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The CHRISTIAN ESOTERIC



May



1938

ESOTERIC FRATERNITY

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or Science and Revelation

By H. E. BUTLER

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ESOTERIC FRATERNITY

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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.



CHRISTIAN ESOTERIC

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VOLUME XLV OF THE ESOTERIC SERIES

BEWARE OF FALSE TEACHERS

BY H. E. BUTLER

“BEWARE of false teachers, who come to you in the garb of sheep, while inwardly they are ravening wolves. By their fruits you will discover them. Are grapes gathered from thorns, or figs from thistles? Every good tree yields good fruit; but the bad tree produces bad fruit. A good tree cannot yield bad fruit; nor a bad tree, good fruit. (Every tree not producing good fruit, is cut down, and cast into the fire.) Therefore, by their fruits you will discover them” (Matt. vii 15-20).

“Beware of false teachers” is the admonition of the Lord Jesus. If there ever was a time in the history of the world when these words were of importance to all people, that time is now. We are in a time when there are in the world teachers of every shade of doctrine and morals known to the entire world; therefore, this warning does not mean that you should not hear them, or that you should not examine their doctrines, but the context implies just the opposite, and we read in another place that we should “Prove all things; hold fast that which is good.”

If we should say to you, "Beware of false teachers," it would simply mean that you should keep in mind that there are many such teachers and that you should not open yourself unreservedly to any and all persons, but that you should weigh carefully every matter, and see to what extent it is good in view of the object that you have placed before you.

In other words, it is necessary for all persons, especially at this time, to have a definite, well defined purpose, and it is also necessary, in order to have that purpose what it should be, to have a clear understanding of God's purpose in the creation of the world* and the ultimate of man's existence. Having that knowledge clearly fixt in your mind, you will realize that it is to your advantage to be in harmony with that purpose, and if that purpose is the one for which the worlds were made, then there is nothing that is of truth but that which relates to that purpose. For, if God by a word created the world, and the word was the expression of that purpose, then all the laws of nature are the potentiality of that word. This being true, there can be nothing in existence the vital substance of which has not a tendency toward the carrying out of that purpose. Because of this we say there is no truth but that which relates to the Creator's purpose.

When you have the purpose of God clearly fixt in your mind and have made the decision to live in harmony with it so that you may attain the ultimates promised, designed under the processes of that original purpose, then all the use you have for teachers is to bring harmony out of the chaos of thought that is now in the world, to put in order the truths relative to your purpose and to the Creator's purpose. Then, when you ask yourself the question, "What do I want to know?" the answer will be ever present: I want to know just those things that relate to my

*This purpose is set forth in booklet form and sold by the Esoteric Fraternity, for 25 cents.

own effort, and, in fact, what I want to know most is what to do next, because, as a certain poet said, "They (the angels) never know to-morrow's revelation over night." It is not necessary for us to know that which is for us to work out to-morrow; therefore, the prayer, "Give us this day our daily bread,"—not to give us to-day *to-morrow's* bread nor *to-morrow's* revelation. You have all that you can do to bring under subjection the physical body and the mind belonging thereto, and to hold in abeyance the psychic cyclone that is now sweeping over our land.

The Lord proceeds with the words, "By their fruits you will discover them. Are grapes gathered from thorns, or figs from thistles?" For instance, there are many at the present time intensely interested in the Oriental Religions. The question should arise in your mind: Do those religions in all particulars conform to the Divine purpose? Christ said, "A good tree cannot yield bad fruit; nor a bad tree good fruit." Every tree is known by its fruit. What fruit have the Oriental Religions brought forth?

What fruit have they brought forth as manifested in the lives of their devotees? Have the people been elevated? How far short of elevating their people have these religions come? Indeed, their claim of *past glories* is an acknowledgment that their religions have degraded their people. But even where there has been little or no manifestation of advancement among the devotees, yet that does not mean that there is no truth in the Oriental religions. Not by any means: they have many great truths. But remember the warning: "*Beware of false teachers.*" You ask, "Are there not good men among their teachers?" Certainly; some of them are good men. Some of them are very good men. But is it the teacher that you want, or is it truth that you are seeking? Decide this question for yourself, and if it is the teacher you are looking for, then it is not truth you are seeking, but a man. And if it is a man you are seeking, then remember

the words of the prophet, "Cursed be the man that trusteth in man, and maketh flesh his arm."

Again, we find a great variety of teachers in every sphere of thought, both in morals and otherwise, and the Christ said that the way to judge of them all is by their fruits. Are their fruits their habits of life, or is the fruit that which they bring forth, the knowledge and instructions they are giving to the world? Perhaps you may look out of your window and see two apple trees growing in the garden; one is very beautiful, having a symmetrical form; the other is gnarled and unsightly. Which is the better apple tree? Will you judge the trees by their appearance? Will you say to yourself that the tree which is so beautiful is undoubtedly the better tree, because its habits of life are so regular and orderly. The Master said, wait until the fruit is ripe and judge it by its fruit. Perhaps when the apples on the two trees are matured you will find that those on the beautiful tree are small and bitter, while the crooked and unsightly tree may bear large, luscious fruit, delightful to the sense of taste and smell, and when you come to eat the fruit, then you can decide which is the better tree. The Church has made the error of judging the fruit by the tree in place of judging the tree by the fruit, judging men by their appearance and by their actions in place of judging them by the vital truths that they bring forth, the knowledge that they have to give. Thus the Lord closes this warning with the words, "Therefore, by their fruits you will discover them."

Continuing with this same chapter, we read: "Not everyone who says to me, Master, Master, will enter into the kingdom of the heavens; but he who performs the will of that Father of mine in the heavens."

Here, again, we are necessitated to judge of that which we have heard all our life, of church doctrine and what has been called religion. The Catholic church especially has said to the world: "If you say, 'I believe in Christ,' that is sufficient." Is that not equivalent to say-

ing, "Master, Master;" but the Master says, not everyone who acknowledges him will enter into the kingdom of heaven, but it is he who performs the will of the Father in heaven.

For the past one hundred years, and more, the ministers and the people have made a hobby of the saying: "It is not by works, Oh no! it is not what we do, but it is our belief in Christ that will save us." Thus they are contradicting the emphatic statement of our Lord Christ. If it is not what we do, what does he mean when he says, "but he who performs the will of that Father of mine in the heavens"? This is works, is it not? It is doing—not saying.

Again, many in the Church have been deceived into believing that the saying and not the doing, will save them. In other words, not by works, but by belief. But remember the emphatic declaration of him who is our master, our only teacher, that it is he who performs the works, lives the life; it is he who does right, not he who talks right, who will enter the kingdom of heaven. And what is the will of our Father in heaven? Are we left without a knowledge of this? Certainly not; the Divine purpose as set forth in this magazine ramifies into every department of your life. Once you understand this purpose and then take up these teachings of the Christ of Nazareth, you may know the will, and not only must you know it intellectually and believe it in the heart, but you must perform it in your life, you must do the works.

Again, reading on, we come to: "Many will say to me in that day, Master, Master, have we not taught in thy name? and in thy name expelled demons? and in thy name performed many wonders? And then I will plainly declare unto them, I never approved of you. Depart from me, you who practice iniquity."

How many there are in the world at the present time who are working so zealously to "save souls," and who, by their zeal, seem to be expelling the demons and reforming the people, but you ask them concerning the Di-

vine purpose and they will tell you that they do not want to know anything of those things” Ask them concerning the mission of Christ, and they know nothing, but they tell us that he was our vicarious atonement, and they say, “Because he suffered and died, we have nothing more to do, only to try to convert men to the same thought and habit of life.” The Lord Christ here says to such persons, “Depart from me, you who practice iniquity.” He also said, “I never approved of you.” Stop and think, does the Lord Christ approve of you? Is that approval essential to salvation? Emphatically, Yes. How may you know that you are approved of the Lord? Can you know it here and now? You certainly can. If you compare your life and habit of thought with the teachings of Christ, especially with those given in this wonderful sermon on the mount that we are now considering, and make it your one object to conform your life in all particulars to these wonderful teachings, and do it because you have an active, earnest desire (prayer) that you may know, not only His will, but that you may do it, then it will not be long before He will send to you His angel with the vivid consciousness that you are approved of by the Lord.

And not only will He give you the consciousness of your approval by him, but, as he said, he will send the Comforter, the Holy Spirit, which will lead you into all truth. In another place he calls this Comforter “the Spirit of Truth” This has been so beautifully compared by one to a bird in the bosom that would answer all queries and become a perfect guide to the pilgrim.

We know from experience, and from the experience of many others, that as surely as any person will follow the teachings of the Christ wholly and implicitly like a little child, with the mind centered on God, he will receive this Spirit of truth which will abide in his bosom as if it were a separate consciousness and will become to him a perfect guide and instructor in all matters of Divine

truth. And this consciousness in the soul of such a person is worth more than all the treasures of the world, for it gives peace and joy even under the most trying circumstances, and tho the world is dark and cloudy and storms sweep across the horizon of our mentality, yet deep down in the soul there remains that calm, that perfect consciousness that we are approved of by Him who rules the world. And not only that we are approved of by Him, but that we are members of that holy family, that blessed Brotherhood of which the Christ is the Master and the door.—(B. R. Vol. III, p. 127).



“HE walks all day thru grand cathedral aisles,
Even tho he hold the plow that shears the sod,
Or labor at the forge. On him Life smiles,
Who is at one with God ”

—John E. Dolsen.



BACK TO THE LAND

“AMERICA knows but one direction, and that is—ONWARD! Time will bring changes, but not in the main course. The openings and opportunities for men and women who can DO things, who know their jobs, are becoming more numerous. Our schools should bear this in mind and prepare their students for Life. Every school should be a place where students LEARN BY DOING.

“Youth would be wise to look to the land, the soil. The land gives us a double security. Have a job—a GOOD job—to supply you with cash, but get a little land, too, for the REAL SECURITY it will give you. Every nation is strong and prosperous WHOSE PEOPLE HAVE NOT LOST TOUCH WITH THE LAND!”—Henry Ford, in *Home Almanac*.

CIVILIZATION AND DIET

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

WHEN we look back into the dim vista of the past and see man in the state of nature, hunting the mammoth and the reindeer, we cannot but perceive that the gains of Civilization are almost immeasurable. But at the same time we are bound to admit that in all probability, the majority of mankind are far less happy than they would be if in many respects they could revert to more primitive conditions. We look with horror upon the cruelties exercised in the past, not only by the barbarous, but by the so-called civilized, nations. The tortures which were inflicted with impunity, even in historical times, not only upon men, but also upon women and little children, could not now be inflicted upon the lower animals without an indignant popular outcry.

In bygone times those men who were an honor to the age in which they lived, were sometimes treated worse than we would now treat the vilest criminal. We have, indeed, gone so far in an opposite direction, both in Great Britain and in the United States, that some say that our prisons are now so attractive that the released prisoner often wishes himself back, and the tendency towards the alleviation of human misery in most civilized countries is daily on the increase.

But tho this is so there still remains a good deal to be done, for altho man has been slowly emerging from the brute to the human, he is yet very foolish and childish about many things. In nothing perhaps is this more apparent than in the matter of diet, for not only savage, but also civilized men eat and drink continually to excess and suffer, from this cause alone, a great variety of diseases, some of which were entirely unknown to our fore-fathers. No doubt the environment produced by our advanced civilization is sufficient to account for much of this evil; for while facility of transportation and communication lessens the incentive to

physical exertion, at the same time it increases the temptation to abnormal eating and drinking.

It is in the direction of simplicity of diet that we have, perhaps, as much to learn as in any other direction. For, as Professor Sampson Morgan writes in the "Fortnightly Review:" "Men are what their food makes them."* He goes on to advocate a diet of fruit and nothing else. Physically and intellectually, he says, "the coming race can best be perfected by being moulded under the magical influence of a fruit diet."

The advantages of fruit in the diet can scarcely be overestimated. Raw fruit supplies every want of the human economy, and it is not only as nourishing and sustaining as the most expensive mixed diet, but it produces more energy and endurance, is more easily assimilated and is absolutely free from any dangerous matter. It prevents constipation, helps the excretion of uric acid and other poisons by rendering the blood more alkaline, and supplies those important food-salts which in a cooked diet are rendered almost valueless. It is not only food but medicine, and it is advisable, therefore, for every one to have, at least, one meal a day consisting of fruit only, and generally to avoid food that needs cooking.

Such a diet conduces to alertness of mind; rendering sleep less of a necessity. For the heavy meals usually indulged in tire out both mind and body, by giving the digestive and excretive organs a great deal of unnecessary work. It is easy to see that any diet that clogs the circulation must put the body out of order, this in turn affecting the mind by rendering it sluggish. This is one reason why fasting is recommended as a great aid to spiritual attainment.

And the diet here recommended, because it improves the circulation, purifies the blood and quickens the excretive action, therefore keeps the whole temple of the body

*See Editorial.

pure and sweet and clean, the mind cheerful, and its faculties as well as those of the spirit, active and receptive. It will thus be seen that the simple life thus lived is the direct road to the highest attainment for spirit, soul and body.



A LETTER FROM THEODORE PRICE

35 Fox Hill, Selly Oak, Birmingham, England.
Esoteric Fraternity.

Dear Friends:

I wonder if the enquirer as to the meaning of the Seamless Robe got as big a shock as I did on reading the reply in the March number of the "Christian Esoteric." I was reminded of two extracts from poets:—

"A primrose by a river's brim
A yellow primrose was to him
And it was nothing more."

From Wordsworth.

"Teaching by parable
For nowise else,
Taught he the people; since a light is set
Safest in lanterns, and the things of earth
Are copies of the things in Heaven, more close
More clear, more near, more intricately linked,
More subtly than men guess.

From Edwin Arnold's "*Light of the World*."

Dear Enoch Penn will be telling us next that Jesus had to stop three days in the grave while Mary and Martha knitted him a new sweater, and that the great company in Revelation who had washed their robes in the blood of the Lamb had been round the wash tub!

Surely the seamless robe of Jesus is deeply significant with inner meaning, as is almost every word of the Bible if we could only interpret it. Is it not the work of the

Esoteric Fraternity to help us to gain seamless robes (or outer personalities) also?

Here is another interesting quotation, this time from the sermons of A. Maclaren:

"In the new Israel, as in the first constitution of the old, all the people are priests. Righteousness is then to be the robe of every Christian soul. To be good, to be gentle and just, loving and truthful, self-forgetting and self-ruling, honest and true, kind and helpful, to live in the exercise of the virtues which the consciences and tongues of all men call lovely and of good report and to add to them all the consecration of reference to Him in whom these parted graces dwell united and complete, a seamless robe—this is to be righteous."

I do feel that the enquirer may be driven right away from the teachings by the answer given, which was perhaps written in a moment of hurry and without due thought—we all do it at times while our robes remain seamed—and I do hope something can be done to put it right.

With loving greetings, Theodore Price.

LOVE all, trust a few,
Do wrong to none; be able for thine enemy
Rather in power than use; and keep thy friend
Under thy own life's key; be checked for thy silence,
But never taxed for speech.

—Shakespeare.



THE world has a thousand creeds, and never a one have I;
Nor church of my own, tho a million spires are pointing
the way on high.

But I float on the bosom of Faith, that bears me along like
a river;

And the lamp of my soul is alight with love, for life, and
the world, and the Giver.

—Ella Wheeler Wilcox.

WHAT THE BIBLE TEACHES

(QUESTIONS AND ANSWERS)

BY ENOCH PENN

BIRTH-CONTROL AND MORALITY

Question.—I have just read a dissertation on the subject of birth-control, and the question of morals was advanced. One stated: "As to the immorality of birth-control, obviously the position one adopts depends upon his definition of morality." Would you care to give us your views on the subject?

Answer.—Because of our understanding of the subject of regeneration, and as well of the laws of the vitality of the body relative to the generative relation, we are compelled to take the stand that the only proper method of birth-control is self-control.

As to the morality involved, and the different standards of morality, we find that certain modes of conduct are said to be right, and certain modes of conduct are said to be wrong. But the question arises, What makes an action right? or what makes an action wrong?

In one sense, one's standard of morality must depend upon what is desired. But to the Christian, or to the one who would serve God, whether Christian or not, the standard of right and wrong must rest upon the person's understanding of the purpose of the Creator relative to him. The reason the Christian people are ignorant of what is right and what is wrong is that the Church has for centuries been teaching them false doctrines, teaching that a blind credulity in their doctrines, especially their doctrine of vicarious atonement, will cause them to go to heaven when they die, which teaching they do not find in the Bible. Very, very few Christians are able to reason intelligently about their religion, because their teachings entirely disregard the need of knowledge or of intelligent action on the part of the people, which amounts simply to "Believe what we teach you and you will go home to heaven when you die." And so, the people follow, like

unthinking sheep following a leader, and never realize that there is nothing in the teachings of the Lord Christ, or of the prophets of Israel to indicate that they will go to heaven when they die. We are not saying this in any spirit of condemnation, but solely to call attention to the facts, to provoke thought relative to the matter.

Relative to the idea that a true morality must rest upon the Creator's purpose concerning man, before we can intelligently live a truly moral life we must know that purpose. To those who accept as true the teachings of the Bible, we refer to the statement in Genesis of the purpose of the Creator. It is written that Elohim said, "Let us make man in our image, after our likeness, and let them have dominion over . . . every living thing." We see thruout all nature that the progeny of every living thing requires but time enough and under proper conditions it will grow into the likeness of its progenitor. And if we accept the Creator as being the Father of mankind, then the conclusion that man is destined to become like his Creator, we see that process to be in harmony with nature's universal process. If, then, we accept that we are destined to grow into the likeness of our Creator, having the ability to control all life on the earth, then we are to become like him in character, in knowledge and in powers. Then we see clearly that for one to act contrary to the Divine character is wrong, is immoral. And that to do that which is in harmony with the Divine nature, so that we grow like Him in character is not only right, it is our duty. And, further, if we are serving God, or are following Jesus, every effort we make to get control of our own life, of our own vitality, and of life generally, is right, is our duty, and when we accomplish this we will have followed Jesus, and will have power over our own life, to keep well and to heal others of their sicknesses. Anything we do to injure our own bodies, or to weaken our own powers is wrong, is sinning against God's purpose in us. In view

of the Creator's purpose in us we can see no other standard of true morality than this.

As a child is a good and dutiful child, and is loved by its parents if it does those things they desire it to do, so we reason that so far as we do that which the Creator intends we shall do we are good, moral and dutiful. If we take this standard of morality, we see that we may discard much of the present recognized moral standard we have been taught in the past. Even the Church admits that if one will do God's will he is doing right, the difficulty being their idea of what is God's will for them is very vague and uncertain. Indeed, the most of the things which the Church teaches as being God's will are purely misconceptions.

So we see that if one tries to know God's character, and trains himself to act in harmony with it in all things and learns how to control his own life, and life generally, he is a truly moral person, but if he does none of these things he is an immoral person.

JUDGMENT AND WORKS

Question.—We read in the Bible that we will be judged according to our works, and, as you have suggested, not according to our beliefs. I wish you would try to make this matter clearer.

Answer—In this world you become whatever you may do. That is, if you do a carpenter's work, you become a carpenter. If you do a baker's work, you become a baker. If you learn to manipulate money, you may become a banker. Nature rewards you according to your works. Apparently it is the same relative to spiritual things. The general idea we gained while in the Church is that when the faithful one dies he goes to a place of happiness, something like a Sunday School picnic, with nothing to do but to enjoy himself, and there is no definite thing about it. But if one does not develop his psychic senses he can

not know in the psychic realm. In other words, if he does not develop the faculties of his soul to where he can see and hear and know in the realm of souls, he is thus shut out from that realm. The same is true relative to the Spiritual world, it must always remain practically non-existent to those who do not follow the teachings of the Bible until they develop the ability to sense it; thru awakening the faculties of the soul one becomes able to see, to hear and to know in that realm. Also, if one would learn how to do certain things in the soul-realm one must learn to do those things by oft repeated efforts. In the Spirit-world one must also learn to do by repeated trying. Jesus showed this very clearly when he said, "The son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the son likewise." That is, as a man thru awakening into a consciousness of and in the Spirit-world, as he sees what is being done he begins to try to do the same things, he begins to exert himself to help to do the things he sees being done. And again Jesus said: "For the Father loveth the son, and showeth him all things that he himself doeth." It is like a boy who watches his father at his work and then imitates him. It is only by doing that one learns how to do.

To reward one according to his works is to give him the results of what he has done, and that is what nature does, and the Bible repeatedly insists that that will be the manner of man's judgment.

REPENTANCE

Question.—What do you imagine to be the reason that there has to be so much sorrow and grief pertaining to a religious life?

Answer.—The sorrow and grief manifested by religious people is caused by a misunderstanding of the word repentance." To repent means to change your mind, and consequently, your actions, and does not of itself imply

any manifestation of grief or sorrow, but it does imply ability to perceive one's mistakes and to change one's habits. The idea of an offended God seems to have been encouraged by priestcraft, largely as a source of gain to themselves.

The normal person's mind is more or less made up to get as much of the good of life as he can, which we think is good and right in itself. But because the people generally are very ignorant relative to those laws of nature which bear upon one's life, especially those relating to men's dealings one with another, in their efforts to get the best out of life, they usually fail to get much good, for they make so many mistakes and fail to see and grasp opportunities. Therefore the word to such is, You are trying in the wrong way to make life worth living, change your mind, learn the laws of life and live in harmony with them, and you will find that life has in it much more good for you than you have as yet been able to get out of it.

MENTAL DYSPEPSIA

Answer to J. R.—We note what you say about enjoying occult literature of different kinds, and reading all you can get, yet not benefitting to any extent. That is a very common experience. Many persons read a great deal, and say they have studied occultism and kindred subjects for many years, and then they ask questions which show that they have not the least understanding of things occult. And the reason is very simple. When one reads continuously and yet learns but little, the words pass thru the brain, but the thought does not enter the consciousness. Such persons have a mental dyspepsia—they are like one who eats lots of food, but who does not digest it; it passes thru them and does not nourish.

Our experience is that they who say they know but little about occult things, but who have tried to live a true Christian life, are far nearer the truths of the occult and

spiritual than are those who have read and read for years all the occult literature they could get hold of, but who have not put the things they read into practice. They may talk even learnedly and well about metaphysical things, but it amounts to nothing. They are like those Christians who read the Bible a great deal, not to find out what it teaches that they may practice it, but to see how far they can read into it their beliefs, beliefs which, as often as not, are false, because contrary to the plain teachings of the Bible. But, none are so blind as they who will not see.

DID JESUS DIE ON THE CROSS?

Question.—I find that there are several books which teach that Jesus did not die on the cross, but that after he was taken down from the cross he was resuscitated, and that he lived many years after his supposed ascension. What do you think about this?

Answer.—Jesus said, "Believe the works." It was equivalent to saying, "You need not believe me when you hear me say it, but you should believe me when you see me do it." He had declared that it is possible for man to overcome death and live forever, that eternal life is a possibility, and that (because he would prove his teaching by his works) he would die and rise again from the dead. If he died on the cross, and after three days re-entered his body and made it live and healed it, or, "rose from the dead," he proved the truth of his teaching that man can overcome death and live forever. Paul declared, if Jesus did not rise from the dead, your faith is in vain, and we are false teachers. If Jesus did not die on the cross, but was resuscitated and lived for years afterwards, he did not prove by his works that eternal life is possible to man. He did not bring life and immortality to light.

Paul declared that "we wrestle not against flesh and blood, but against . . . wicked spirits in the heavens." There are lying souls in the invisible who seek to

deceive man about the chastity required by the regeneration, for they seem to be unable to maintain their consciousness only by vampirizing persons and by absorbing the vitality in the wasted seed. We are satisfied that those writings which claim that Jesus did not die on the cross are, with the exception of those who are simply unbelievers, directly the result of spiritualistic mediumship. In nearly if not quite all the writings obtained thru spiritualistic mediumship the person of Jesus and the truthfulness of the Bible are belittled. The reason appears to be this: The basic feature and condition of the true Christian life is chastity, no person can come to a knowledge of the angel world, no one can see and know God, except by living a perfectly chaste life, while the guides and controls of the spirit-mediums impel their victims to waste their seed, and they can manifest best thru the mediums who waste their seed most fully.

Because the true Christian life as we find it recorded in the Bible (tho not as it is taught in the churches), with its demand for complete chastity, is the very antithesis of the spiritualistic practice, and denies unclean spirits the means of their sustenance, it is not surprising that Spiritualism seeks to decry the Christian religion and all that belongs to it.

MORALITY OR LAW

Question.—The other day I was talking to a man who declared that there is no such thing as a moral quality, that what is termed morality is nothing more than opinion. We act, and nature brings about the natural result. It is wholly a matter of law, of cause and effect. What do you think?

Answer.—Paul said: "All things are lawful to me, but all things are not expedient." In saying this he came very near saying that it is wholly a matter of law. And that it was results only that he took into consideration. In one sense of the word this seems to be true. But this

statement implied that Paul knew the laws involved, and judged the expediency by the perceived natural results.

It seems that man was placed on the earth and given the privilege of doing just as he pleased, within the limits of his ability. We may say man has no teacher but experience. He does something, and observes the results. He may observe the results which come to others. But by experience and observation he has learned what he knows.

It seems that Mother Nature's dictum is, "Do something." "Exert yourself to accomplish something." And we see that they who really try to do something, as the natural result of that effort develop greater ability in that direction.

THE BLOOD OF THE LAMB

Question.— We have in Revelation these words: "And have washed their robes and made them white in the blood of the lamb." What do you think these words mean?

Answer.— Because there is fixt in the minds of the Christian people the idea of being saved by the blood that Jesus shed on the cross, and because John the Baptist said of Jesus, "Behold the lamb of God that taketh away the sin of the world," the common tendency is to accept all such statements as referring to what the Church declares to be the vicarious atonement made by Jesus on the cross. But the lamb of God was the lamb on the altar of burnt offering. The fire on the altar of burnt offering, both in the case of the building of the Tabernacle and of the Temple was not made by man, but came down from heaven, as it did in the case of Elijah when the people decided to accept the God who answered by fire.

The lamb on the altar of burnt offering represented the body of man fully dedicated to God, and wholly surrendered to the action of the fire of God's presence burning upon its altar, the sex-function, and transmuting the substance of the body into spirit. It is this changing of the physical body into spirit that enables man to gain a

spiritual consciousness, to become a son of God. And it was because of this that it was said that the smoke of the sacrifice rose up before God as a sweet smelling savor.

When one has so far developed in the regeneration that he sees the light of the Spirit of God filling his body, in harmony with the words of Jesus, "Thy whole body shall be full of light, as when the bright shining of a candle doth give thee light," then to the eyes of the soul that are open to see, that one begins to shine with the light of the Spirit-light within. This is the beginning of the fulfilment of the words of Jesus, "They that be wise shall shine as the sun, and as the stars, forever."

We read that the white linen clothes are the righteousness of the saints, and when the righteous "shine as the sun," it is because thru the life (symbolically, the blood), of the transmuted body, surrendered to the action and interblending of the Spirit of God, they shall shine with the glory of God.



THE END OF EVIL

"ALL evil passes from us when we find
The Way of Good; when word and deed and mind
Are shaped to Truth and Wisdom; then we see
The end of bondage and captivity.

"All good is ever with us; but we want
Wisdom to take it; we are poor and scant
Only in lacking Wisdom; that acquired,
The good is ours that we so long desired.

"Be still, my soul, and know that peace is thine;
Be steadfast, heart, and know that strength divine
Belongs to thee; cease from thy turmoil, mind,
And thou the Everlasting Rest shall find."

—James Allen.

PROBLEMS OF DIET

BY H. C. BACKSTROM

WITHIN the last two or three decades the general public has become decidedly "food conscious." Scores of magazines devoting themselves almost exclusively to the subject of dietetics have sprung up, testifying to an ever increasing interest among all classes in the subject. And, like everybody else, the esoteric student is faced with the problem how he should react and adjust himself to modern discoveries on food values and the beneficial or detrimental effects of certain foods on the organism and the mind in healthy or diseased conditions.

To decide for or against meat and fish as a part of the diet becomes to many people the most vital of all food problems. Whether this is actually so or not, it remains a moot question and a most delicate one to present before an audience which is likely to represent all shades of conviction. Whatever stand one takes as an expounder on the subject, one is likely to offend the feelings of some ones in an audience representing differing beliefs. If one unconditionally denounces meat, one receives enthusiastic applause from the strict vegetarians, while at the same time one is sure to be appraised as a "food crank" by some meat eaters who consider themselves less biased and more broadminded. As to myself, in considering this subject, the fact of having spent half of my life time on a mixed diet and half of my life time on a strict meat-and-fishless diet, has at least offered me an excellent opportunity to see and to understand both sides of this question, and I confess, that for all practical purposes, there still remain, in my opinion, two sides to the question.

And for very sound reasons. We may say with the vegetarians and as esoterics, that it is both laudable and desirable, from a spiritual and moral point of view, to do away with the slaughtering of animals to furnish us with meat. So far, so good. And doubtless such a choice may be altogether desirable provided circumstances permit

each one to act accordingly. In practice, however, there are many things to consider which test and strain the theory—not for everybody, to be sure, but for some of us. Many vegetarians will point out, as a known fact, that nuts and cheese have the same protein value as meat and that they can easily replace meat in the diet. Which is correct. But, on the other hand, it is a proven fact that nuts and cheese are far more difficult to digest than is meat. This means, in other terms, that they are more uneconomical to the system, in that their digesting and their assimilation require the expenditure of a considerably larger amount of vitality than does the digesting of meat. If the stomach of a person is considerably weakened or if the flow of gastric juices, indispensable for the digestive work, proves insufficient both quantitatively and qualitatively, then choosing nuts or cheese in preference to meat as a protein source is inviting continued and perhaps aggravated troubles. After all, as has been well said, it is not what a man *consumes*, but what he *assimilates* which counts. Therefore, in a case where a man has a too sensitive and impaired digestion and assimilation he should, if he is wise, at least temporarily and until the condition is materially improved, choose such foods as do not put an undue strain on that function. We must, in a word, look at the situation realistically, taking things as they now are, not as they ought to be. Thus, no matter how ideal a nut diet may be if proper conditions prevail, it may be of little value, indeed may do more harm than good, if such conditions do *not* prevail. This seems a self-evident proposition, and yet the astounding fact is that many food enthusiasts so readily forget that the benefit of proper foods entirely depends upon whether proper conditions for handling them are present. If not, the next best thing has to be resorted to, while restoring proper conditions is being undertaken. One fact, frequently observed, is that many strict vegetarians look undernourished or have an unhealthy color, while other strict vegetarians, eating prac-

tically the identical foods, look splendid. This may be explained in the light of what has been said—or there may be other causes also to be considered. Because a certain food proves of benefit to you and to me is no reason why we should climb the housetops to proclaim to the world that it is good for everybody here, now, always and everywhere.

As a matter of fact, the science of dietetics is yet in its infancy. We have obtained in research laboratories and elsewhere answers to many perplexing questions relative to food values and to the digestibility of various foods, yet, while we may benefit greatly by these findings in a general way, we must consider also, that the last word on all those findings yet remains to be said. Milk, for instance, is generally considered an ideal food—in a certain sense. It is claimed for it that it contains in ideal proportions all the nutritive elements needed for building and vitalizing our body. This may be conceded. However, there are other considerations that enter. Recent scientific researches go to show that milk takes longer time to digest than most foods; some six and a half hours before it is fully digested. Besides, the casein it contains, a fatty substance, tends to clogging and to constipation, at least in sensitive organisms. So we find, then, that milk has a strong point and a weak. The same is true of nuts and, in fact, of the majority of foods. Whole wheat flour products, for instance, are undoubtedly more wholesome than refined white flour products. But altho whole wheat may furnish all the mineral salts needed, it has also disadvantages in that it, like other cereals, contains elements which tend to deposit in the body and may, in the course of time and especially if freely used, produce ossification, rheumatism, neuralgia, *et cetera*.

There has been both ridicule and complaint expressed on the opinions of the experts on dietetic subjects and with the scientific researches on food values in that, too often, they do not agree, as scientific observations and experts

ought to, but rather express various views and arrive at different results. This however proves, that man is not merely a machine, or an automaton which registers and reacts invariably in one way and one way only. One person's ability to handle food is different from another's, because the composition of his gastric juices is different, his vitality, his mentality, is different. What is one man's meat is, at least to a degree, another man's poison. And vice versa.

Because of these and other vital facts, which space forbids us to enumerate, there exists a wide margin within which it is essential that each case be looked upon as an individual one. This is especially true wherever the powers of digestion and assimilation are deranged, thus not normal, in which case common sense demands it to be treated for what it is, with a view also, of directing it toward restored normalcy. Let us remember, to take a drastic example, that if green grass contains all the nutritive elements that the body needs, that does not prove that we can benefit by eating grass. At least not to-day or to-morrow. The horse can and, for all we know, the cave-man of remote ages may have been eating grass, but your stomach and mine are not prepared to handle it.

Some meat eaters in defending their diet refer to the Bible and point to Jesus as having eaten fish and, perhaps, meat. That is a poor foundation to support one's being a meat eater on, for it takes for granted a thing that cannot be proved from reasoning, namely, that the story was meant to be taken literally and not symbolically. On the other hand, when the moral issue is involved, each one must in these matters act out his own conscience. If our conscience tells us that we ought not to eat meat, then by all means let us quit it. If our conscience does not enter, then let us consider the problem in the light of whatever may further or delay our progress towards a more healthy, a nobler humanity.

Before you and me, thruout the ages, other souls

have wrestled with these problems and have weighed them in the scales both of conscience and of practical common sense. It may be well to recall the words of St. Augustine in his immortal Confessions: "Thou hast taught me, Good Father, that to be pure, all things are pure; but that it is evil unto the man that eateth with offense. I fear not uncleanness of meat, but the uncleanness of lusting. I know that Noah was permitted to eat all kinds of flesh (and) that John was not polluted by feeding on locusts I know, also, that Esau was deceived by lusting for lentils"

Let us then "prove all things and hold fast that which is good;" let us profit by the discoveries of sane and mature research as to the value of foods whenever and wherever we may do so, rejecting too hasty or revolutionary changes of diet and particularly avoiding making a fetish of anything, remembering always, that we shall allow ourselves to have no god before God.



DISCONTENT is the want of self-reliance; it is infirmity of will. We pass for what we are. Character teaches above our wills. As soon as the man is at one with God, he will not beg. He will then see prayer in all action.

—Emerson.

"THE human Will, that force unseen,
The offspring of a deathless Soul,
Can hew a way to any goal
Tho walls of granite intervene.

"Be not impatient in delay,
But wait as one who understands;
When spirit rises and commands,
The gods are ready to obey."



THE sign Taurus is pictorially represented in the zodiac by the head and fore-quarters of a bull, the symbol of undepleted force or power, and consequent mental and physical vigor.

That this symbol of the bull was antediluvian cannot be questioned. The bull, or sacred Apis, was worshipped by the Egyptians as the god of life and abundance; and a tradition of the sacred Apis tells us that young boys when playing near the precinct where this creature was kept, were suddenly inspired with the instinct of prophecy, which they poured forth in good and flowing rhythm. The Hebrews also continued the use of this symbol in their sacrificial sermons, and used it as a signifier of life.

This emblem also typifies concentration of life-energy; and in the Biblical account of the twelve tribes, representative of the twelve signs of the zodiac or the twelve divisions of the body of mankind, to the tribe of Asher, representative of the Taurus nature, was attributed the "royal dainties," which are the spirit's true nutrition.

This nature has been likened to the cedar trees, for long life and preservation of strength; and in Deuteronomy in Moses' blessing to Asher, we read: "Thy shoes shall be of iron and brass; and as thy days, so shall thy strength be."



EDITORIAL

IT has been our custom to accept for publication articles that contain thoughts of value, for the good that is in them even tho we may not agree in all particulars with the views and opinions of the authors. This present number contains two articles on dietetics, and we think this is a subject on which we all need to use our good com-

mon sense to avoid extremes, probably as much, if not more, than on any other subject.

While we know that our readers have the intelligence and the discrimination to appropriate from what they read those ideas and suggestions which they find useful to their own particular needs, yet we feel obliged to say that the idea so common nowadays, that "Man is what his food makes him," is not in harmony with the teachings of the Christ. The question of dietetics appears to have been prominent when Jesus was among men, and he called attention to the fact that from a moral standpoint there is nothing in food itself to make one better or worse. He did not argue for or against any certain kind of diet, but he did say "It is not what goeth into the belly that defileth a man, but what cometh out of the mouth."

The condition of the physical body affects the mentality, and hence, in a measure, the spiritual perception, yet the words of Jesus impress the mind with the thought that there is no moral quality in the food itself. To practice dietetics for the sake of the health and clearness of the mind, is good, provided it is wisely done.

We have a leaflet on this subject, entitled "The Spirit of Dietetics," by H. E. Butler. A copy will be mailed to any person who will send 5 cents for mailing charges.



ALL of our Publications, including this magazine, may always be obtained from the Metaphysical Library and Book Shop, 177 Post St., San Francisco, California.

A CORRECTION

IN the April number, page 116, the title to the Planetary Influences read: "For March." This was an oversight, for the "Influences" were for April.

PLANETARY INFLUENCES FOR MAY

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 October 2nd, are liable to see sudden and decided changes in their lives and affairs.

Saturn is the embodiment of the Creative Principle Transmutation, which causes changes from one state to another state, which 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, altho even 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 of being loved. It will increase the appreciation of music and will 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 August 8th.

MARS (♂) IN SAGITTARIUS (♐) AND CAPRICORN (♑)

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 May 19th Mars will be in the sign Sagittarius, and while in that sign it will strengthen the general im-

pulses and emotions, and increase the parental solicitude for the welfare of children, and will at the same time incline to a more exacting control of children, with some insistence on a show of practical results from children for the advantages they have had.

On May 19th Mars will enter the sign Capricorn, and while in that sign it will increase the general love for and the inclination to care for and to train children, inclining even to extremes in that direction.

EARTH (♁) IN TAURUS (♉) AND GEMINI (♊)

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 May 21st the earth will be in the sign Taurus, and while in that sign it will turn the attention of the people to their sensations, and will increase the general inclination to live in the enjoyment of the sensations of the body. It will strengthen the brain, brighten the imagination, and strengthen the will, and give an inclination toward a happy outlook on life.

On May 21st the earth will enter the sign Gemini, the embodiment of Fermentation, and while in that sign it will tend to stir both body and mind to activity, and increase the desire for knowledge and the inclination to express the thoughts of the mind, and it will increase the general restlessness and dissatisfaction.

VENUS IN CAPRICORN (♊) AND AQUARIUS (♋)

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 prompts to love and to hate, to positive likes and dislikes.

Until May 18th Venus will be in the sign Capricorn, and while in that sign it will turn the general attention strongly toward business and business plans.

This position of Venus will increase the love and ap-

preciation of the opposite sex in persons born in the sign Capricorn, between December 22 and January 20.

On May 18th Venus will enter the sign Aquarius, and while in that sign it will increase the desire for sensation, and the inclination to gather to places of public entertainment and to be among the crowds.

It will increase the love and appreciation for the opposite sex in those persons born in Aquarius, between January 20 and February 19.

MERCURY IN GEMINI (♊), CANCER (♋), LEO (♌)
AND VIRGO (♍)

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

On May 1st Mercury will enter the sign Gemini, the embodiment of Fermentation, and while in that sign it will strengthen the general brain in thought and study; but will add a feeling of helplessness at times of sudden emergency, and will increase regard for the decisions of recognized authorities.

On May 12th Mercury will enter Cancer, and while in that sign it will tend to improve the general health, and increase the general solicitude for the welfare of the children.

On May 22nd Mercury will enter the sign Leo, and while in that sign it will increase the general love for the opposite sex, and will therefore tend to increase the domestic happiness.

On May 31st Mercury will enter the sign Virgo, and while in that sign it will tend to strengthen the general digestion, therefore to improve the general health; but it will blur the intuitions and tend to errors in judgment.

A SUMMING UP

The struggle to better the individual and the general conditions will most likely continue thruout the month much as it has been, but during the latter half of the month, while restlessness and discontent will increase, yet a kindlier spirit will prevail.

TABLE OF CUSP TRANSITS

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

moon	sign	day	hour	minute
☾	♈	1	10	37 a. m.
"	♉	3	11	43 a. m.
"	♊	5	1	35 p. m.
"	♋	7	5	9 p. m.
"	♌	9	10	58 p. m.
"	♍	12	7	7 a. m.
"	♎	14	5	33 p. m.
"	♏	17	5	43 p. m.
"	♐	19	6	30 p. m.
"	♑	22	6	0 a. m.
"	♒	24	2	26 p. m.
"	♓	26	7	9 p. m.
"	♈	28	8	44 p. m.
"	♉	30	8	45 p. m.

Heliocentric Cusp Transits of Planets

☼	♈	21	0	49 p. m.
♂	♏	19	0	50 a. m.
♀	♐	18	4	21 a. m.
♂	♈	1	11	52 a. m.
"	♉	12	8	35 a. m.
"	♊	22	0	18 p. m.
"	♋	31	1	46 a. m.

On the 1st of the Month

♀	in	♏	1°	48'	36"
♂	"	♎	20	56	16
♂	"	♏	17	22	42
♂	"	♐	9	4	56
♂	"	♑	13	39	3

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
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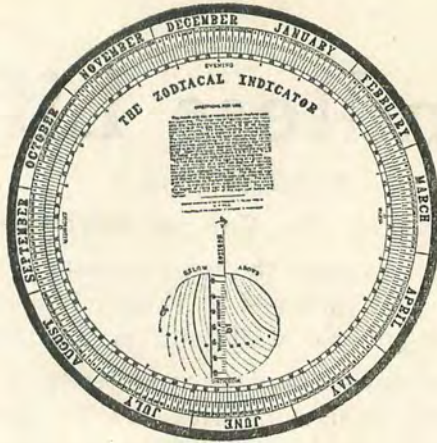
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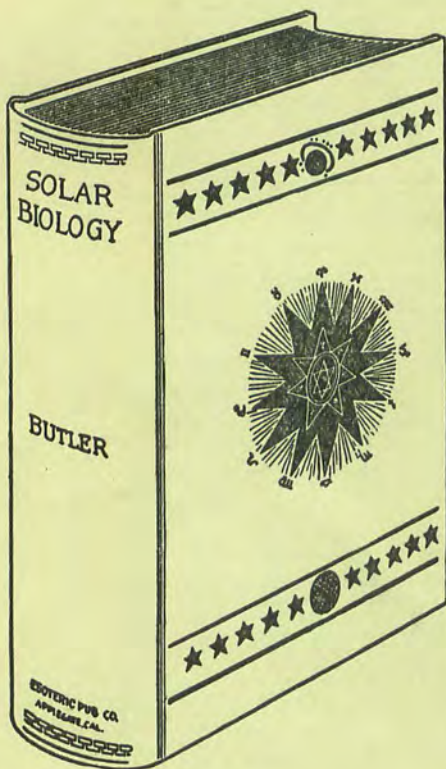
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