he asked of them. To our mind this simply infers that his parents taught him carefully that which they knew and believed. There appears no evidence that he was at that time more than a bright, well-informed child. We are willing, however, to accept the idea that he may have had some premonition of his future, this his words to his parents seem to imply.

So far as we know Jesus did not manifest any super-ordinary powers until after his baptism, when a holy spirit (apparently his own spiritual self) came and abode with him thereafter. Perhaps we are justified in thinking this was the time when Jesus attained to a full spiritual consciousness.

"HOUSES" AND THE "ASCENDENT"

Answer to J. H. C.—As to your queries about the "houses," we do not have "houses" in Solar Biology, they belong wholly to Astrology.

In Solar Biology all the planetary positions are referred to as being in the different signs. And as these planetary positions are altogether from the heliocentric positions, they do not correspond with the positions as given in Astrology, which are all Geocentric.

The sciences of Solar Biology and Astrology are entirely different from each other, save that they both use the sign on the eastern horizon, which Solar Biology calls the "rising sign," while Astrology calls it the "Ascendent."

If you are interested in the study of either Solar Biology or Astrology, we suggest that our Zodiacal Indicator will show you the ascendent at any time in the past, present or future, in a few moments, without any calculations on your part.

Question.—I am venturing to ask a question to which you may be able to give the answer.

In regard to sex matters it seems that suppression is good, but if the desire was strong would it not have an effect on the nervous system that would be undesirable?

Some have advocated the use of the sex-powers to rejuvenate and give vitality rather than to deplete the human energies. In other words, it might be compared to the saliva. While repressed it does no particular good but when it flows and is used in the right way it makes for health and for good digestion. Just how can the sex secretions be used to give vitality and strength to the human organism? Any light you can give me along these lines will be greatly appreciated.

Your magazine article by Henry Proctor, on "The Curse of the Ages," was good. I clipped it for filing.

L. G.

Answer.—Your questions have all been answered many times in the pages of this magazine, but to new subscribers these things need to be repeated.

As to your query, "Would not suppression in some cases have a bad effect?" Yes, it would, as in the cases we sometimes see in unmarried women. If the desire for the sex-relation is not restrained, we see that it does harm. But those who try to retain their seed must restrain their desires, or there is little if any hope of good results.

And your query, "Just how can the sex-secretions give vitality to the organism?" New vitality is being received into the seed that is in the seminal vesicles, and if that seed is lost, the vitality is lost with it. But if the seed is retained, the vitality in it becomes stored in the body, it then feeds the soul. And if the desires of the heart are for spiritual things, in time it causes the faculties of the soul to awake and to begin to give to one a knowledge of and in the soul-world.

CLAIRVOYANCE

Question.—There is a question that has been in my mind for a long time. It is this: Since you give us to understand that clairvoyance is a faculty of the soul, a faculty that we must develop if we would become conscious of the things of the soul- and Spirit-world, then it seems to me that it would be well for us to learn how to develop this faculty. Can you give us information along that line?

Answer.—There are many persons who are to a certain extent naturally somewhat clairvoyant, but do not realize it. They simply think they have a vivid imagination, and let it go at that.

It may be that different persons would do well to use different methods to awaken this faculty. Some may well watch the imaginations that float before the mind's eye. For the eye which sees your imaginings, is the same eye which sees the things in the soul-world.

We offer one method that will help some. A man once said to me, "When I was a boy I could always tell the other boys the time, tho I never carried a watch." I asked him, "How did you do it?" He replied, "I imagined myself going into a house and looking at the clock, and I found that I always saw the right time." This prompted me to experiment. Wanting to know the time I would imagine looking at a clock-face and note the time. I made many mistakes, but sometimes would get the right time to the minute.

Apparently the idea is that if one will look at an imaginary clock-face, something within knows the time and will set the hands right, provided the external mind does not interfere by assuming the time.

When a person begins to be clairvoyant it is easy for the imagination to interfere and deceive. For it is the same eye which sees the imaginings of the brain that sees the things in the soul-world, and one must be careful not to unconsciously deceive oneself.

THE RISING SIGNS

Answer.—Each one of the signs of the zodiac covers 30 degrees of longitude at the equator, or takes two hours of time to rise. They are all the same in that respect.

Therefore from 12 degrees north latitude to the equator, there is very little variation. This is also the same below the equator.

We are not sure we understand your other question, "Assuming the geocentric place of Pluto to be between Gemini and Cancer, as some say, would the heliocentric position of Sagittarius-Capricorn necessarily follow?" Apparently you mean to ask if the geocentric position of Pluto and the heliocentric position are the opposite degrees of the zodiac. No. You cannot mix the geocentric and the heliocentric positions of the planets, they bear no relation to each other. You cannot know the heliocentric position by knowing the geocentric position, or *vice versa*.

THE SPEED OF THE PLANETS VARIES

Answer.—if you will examine the column of Mars beginning with Dec. 19, 1905, you will note that from Dec. 19 to Feb. 7, 1906, is fifty days. From Feb. 7 to April 1, is fifty-two days. From April 1 to May 30 is sixty days. From May 30 to Aug 2, is sixty-four days. From Aug. 2 to Oct. 8 is sixty-seven days. From Oct. 8 to Dec. 16 is sixty-nine days. From Dec. 16 to Feb. 19, 1907 is sixty-five days. And from Feb. 19 to April 20, 1907, is sixty days. This gradual increase and decrease of the number of days required for Mars to travel thru a sign is because the speed of all planets varies in their circuit about the sun.

So far as we can see there is nothing wrong with the dates. If by any chance you do find a mistake, we will be grateful to you if you will let us know.



THE COMMON THINGS

THE truth of life confronts us everywhere!
And yet we search and wonder where to look.
God is as near as is the vital air,
And yet we seek Him in a church or book
Or place Him in the sky too far away.

We think our fate hangs on some distant star,
We go abroad to study to grow wise,
And then when we return from lands afar
We find the selfsame truth before our eyes.

We learn as each one thinketh,
Deep within his heart alone,
Decides all fate and brings to him
What is his very own.

Why think our Heaven always up above,
Or in some better age to come on earth?
For lo, the purest happiness is love
Which all may give and learn its priceless worth.
When Love weds Virtue, faithful, tried and true;
Their children are the joys of life made new.

We go from cure to cure in search of health.
And often failing, find it not because
In fleeting pleasures we have spent life's wealth
And broken our Creator's kindly laws.

Good health is to the valiant,
In the firm unyielding will
The laws of highest living
Gladly, daily to fulfill.

We crave the novelty, the strange, the new,
The latest "hit" the keenest pleasure brings.
We hunger for fresh thrills, and yet how true,
The greatest wonders are the commonest things.

So let us to the laws of life
Renew each sacred vow,
And find in daily living
All the joys of here and now.

—*Author not known.*

ARMAGEDDON AND ANTICHRIST

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

London, England.

Beloved Brothers of the Esoteric Fraternity:

Would you kindly tell me why you have not published any article of mine in the late issues of the Christian Esoteric? Is anything unsuitable? If so, why? I beg leave to send you one exactly on your lines. I would remind you that I am in my 82nd year and have never worn glasses. I have profited exceedingly by living the Esoteric Life.

This war has joined Great Britain and the U. S. A. in closest bonds of union—closer than ever before. He will show Himself strong to deliver. G. B. and the U. S. A. have but one aim, viz: deliverance of the Nations from Slavery and Demonism.

Yours in His service, Henry Proctor.

THE question is often asked: "Will this war end in Armageddon? We can answer decidedly, "No," for the following reasons:

(1) It cannot come till the end of the Great Tribulation, of seven years duration from the time when Antichrist makes his covenant with those who will accept him as their Messiah.

This is distinctly declared in II Thess. ii 1-8—"With respect to the coming of our Lord Jesus Christ and our gathering together to meet Him, it cannot come before the manifestation of the Antichrist. Who sets himself against and exalts himself above every so-called god, or object of worship, and goes the length of taking his seat in the temple of God, giving it out that he himself is God" (Weymouth).

These scriptures prove that he cannot be manifested till after the Rapture described in I Thess. iv 13-18.

The presence of the Christ Body on the earth—many persons becoming the "One Man in Christ Jesus" is the man who now restrains, the open manifestation of the Man of Sin, the Son of Perdition.

(2) The Battle of Armageddon is that described in Rev.

xix 11-21, when the Antichrist, called the "Wild Beast," and his false Prophet, will both of them be "thrown alive into the Lake of fire." It will be fought in HAR-MEGIDDO or MOUNT MEGIDDO, which is rendered in Greek "Armageddon." It cannot come till after the SIXTH VIAL under which the mystic Euphrates is dried up.

This is after Satan and his Angels are cast out of the lower heaven, which is now his home, and hurled down to the earth (Rev. xii 7-9). Then the Revelator sees three foul spirits resembling frogs issue from the mouth of the Dragon, from the mouth of the Wild Beast, and from the mouth of the False Prophet. These are the spirits of demons working miracles—spirits that go out to control the kings of the whole earth, to assemble them for the battle which is to take place on the great day of God. "And assemble them they did at the place called in Hebrew "HAR MAGEDDON" (Rev. xvi 12-16).

The results of the Battle, called the "treading of the winepress" are given in Rev. xiv 20, "And the winepress was trodden outside the city, and out of it came blood reaching the horses' bridles for a distance of 200 miles." The tremendous extent of it will be gauged from this description of its effects. In this last Battle the Antichrist will be captured, together with the false Prophet, and both of them will be thrown alive into the Lake of Fire (Rev. xix 20). Then Satan will be bound FOR A THOUSAND YEARS in the bottomless pit of the Abyss. The Gog-Magog invasion of Palestine described in Ezek. 39th chapter will not take place till after the Millennium.

This agrees with the prophecy that Israel will use the cast-away weapons for firewood. And these weapons could not be used at the present day, shields and bucklers, bows and arrows, pikes and spears, but will be again after the Millennium—1,000 YEARS OF PEACE, during which no weapons can be manufactured. "But when the thousand years are at an end, Satan will be released from his imprisonment, and will go out to lead astray the na-

tions in all the four corners of the earth, GOG AND MAGOG, and assemble them for war, in numbers like the sand of the sea shore, but fire comes down out of heaven and consumes them. (Rev. xx 9; Rev. xx 7-10. Weymouth).

Hitler is the forerunner of Antichrist, just as John the Baptist was a forerunner of the Christ. A pamphlet has been distributed thruout Germany entitled: "The Program of the German National Reich Church." The pamphlet says: "On the day the National Church is established, Christ's Cross must be removed from all cathedrals, churches and chapels within Germany and within Germany's colonial frontiers. The Cross must be replaced by the sole symbol of invincible Germany, the Swastika. The German National Church serves only one doctrine, race and people. It claims exclusive power over all churches within German frontiers. It is unchangeably resolved by all necessary means, to extinguish the Christian faith, imported into Germany in the unhappy year 800. It must take strictest precautions to render impossible the importation of Bibles and documents appertaining to the Christian religion. The greatest document for our peoples is our Fuehrer's 'Mein Kampf' (Hilde Marechant)."*

But tho Hitler is trying to carry out the role of the Antichrist, and many think that he is that personage, we can state positively that he is not the Antichrist, because the Apostle Paul makes it so clear that the "Man of Sin" cannot be manifested until the "Body of Christ" the One Man in Christ Jesus, who now restrains him that he may be revealed only at his appointed time is removed. And as it is certain that the Rapture has not taken place, it is equally certain that the Man of Sin cannot yet be revealed, for before his revelation there must be Ten Dictators, who shall be followed by an Eleventh Little Horn who will subdue three of them (Dan. vii 8). In Rev. xvii

—*As we have never seen this pamphlet, we must trust to the writer for his accuracy in quoting it. —Editor.

12, he is called The Wild Beast who, with the ten kings under him, will make war upon the Lamb (Rev. xix 19) who will overcome them and cast the Antichrist and his false Prophet into the Lake of Fire, and the rest will be slain by the sword of His Mouth.



THOSE WE LOVE THE BEST

THEY say the world is round, and yet
I often think it square,
So many little hurts we get
From corners here and there.
But one sad truth in life I've found
While journeying to the west;
The only folks who really wound
Are those we love the best.

The choicest garb and sweetest grace
Are oft to strangers shown;
The careless mien, the frowning face,
Are given to our own.
We flatter those we scarcely know,
We please the fleeing guest,
And deal full many a thoughtless blow
To those who love us best.

Love does not grow on every tree,
Nor true hearts yearly bloom.
Alas for those who only see
This truth across the tomb!
But soon or late the fact grows plain
To all thru sorrow's test—
The only ones who give us pain
Are those we love the best.

—Ella Wheeler Wilcox.

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 SAGITTARIUS (♐)

The influences of Uranus pertain especially to the metaphysical features of character, and, therefore, do not show prominently in cases where metaphysics plays but little part in the life and consciousness.

Uranus is now in the sign Sagittarius. And while in Sagittarius it will increase the mechanical tendencies and abilities among the people. It will increase appreciation for metaphysical subjects, and give a tendency to foresight and spiritual perception. And will give a strong desire to know what is going on. Its effects will be most fully felt by persons born on or near November 25th.

SATURN (♄) IN SAGITTARIUS (♐)

Saturn is the embodiment of the Creative Principle Transmutation, which causes changes from one state to another state, which is the reason its influence tends to bring sudden and unlooked for changes in the lives of persons. These changes are just as likely to be for the better as for the worse, altho even changes for the better sometimes cause temporary inconvenience.

Saturn is now in the sign Sagittarius. And while in Sagittarius Saturn also will increase the general interest and the abilities in mechanical things among the people. Likewise it will turn the attention more fully to music and to the arts, also to metaphysics and religion and religious teaching. The influence of Saturn in Sagittarius may be said to give an inclination to seek and to express the harmonious, the refined and the beautiful in life.

While Saturn is in Sagittarius it will tend to bring sudden and unexpected changes to those born in Sagittarius between about November 22 and December 22. And especially now to those born on or near December 2nd.

Because Uranus is uniting its influence with Saturn, those who are seeking self-improvement may find the changes induced by these two planets to be more of an interior nature than physical.

JUPITER (♃) IN CAPRICORN (♑)

Jupiter is the embodiment of the creative principle Fermentation, and in whatever sign it may be it tends to strengthen the corresponding physical function, also to bring a disturbed feeling into the lives of all persons born in that sign.

Jupiter is now in the sign Capricorn. While in that sign it will tend to turn the minds of the people toward new and better ideals of social, domestic and industrial life. It will prompt to the formulation of many socialistic ideals and domestic reforms.

Jupiter in Capricorn will bring a disturbing influence to all persons born in the sign Capricorn, between about December 22 and January 20, and especially now to those born on or near January 10th.

MARS (♂) IN TAURUS (♉) AND GEMINI (♊)

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

Until January 12th Mars will be in the sign Taurus. While in that sign it will give special love and solicitude for one's own children, and will incline the people to strive most earnestly for what they believe to be their rights.

On January 12th Mars will enter Gemini, and while in that sign it will increase the love of knowledge among the people, with a desire to teach that knowledge, especially to children. It will incline the minds to a study of domestic science.

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

The Earth being the embodiment of the Creative

Principle Order, its presence in a sign tends to bring an increase of order, and consequent ability, into the lives of all persons who were born while the earth was in that sign.

Until January 20th the earth will be in the sign Capricorn, and while in that sign it will maintain the general physical energy and the ambition to accomplish bigger things. It will stir to activity the ideals, the day-dreams, and give a strong incentive to try to actualize those ideals. It will also turn the mind more fully into business channels.

On January 20th the earth will enter the sign Aquarius, and while in that sign it will increase the social activities, and incline to gather at places of public entertainment. It will tend to awaken the trading instinct.

VENUS (♀) IN LEO (♌) AND VIRGO (♍)

The planet Venus is the embodiment of the Creative Principle Discrimination, and in whatever sign it may be it increases the general discrimination relative to the characteristics of that sign. Discrimination gives keen perceptions, and prompts to positive likes and dislikes.

Until January 16th Venus will be in the sign Leo, and while in Leo it will increase and strengthen the general loves and friendships among the people.

It will increase in persons born in the sign Leo, between about July 23 and August 23, their appreciation and love for the opposite sex.

On January 16th Venus will enter the sign Virgo, and while in that sign it will increase the faculty of discrimination among the people, and will make them more careful and critical in all matters. And it will tend to increase love and refinement and a general cleanness of thought and action.

It will increase in persons born in the sign Virgo, between about August 23 and September 23, their appreciation and love for the opposite sex.

MERCURY IN VIRGO (♍), LIBRA (♎), SCORPIO (♏),
SAGITTARIUS (♐), CAPRICORN (♑), AQUA-
RIUS (♒) AND PISCES (♓)

Mercury is the embodiment of the Creative Principle Force, and in whatever sign it may be, the corresponding physical function of the people is strengthened and made more active.

Until January 3rd Mercury will be in Virgo. While in Virgo it will tend to strengthen the general digestion, and thus to improve the general health. It will tend to blur the intuitions, and thus to cause errors in judgment.

On January 3rd Mercury will enter Libra, and while there it will tend to increase somewhat the business acumen and the health of the people.

On January 9th Mercury will enter Scorpio, and while there it will increase the vitality and the health of the people generally.

On January 14th Mercury will enter Sagittarius, and while there it will tend to increase the general physical activity and energy.

On January 18th Mercury will enter Capricorn. While there the physical energy will be turned more fully into business channels.

On January 23rd Mercury will enter Aquarius. While there it will maintain the physical activity and the business tendencies.

On January 29th Mercury will enter Pisces. While there it will increase the physical activity and restlessness. Giving a tendency to walk a great deal.

A SUMMING UP

Thruout the month the energies of the people will be directed to accomplish definite results, so that we need not look for any great change in the present world-wide struggle. Yet, in spite of it all, there will be what may be termed, an undercurrent of kindliness and good-will. Especially will this good-will be directed toward the children.

TRAINING OF THE WILL

BY JAMES ALLEN

WITHOUT strength of mind, nothing worthy of accomplishment can be done, and the cultivation of that steadfastness and stability of character which is commonly called "will-power" is one of the foremost duties of man, for its possession is essentially necessary both to his temporal and eternal well-being. Fixedness of purpose is at the root of all successful efforts, whether in things worldly or spiritual, and without it man cannot be otherwise than wretched, and dependent upon others for that support which should be found within himself.

The mystery which has been thrown around the subject of cultivation of the will by those who advertise to sell "occult advice" on the matter for so many dollars, should be avoided and dispelled, for nothing could be further removed from secrecy and mystery than the practical methods by which alone strength of will can be developed.

The true path of will-cultivation is only to be found in the common every-day life of the individual, and so obvious and simple is it that the majority, looking for something complicated and mysterious, pass it by unnoticed.

A little logical thought will soon convince a man that he cannot be both weak and strong at the same time, that he cannot develop a stronger will while remaining a slave to weak indulgences, and that, therefore, the direct and only way to that greater strength is to assail and conquer his weaknesses. All the means for the cultivation of the will are already at hand in the mind and life of the individual; they reside in the weak side of his character, by attacking and vanquishing which the necessary strength of will will be developed. He who has succeeded in grasping this simple, preliminary truth, will perceive that the whole science of will-cultivation is embodied in the following seven rules:

1. Break off bad habits.

2. Form good habits.
3. Give scrupulous attention to the duty of the present moment.
4. Do vigorously, and at once, whatever has to be done.
5. Live by rule.
6. Control the tongue.
7. Control the mind.

Anyone who earnestly meditates upon, and diligently practises, the above rules, will not fail to develop that purity of purpose and power of will which will enable him to successfully cope with every difficulty, and pass triumphantly thru every emergency.

It will be seen that the first step is the breaking away from bad habits. This is no easy task. It demands the putting forth of great efforts, or a succession of efforts, and it is by such efforts that the will can alone be invigorated and fortified. If one refuses to take the first step, he cannot increase in will-power, for by submitting to a bad habit because of the immediate pleasure which it affords, one forfeits the right to rule over himself, and is so far a weak slave. He who thus avoids self-discipline, and looks about for some "occult secrets" for gaining will-power at the expenditure of little or no effort on his part, is deluding himself, and is weakening the will-power which he already possesses.

The increased strength of will which if gained by success in overcoming bad habits enables one to initiate good habits; for, while the conquering of a bad habit requires merely strength of purpose, the forming of a new one necessitates the *intelligent direction of purpose*. To do this, a man must be mentally active and energetic, and must keep a constant watch upon himself. As a man succeeds in perfecting himself in the second rule, it will not be very difficult for him to observe the third, that of giving scrupulous attention to the duty of the present moment. Thoroughness is a step in the development of the

will which cannot be passed over. Slipshod work is an indication of weakness. Perfection should be aimed at, even in the smallest task. By not dividing the mind, but giving the whole attention to each separate task as it presents itself, singleness of purpose and intense concentration of mind are gradually gained—two mental powers which give weight and worth of character, and bring repose and joy to their possessor.

The fourth rule—that of doing vigorously, and at once, whatever has to be done—is equally important. Idleness and a strong will cannot go together, and procrastination is a total barrier to the acquisition of purposeful action. Nothing should be “put off” until another time, not even for a few minutes. That which ought to be done now should be done now. This seems a little thing, but it is of far-reaching importance. It leads to strength, success, and peace.

The man who is to manifest a cultivated will must also live by certain fixed rules. He must not blindly gratify his passions and impulses, but must school them to obedience. He should live according to principle, and not according to passion. He should decide what he will eat and drink and wear, and what he will not eat and drink and wear; how many meals per day he will have, and at what times he will have them; at what time he will go to bed, and at what time get up. He should make rules for the right government of his conduct in every department of his life, and should religiously adhere to them.

To live loosely and indiscriminately, eating and drinking and sensually indulging at the beck and call of appetite and inclination, is to be a mere animal, and not a man with will and reason. The beast in man must be scourged and disciplined and brought into subjection, and this can only be done by training the mind and life on certain fixed rules of right conduct. The saint attains to holiness by not violating his vows, and the man who lives according to good and fixed rules, is strong to accomplish his purpose.

The sixth rule, that of controlling the tongue, must be practiced until one has perfect command of his speech, so that he utters nothing in peevishness, anger, irritability, or with evil intent. The man of strong will does not allow his tongue to run thoughtlessly and without check.

All these six rules, if faithfully practiced, will lead up to the seventh, which is the most important of them all—namely, rightly controlling the mind. Self-control is the most essential thing in life, yet least understood; but he who patiently practices the rules herein laid down, bringing them into requisition in all his ways and undertakings, will learn, by his own experience and efforts, how to control and train his mind, and to earn thereby the supreme crown of manhood—the crown of a perfectly poised will.

—*The Mastery of Destiny.*

EXTRACT FROM EDITORIAL

BY H. E. BUTLER

(Editor's Note.—The following is the conclusion of an Editorial that caught our attention this morning. It was written in August, 1905.)

Is it possible that the civilized world is waiting for some great calamity, something to cut them loose from their idols of gold and silver, of name and position in the world? Is this what the people are waiting for? Is this what they need? All nature seems to answer the question as it vibrates around the earth—"Yes, yes." How many there are who think to find some wonderful thing in the pretense of magical societies. Some enlightened men and women are being led astray by such pretenders. How few there are who realize that in the Spirit of God

is their only hope, the only source of light, life and power. If men would only consecrate their lives to God and seek him wholly, then would they find him, then would they find the fountain of knowledge and power, then would the way of the Lord be open before them and they would see that they are nearing the goal for which they were made.

We are nearing the time when God and man will be again made one, consciously one. When man will become the house of God, a mind center thru which the Infinite will express himself in all the affairs of human life. But how hard the adversaries are working to deceive, mislead and prevent the people from seeing this great fact. But for man this is an individual work, and he who will do the will of God shall know; and no power is able to mislead or overcome those who are earnestly, honestly and zealously seeking God.

We had hoped to bring out in the columns of this journal some pointed and important truths, but as we make the effort the words seem to come: "Of what use? Not yet; the people are seeking something else; their whole attention is centered upon externalities and in getting power and riches thru the invisibles." Thus the world is rushing on blindly, madly, toward some great calamity.

Let us who see the light continue to pray, as we were taught, "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, [in me] as it is in heaven."



"THE clouds ye so much dread,
Are big with mercy, and will break
In blessings on your head."

TABLE OF CUSP TRANSITS

Monthly Ephemeris (Time of Cusp Transits)
Washington, D. C., (Civil Time) January, 1943

moon	sign	day	hour	minute
☾	♈	1	4	31 a. m.
"	♏	3	7	25 a. m.
"	♐	5	7	27 a. m.
"	♑	7	6	34 a. m.
"	♒	9	6	55 a. m.
"	♓	11	10	14 a. m.
"	♈	13	5	14 p. m.
"	♏	16	3	31 a. m.
"	♐	18	3	46 p. m.
"	♑	21	4	35 a. m.
"	♒	23	4	54 p. m.
"	♓	26	3	38 a. m.
"	♈	28	11	41 a. m.
"	♏	30	4	25 p. m.

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 so that they who desire the regeneration may
have data that will help them in their efforts.

Heliocentric Cusp Transits of Planets

☿	♈	20	5	1 p. m.
☿	♏	12	1	48 p. m.
☿	♐	16	4	19 a. m.
☿	♑	3	10	3 a. m.
"	♒	9	3	56 a. m.
"	♓	14	4	43 a. m.
"	♈	18	11	9 p. m.
"	♏	23	9	35 p. m.
"	♐	29	11	37 a. m.

On the 1st of the month

♈	is in	♏	2°	59'	5"
♏	"	♐	10	9	4
♐	"	♑	19	20	41
♑	"	♒	23	54	16
♒	"	♓	5	38	32

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BY ENOCH PENN

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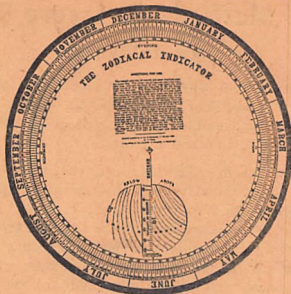
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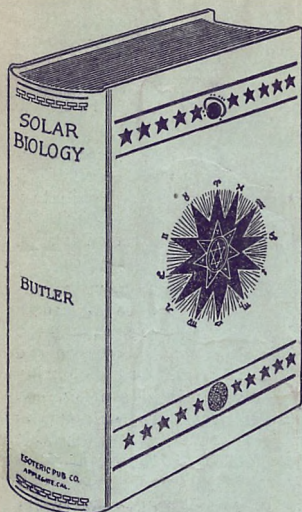
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