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The CHRISTIAN ESOTERIC



December



1938

ESOTERIC FRATERNITY

APPLEGATE-CALIF-U.S.A.

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or Science and Revelation

By H. E. BUTLER

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Subscription, \$1.50 a year; Canada \$1.75; Foreign, \$2.00 per year by International Money Order. British Postal Orders can not be used in this country. Receipt of payment is shown by date on address label, date of expiration includes the month named on the label.

Issued on the 20th of each month. Change of address should reach us by the 15th of the month. Both old and new addresses should always be given.

Address all communications and make all remittances payable to the Esoteric Fraternity, Applegate, California, U. S. A. All Money Orders should be made payable at Applegate, California.

This magazine is conducted altogether upon philanthropic principles and does not give financial recompense for manuscripts received for publication, further than that upon request the magazine will be sent gratuitously to the contributor for one year; or will be sent to any address the contributor may choose.

Entered as second-class matter, December 31, 1925, at the Post-Office at Applegate, Calif., under the act of March 3, 1879. Published by Esoteric Publishing Co., Applegate, Calif., U. S. A.

Other publications are welcome to quote from this magazine provided credit is given to the author and magazine.

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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

VOL. XIII

NOV. 22, (7) DEC. 22, 1938

No. 12

VOLUME XLV OF THE ESOTERIC SERIES

THE MYSTERY OF LIFE AND DEATH

BY H. E. BUTLER

PRESUMABLY there is nothing in the human consciousness that presents a greater mystery than what we call age and death. We know we live, and, as years roll on we see nearly all men become infirm, and if anything is said to them about it, they say, "I am getting old." Ask them, "What is getting old? is it your mind?" "No," they answer, "it is not my mind, it is not I, it is my body that is getting old; everything must wear out."

Physiologists and all careful students of human life agree that every particle of the body dies and is thrown off and renewed every year. If this is true, then how can the body get old or wear out, when it can never get to be more than a year old? It is a difficult thing for an ordinary man really to believe and to realize that his body cannot be more than a year old, but it is easily demonstrated by almost anyone, in this way: Take a fast for about five days, abstaining entirely from food, but before beginning the fast, weigh yourself carefully. At the end of five days all the effete matter of the body will be elim-

inated; then weigh yourself again and continue the fast from three to five days longer and see what takes place. You will find that during the first five days your weight decreased more rapidly than during the next five days, and a long fast will prove to anyone that if the body is not supplied with food and drink it will soon leave him. This should be evidence enough to any mind to prove the statement that every particle of the body is wasted and renewed every year. Accepting this as a fact, we are brought face to face with many questions.

Why then does the body gradually become old in appearance? It is not because of lack of alimentary powers, because many a man becomes more fleshy as he advances in years; he weighs more, rather than less, but still he will tell you that he is getting old and that he is nearing the time when he must give place to his children or to his heirs.

This causes us to inquire: What is it that builds the body and that eliminates effete matter? We know that if the mind should leave the body, the body would die; there would be no action whatever in any direction, but so long as the mind is in the body, voluntary and involuntary action take place.

Again, the most materialistic find no reasonable cause for the dying of the body, for its dissolution, its getting old in appearance and finally infirm. Accepting all the facts that are now accepted by scientists, we are brought face to face with that momentous question, "Why should the body get old and die?" Scientists themselves are asking this question. We believe it will be found unanswerable from every standpoint except that it is the mind that produces all the changes in the body. Then, if we wish to perpetuate our body, we must first give attention to the mind. Of course, we must obey the law of life in our eating, drinking, and general habits; but down underneath it all is the mind—what we think and what

we believe. The involuntary or vital thought, the mind that rules the involuntary muscles, digestion, *et cetera* appears to be the result of the qualities of the organism and general brain construction or the thought of the reasoning mind, and therefore it forms an inner belief without a doubt; and the suggestion that has been and is being made in all nature that everything must spring up, live for a certain period of time and then get old and die, has entered so firmly into this subconscious mind that it causes these conditions to come about.

Just so long as a child or individual feels young and buoyant, holds off even the thought of age and keeps ever before the mind aspirations and hope for the future—bounding, buoyant hope—so long the inner mind, the vital thought that sustains the body, maintains it in youthful vigor.

We have known men who were thoroly interested in some project or business scheme that took years to accomplish, and while their minds were hopeful, buoyant and firm, their interest wholly absorbed in the object set before them, they were healthy, happy and strong, but just as soon as they accomplished their object, they began to let go, to feel that they had done their work, and soon they became infirm and died.

While it is impossible for us, or, we believe, for any one, to write up this subject fully and perfectly, yet we know that we are on the right track to life, youth and perpetuity, and that we have discovered the enemy, the cause of old age and death. It has often been said that when an enemy is discovered, he is half conquered, but we believe that we have the knowledge of the methods that will not only half conquer the enemy, but that will fully conquer him.

Our whole work from its beginning has been along the line of regeneration. The source of life for the body is in the sex-function, and if the sex-powers are wasted or

destroyed, the body begins to die. Then, if we would have life,—prolonged life, or immortal life—we must take care of the life produced in the body, and if we take care of the life, the life will take care of us. As long as the body is kept full of generative life, just so long every function and organ of the body will be kept in vivacity and power; and not only will every organ be kept in superior power, but the consciousness, both the interior, vital consciousness and the external, reasoning brain, will be vividly conscious of life. This consciousness is opposite to and counteracts the consciousness of approaching death. One who feels that he is filled with life and power, laughs at the thought of death. He feels that that life and power within him is superior to death. Say to a young man of eighteen or twenty, "You are getting old," and he smiles with contempt at the thought. Why?—Because he is filled with springing life.

Then our conclusion is that there are two points to be most carefully guarded in order to maintain perpetual youth and vigor. The first point is, to take care of the life, the seed, generated in the body. The second is, to unite with the impulse of that life in hopefulness, buoyancy and youthful thought and habit. If men and women of mature age would indulge in play, if they would go out with the children and be like them, be natural and let nature have a free course, let life bubble up in utter abandonment (without restraint), there would be no getting old or infirm.

We repeat that even the scientific world to-day is questioning, "Why is it that we get old? We can see no reason for it." There is no reason for it except the abuse of the sex-force, the wasting of the life, and the false belief that it is necessary that men get old, infirm and die.

It is said in Genesis to Adam, "Because thou hast hearkened unto the voice of thy wife," that is, because he had entered into generation, therefore "dying, thou

shalt die." Because he began in the work of generation he would continue dying until he died, until the reproductive powers were gone. So if we will stop now the work of generation, preserve the life, transmute it to the use of the body, and live in our aspirations, in this we retrace our steps, from death to life. As to the ultimate conditions by which death will finally be overcome, we have the words, "Behold how good and how pleasant it is for brethren to dwell together in unity, . . . for there the LORD commandeth the blessing, even life forevermore." This means that when a body of the sons of God, those who have been "born again," (men and women who have in their own organisms overcome the generation), shall gather together and dwell in unity of purpose, by their unity of effort, death shall be overcome, and there will be no more death or infirmity among them.

The whole teaching of the Christ from the beginning to the end was of life of the body; and even the prophet, looking down the ages to the time of the restoration of all things, said, "As the days of a tree shall be the days of my people, and my chosen shall long enjoy the work of their hands." It is only necessary for us to think reasonably on this subject to discover the key to immortality.

(Bible Review, Vol. X., p. 253).



LOOKING UPWARD

BY HARRIET MARKHAM GILL

I RAISE my eyes to yonder heights—
And long for lifting wings
To bear me to their sunlit crests,
But still my spirit sings,
Altho my feet must find the trails
That wind along the valley floor,
But after every upward glance,
I'm stronger than before.

—In *Nautilus*.

WHAT THE BIBLE TEACHES

(QUESTIONS AND ANSWERS)

BY ENOCH PENN

THE SINGLE EYE

Question.—Jesus said, "If thine eye be single, thy whole body shall be full of light." What is that light? and what is implied by the word "single"?

Answer.—If one will live the regenerate life fully, in time he will become conscious of a light, the light of the Holy Spirit, for we read "God is light," and Jesus promised, "The pure [clean] in heart shall see God." Tho this is only one phase of seeing God. Again, Jesus said, "I will pray the Father, and he will send you another comforter, even the Spirit of truth; whom the world cannot receive, because it [they] seeth him not, but, . . . he dwelleth with you and shall be in you." These words assert that unless one can see the light of the Spirit of God (and one cannot see it until living the life and retaining the seed for a longer or shorter time) one cannot know God.

We all understand the term "singleness of purpose." Only when that singleness of purpose is such that to see and be filled with the light of the Spirit and presence of God becomes the most important thing in life will one be able to see his body filled with that light.

DEAD TO THE LAW

Question.—When Paul said he was "dead to the law, that he might live unto God," What did he mean?

Answer.—Our understanding is that he referred to the Mosaic law, the Hebrew ritualism. Remember, all the Hebrew religion, (and the Christian religion as offered by the Lord Christ but carries into the daily life the truths symbolized by the Mosaic ritualism), refers to and typifies the processes whereby the Creator's purpose relative to man is being accomplished, the purpose to make man like God. And all rites and ceremonies pointed toward this

ultimate. We note that the rite of burnt sacrifice, the burning of the lamb on the altar, was, we may say, their chief ceremony.

Every religious rite and ceremony is but a symbol of some vital process belonging to man's development toward Godlikeness. When a Hebrew took a lamb to the Temple to be burned, he understood that by that process his sin was forgiven him, or if it was not a sacrifice for sin, it represented the means whereby man could approach God, for in this manner the Patriarchs approached God. And we have the words relative to this rite, "and God smelled a sweet savor," implying that there was something symbolized by the ascending smoke that was acceptable to God. To burn flesh could not thinkably be pleasing to or affect man's relation to God, therefore it must have been a symbol of something that was acceptable to God.

When John the Baptist said of Jesus, "Behold the lamb of God that taketh away the sin of the world," his words implied that in his manner of life the body of Jesus was a continual sacrifice for sin, that in his manner of life he was that which was represented by the lamb on the altar of burnt offering. The words of John "which taketh away the sin of the world," have been accepted generally as implying that Jesus was a vicarious sacrifice for the sins of the world, but his command, "follow me," and the words "present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," show that that which Jesus was we must become, if we are to be acceptable to God as he was, a lamb on the altar of burnt sacrifice. By becoming a sacrificial lamb Jesus became a son of God and attained to eternal life, even so must all the world be saved, by this universal method. The fact that the man Jesus was saved by this method of life cannot save you, but the same method of life will save you, therefore he said "follow me."

We find all thru the Bible the idea that the chief sin

was any loss of the seed, for this reason the Psalmist said, "In sin did my mother conceive me," for without loss of the seed there is no conception. We are not here referring to wickedness, but to sin. To sin means to miss, to fail, to do something that causes one to fail, or hinders one, in his growth toward that Godlikeness which his Creator has designed for him. Since to lose the seed is to sin, to fail, then that which restores one from the result of that failure is a redeeming process. And that restoration, redemption, is obtained thru the fire burning on the altar of the body, the sex-function.

Not only is the failure forgiven thru the natural physiological processes of the sex-function, but John declares, "He that is begotten of God does not miss [fail], for his seed remaineth in him." Here is the thought that not only is one redeemed from past failures thru the natural activity of the sex-function, if the result of that activity is retained, but also that by continually retaining the seed, in time one awakens to a consciousness of and in the Spirit-world, and is thus enabled to see God and to associate with the angels of God as a fellow.

Paul saw that the rites and ceremonies were but symbols, "deeds of the law," "which could not make one perfect," for "by the deeds of the law shall no flesh be justified," and that he should hold fast to the facts. Therefore he rejected the thought that the rites and ceremonies could save him, and thus he rejected the law.

DO YOUR OWN THINKING

Answer to A. W.—Your letter shows that you have noted the statements in our magazine rejecting some of the doctrines of orthodoxy. We are pleased that you noted and wondered about these things, but we would have been more pleased of it had prompted you to careful analytical thought to prove or disprove to your mind by your own reasoning how far they are true or not true. To quote the

Bible without knowing the meaning of the words quoted will not bring you to a knowledge of the truth. If you can lay aside your preconceived opinions, which you certainly know are based wholly upon what others have told you, and show yourself what you know and what you have only thought you knew, and be willing to accept the truth, the facts, as you find them, we opine you will be surprised where it will lead you.

THE MAN OF SORROWS

Question.—I read in Isaiah of the man of sorrows, who was despised and rejected of men; he was oppressed and afflicted. And it is written, "The LORD hath laid upon him the iniquity of us all." What do you think is implied by these words?

Answer—They seem to be generally applied to Jesus, which we think is true. But we believe it to apply as well to all those who faithfully follow Jesus. He said to his disciples, "If they persecuted me they will also persecute you." "The servant is not greater than his Lord."

With every strong feeling, emotion and impulse one sends out a force of like kind to affect others for good or for ill. Because the thoughts, feelings, impulses and emotions of the people are more often bad than good, the psychic atmosphere is so full of these evil forces that sensitive persons are often caused to suffer, and even to grow sick and die because of them. As one lives the regenerate life one continues to grow more and more sensitive to these influences, and to suffer more and more from them. In this way those in the Regeneration will have to bear the sins of the world. We believe that if one bears patiently and without resentment the sufferings thus inflicted, to that extent these evil forces will be nullified, and the earth will be to that extent cleansed from its evils. We know of no other way that the earth can be cleansed of the evil forces of man's creation.

THE LIGHT OF THE WORLD

Question.—What meaning do you suppose Jesus intended to convey to his disciples when he said to them, "Ye are the light of the world"?

Answer.—Every person is as a lamp radiating its light. We live in an ocean of life as the fish live in the sea, and it is the activities of this life impinging upon our bodies, like the electric impulses playing upon the radio, that cause us to feel, think, talk and manifest generally more than we really are.

Jesus said, "Let your life so shine before men that they may see your good works." Again he warns, "If that light that is in thee be darkness, how great is that darkness." That is, if one's mind is in darkness, one can radiate only darkness. We know there is such a thing as black light, that photographers with properly prepared plates can take pictures in the dark.

The kind of light one radiates is determined by the state of one's consciousness. Those not having overcome generation have at best but little light to give. Those who follow on in the regeneration until they see and fill their bodies with the light of the Spirit, to the eyes that are open to see, they will begin to radiate that light, and this light will increase in brightness until, as Jesus said, "They that be wise shall shine as the sun." We read in the Bible of angel beings who appeared shining bright, and of one it was said, "the earth was lighted with his glory."

Those who radiate darkness make a condition that is acceptable to evil and unclean spirits who rejoice in that darkness, and those who have gotten to where they radiate a little of the light of the Spirit will find that as the moths and millers gather about a lighted candle and sometimes put it out, so will evil spirits try to put out the light of the Spirit, and this sometimes causes great distress. Nevertheless Jesus said, "Let your light shine," for, "Ye are the light of the world."

CORRUPTING THE EARTH

Question.—The Bible tells of the time to come when God will destroy them that corrupt, and I should like you to give me some idea of who these are who corrupt the earth and how, and how that destruction is to be done.

Answer.—We have mentioned before an incident which happened to the writer some years ago, how that when wandering over these hills I came to a crudely built prospector's shelter, and putting my head inside the doorway the most violent oaths and curses began to go thru my brain, and on withdrawing my head it ceased at once. The reason for this was that the man who had lived there was a violent, profane man, and he had fixed in the psychic atmosphere within that shelter those thoughts and impulses, and they were so strengthened by many repetitions that the effect was very plain. Fortunately a forest fire shortly after destroyed the shelter, and that, with the heavy winter rains, have apparently cleansed the place, for water is a great cleanser of psychic influences as well as of dirt. The effect of evil companionship is well known, and in the Bible we have the words, "With a furious man thou shalt not go." In a previous issue we gave an account of a high bridge in the southern part of this State where we have heard that upwards of a hundred persons have leaped off to their death. Every one who did so strengthened the influence which impelled to the deed, so that a strong wire screen was put up to prevent others from doing the same. These things show how the wicked and unclean thoughts, feelings and emotions of the people have filled the psychic atmosphere of earth, the earth mind, with evil force so that only the strong and persistent can live righteously. And we note that most of the Ten Commandments deal with the thoughts and feelings we hold toward others. Thus showing very clearly that only those who can control their thoughts and emotions can serve God acceptably.

In different places in the Bible there is offered the thought that the time will come when this mental and vital unclean and violent state will become so strong that mankind will seek to destroy those whom they suppose to be the cause of the trouble, and as all, save the very few, are guilty "every man's hand will be against his neighbor."

If one throws a stone and it strikes you and falls to the ground, it has expended its force, and if you do not at all resent it, that ends the matter. Likewise we reason if when a psychic force strikes you and you bear it without resentment, you thus nullify that evil force and the earth is thus cleansed of that much of its evil. We read of the innumerable throng clad in white robes standing before the throne of God of whom it was said, "these have come up thru great tribulation," because of their long and persistent efforts to overcome the evil world-influences.

Those who seek to follow Jesus in the regeneration will make every effort to cease from corrupting the earth with wrong thoughts, feelings and emotions, and those who are able to overcome the evil world-influences are assured as they become clean and harmless they will be sheltered from the destruction which we have reason to fear will some day come upon the race.

THE WORDS OF THOMAS

Question.—When Jesus told Thomas to put his finger in the prints of the nails in his hands, and to feel the scar in his side, to prove that it was really him, and Thomas exclaimed, "My Lord and my God," did not his words mean that Thomas called Jesus "God"?

Answer.—We are of the opinion that these words of Thomas were an exclamation of astonishment, that his words did not imply that he thought Jesus was God.

THE VIRGIN BIRTH

Answer to T. T. — Relative to the subject of the virgin birth, as you know, I do not accept the idea, save as being a “get up” of theologians who were ignorant of the doctrine of Christ. The statement that Jesus was born of a woman, made under the law” (Galatians 4: 4), is one declaration that refutes it; and the statement that Jesus was made in all points like as we, does not permit him to be without a physical father. Likewise his words, “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit,” demands that the “son of man have a physical father, and “the son of God” have a Spiritual Father. The reason the Church wants the man Jesus to have been born of a physical mother and a spiritual Father is that otherwise he would not be qualified to be a vicarious atonement by becoming a sacrifice for man’s sins. Which vicarious sacrifice of the physical man is another fallacy of the Church.

We are not saved by the death of the man Jesus, but, as Paul said, “we shall be saved by his life,” given as the Holy Spirit. As we read: “According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly thru Jesus Christ our Savior” (Titus, 3: 5, 6). So we see it is not the blood of the man Jesus that was shed on the cross, but it is the life of Christ, Holy Spirit, shed into our life, that saves, by awakening us to a consciousness of and in the Spirit-world, heaven.

The Church having rejected the fundamental truth of God’s purpose in man, that he is to become like God, and learn to dominate life, and Nature, as Jesus did, have no means of distinguishing truth from error. Because of this, in spite of the honest desire and efforts on the part of the Christian ministry, their people are without a consciousness of Spirit. If they will only live completely chaste, (and certainly no Christian man will object to his unmar-

ried daughters and sons being chaste, sexually clean), and turn honestly toward the Spirit-world to come into a consciousness of its inhabitants, they need not go very far before they can know for themselves the truth of the Regeneration. For a life of complete chastity will in time bring the devout one into a consciousness of the angel world.

“MANY ARE CALLED, BUT FEW ARE CHOSEN”

Question.—I wish you would enlarge upon the statement of Jesus, “Many are called, but few are chosen.” For it seems to me that there are implications in it that should be carefully considered. What are they?

Answer.—Every person striving for the Regeneration is a candidate seeking to be elected, “chosen,” to eternal life. Like you, we are of the opinion that the warning implied in these words of Jesus have been almost, if not completely, ignored. We see this in some who are trying to live the regenerate life. They have grasped the idea of chastity as the basic work to be accomplished, and to a greater or less degree have accomplished it. But some of them complain of not feeling well, and of suffering much discomfort and pain in different ways; and they wonder why.

To take one step in the regeneration, to attain to complete chastity, is good in itself, if only for the training of the will, but that is simply to stop the waste of the life, which in itself adds to one’s abilities in every way. It is the first great step toward accomplishing the Creator’s purpose in oneself. But to retain the life is not enough, for the purpose of the Creator is that man shall gain the ability to control not only the life in his own body, be master in his own body, but also to be master of the life in other bodies as well. For the Creator is engaged in making men who will learn to dominate all life on the earth, even as Jesus showed that he could do. And he

said "follow me," and you shall do even greater things than these which ye see me do.

There are some sensitive ones who are negative also, and having largely stopped the waste of the life, their sensitiveness increases, and that makes them an easy victim to those who are vampires and parasites, both in the body and out of the body. And they find themselves filled with aches and pains, and distressing feelings of different kinds, and they wonder why. The fact is that if they who retain their life do not use it it will be used for them by other and lower minds. They who suffer these things should stir themselves to activity and get control of the new life they are storing up. Those who are honestly striving for the regeneration have been "called," called to Divine sonship and eternal life, but unless they develop the mind to see and know and understand the laws and powers of their own bodies, and develop the strength of will to be that which they will to be, they will not be "chosen," they will not be elected to eternal life, but will in time, we believe, go back to where they came from and have to wait until they are given another body and with it another opportunity to attain to Divine sonship and eternal life.

The purpose of the Creator concerning man is that he shall develop a Godlike character, truly just, righteous, honest and benevolent, and shall then so far develop his soul-powers that he can be that which he wills to be, and they who go but part way, attain to chastity, overcome the waste of the life, and then stop, will find themselves rejected, and their hopes of eternal life unfulfilled.

The attitude of do-less-ness among the people, while it is an exhibition of the indolence common to all animal life, yet in religious matters it seems to have been emphasized by the teaching that "Jesus paid it all." "There is nothing for me to do but to believe." And these things make it difficult to stir oneself to the needed effort to learn, to

know and to understand, and to put that knowledge into practice.

To repeat: All those who have sincerely tried to overcome generation and the waste of the life in themselves, have been "called" to eternal life, called to finish the Creator's work in themselves, but unless they are able to see, know and understand, and have the strength to go on and become, have the strength to awaken their soul-powers and use them, they will find in the end that tho they were called of the Spirit to the work yet they have not been "chosen."



THE SIGNET

BY HELEN CHAUNCEY

"WHEN, at the early dawn thine eyes unclose,
And thou dost watch the light that slowly grows,
God gives thee power to stamp the spotless page
Of day before thee as an heritage
Of joy and beauty, since thy signet there
Can make each passing hour divinely fair.

"For thought can leave its impress, graven deep,
On each new day, if thou but wake from sleep
Serene and peaceful, letting God-life flow
Thru thee unchecked, till thou art wise to know
The might within thee, and canst truly feel
Inspired, to set thy love-directed seal.

"The thought, — "*This is a bright and happy day,*"
Will stamp such glory on the forward way,
That every hour will be a glad surprise,
As, one by one, new blessings meet thine eyes,
Until, divinely guided, thou shalt bear
Thy signet of enchantment everywhere."

From *The Epoch*.

STELLAR INFLUENCES

(SOME SIDELIGHTS ON SOLAR BIOLOGY)

BY HENRY C. BACKSTROM

THE Science of Biology in being the Science of Life constitutes one of the most vital departments of science to which man can direct his attention with the purpose of acquiring a wider and deeper understanding of the various factors that enter into life and living and the directing and motivating influences upon them.

But obviously and in so far as with Biology we designate, as does Webster's Dictionary, "that branch of knowledge which treats of living matter as distinct from matter which is not living," this is a rather flexible definition, leaving us to conjecture or to decide for ourselves where to draw the dividing line between what is living and what is non-living, between animate and inanimate matter, *et cetera*, especially in view of the fact that later discoveries, such as those made by Bose, go to prove that even minerals react to stimulation pretty much in a similar manner, tho not degree, as do plants, animals and men.

And if, on the other hand, we accept the term Biology in its wider sense, that is, if we include in the term the study of such facts as are derived also from a comprehensive study of Embryology, Anatomy, and kindred subjects, then even with such inclusiveness we shall fall short in arriving at a full and adequate measure of data in our study of the Science of Life and shall thus to a corresponding degree fail to take into consideration some of the most vital factors that shape human destiny and govern man's reactions, behavior, inclinations, character traits, *et cetera*.

What we wish to emphasize is this, that in attempting to arrive at a complete and satisfactory interpretation of the influences that affect man as a living organism, it will be necessary to include in our study thereof those far more subtle, yet nonetheless potent, influences exerted by the forces of other stellar bodies than our own, particu-

larly by the Sun, knowing that without the life-giving and life-sustaining radiations of solar forces, no living organism could here subsist. Such a study, as will be clearly seen, is Biology in a wider sense and, in a more specialized sense, *such a study is Solar Biology.*

Yet amazing as it may seem, here is a branch of knowledge that has long been more or less slighted or neglected by most students of life and living matter and which, in any event, received too little attention, but which has, one might say, been appreciably boosted by the appearance of Hiram E. Butler's book, *SOLAR BIOLOGY*, for this book has introduced a new element of vitality and importance into scientific thinking along biological lines which to a degree has influenced, and in the near future is bound more to influence, the direction of such thought.

Doubtless many persons, familiar with the contents of this book, have at times wondered how the facts of Solar Biology, as set forth by Hiram E. Butler, came to be discovered—or rediscovered. For their benefit we shall offer here a condensed account thereof in the words of Butler himself:

"It is generally supposed that a Science like Solar Biology demands vast research, but in our case it did not, for the Lord intended that that science should be given to the world. While in our seclusion, thinking, and being instructed by the angel of the Lord, when we sat quietly, we saw rays of light descending from the solar system and focalizing in a center before our eyes."

This inspirational vision, Butler goes on to say, continued intermittently for about four years, at the end of which time he began to suspect that what he was inspiring might prove to be Astrology or a particular system or form of Astrology. And to ascertain whether this was actually so, he thereupon conscientiously threw himself into an intense study of books and text books on Astrology, new and old, only to find that what he had beheld and had inspired, in many respects radically and

vitality differed from Astrology as explained and propounded in the material he had thus studied.

These differences, as he then came to subject them to the scrutiny of his searching mind, resolved themselves into something like this: One of the chief difficulties with Astrology, as Butler discovered it, was, that there was not a correct Ephemeris in existence in Astrology, owing to the fact that the exact lines dividing one sign of the Zodiac from another were not known. Butler, however, at this time independently discovered that some of the signs of the Zodiac do overlap each other, some more, and some less. And this overlapping explains such mysteriously changed influences as have been observed when planets are "on the cusp."

Another shortcoming of Astrology is, Butler found, that the positions of the various constellations have undergone changes relative to the zodiacal signs—one whole sign and part of another sign, since the time that the geocentric system of Astrology came to be established. These changed positions have resulted in very many errors in all astrological books for personal use, Butler detected. Other facts handicapping Astrology could be enumerated. And since the observations and data of Astrology are worked out with the antiquated assumption as a basis which it inherited from pre-copernican times, that the earth, and not the sun, is the center of our solar system, Butler keenly felt, that only a reorganization of whatever facts Astrology possesses, can of it make a true science.

We wish to emphasize here, that in bringing out these observations, Butler doubtless did so with a view of bringing facts, as he saw them, into light, without any attempt to slur or belittle Astrology as such for, after all, Astrology, as the name implies, is, or should be, the Science of the stars or the study of the influence of the stars. And in so far as this is so, Astrology and Solar Biology explore a common ground, namely, the nature and extent of stellar influences. Everyone knows, however, that "Astrol-

ogy" has been forced to shelter many rivalling and more or less divergent systems of astrological interpretation and computation, based on geocentric calculations which, as said, had their common foundation upon an antiquated and erroneous theory of geocentricity. Also, Butler's was a soul, altogether too great and too generous to withhold credit wherever deserved whenever and howsoever he saw it, and thus he unstintingly admitted those truths that he found astrology, or astrologers, to possess, while he would have nothing of their system, just as some astrologers of justly earned world-fame, such as Alan Leo and Raphael have liberally praised Butler and his system even to the point of remarking (as does Raphael, Editor of *Raphael's Ephemeris and Almanac*), that Butler was able from Solar Biology to describe his natural make-up, character traits, mental abilities, *et cetera*, (after having been given the necessary data by Raphael under an assumed name), and to do this "truer than any one had ever done before," and as does Leo (Editor *Modern Astrology*), that for the publication of his work, Solar Biology, Butler "merits the gratitude of every earnest believer in Astrology."

In the facts of Solar Biology given to Butler, as related, he was soon able to detect a NEW SYSTEM of Solar Science. While inspiring these facts, he began systematically to arrange and classify them in accordance with the knowledge of modern science that the sun, not the earth, is the center of our system, thus formulating a HELIOCENTRIC system of Solar Biology, putting it to written form in the year 1886. When the work was finished, and the manuscript had been printed and published, in 1887, "we felt," says Butler, "that we had been delivered of the obligation of bringing to the world, and of putting in the hand of the people, the new—and yet old—science of Solar Biology."

New, and yet older than Astrology itself, Butler had become convinced. Of this he says:

"In Genesis we are told that God made the Sun and

the Moon and the Stars, and said, 'Let them be for signs, and for seasons, and for days, and for years.' Thus, in the beginning it was shown that the earth did not stand alone and independently of the heavenly bodies, but that the creative work was being carried forward thru the heavenly bodies, as if they were the mind organs of the Creator. In view of this a system of Astrology or, rather, a system of Biology, was discovered, which is now re-discovered before the world as 'Solar Biology,' and out of which grew the system known as 'Astrology'."

Solar Biology, then, considers man in relation to, and as he is governed or influenced by, the Solar Fluid of the Solar System as well as other influential factors of secondary importance, such as the radiations, positions and movements of other stellar bodies of our solar system, account taken first of his physical or animal relationship to these influences, then of his mental and psychic nature, in cognizance of the fact that there is a perfect line of gradation from the grosser physical to the subtler metaphysical, so that the mental and spiritual are wholly dependent upon the physical for their conscious relations to this world, as the upper parts of a house are dependent upon its foundations.

In its sound and inclusive philosophy of life and its demonstration of an intimate, tho spacially distant, relationship between the stellar bodies and the cosmic forces operative in our solar system, it testifies to the truth of the ancient hermetic sayings that "As it is above, so it is below," and that "As it in the Macrocosm, so it is in the Microccsm."

In one very particular sense Solar Biology is uniquely different from Astrology in its revelation of, and in the emphasis it lays on, the importance of the Sex-Function, not merely by showing its immeasurable importance in the physical, mental and spiritual life of every man, woman and growing child but, as well, in revealing the cosmic forces which invisibly but powerfully affect and

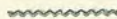
play a part in regulating this vital function and, lastly, in describing how, by intelligent understanding of the laws involved, this function may be turned to a blessing, benefitting both the individuals and society and bringing about, in the individual, a true state of REGENERATION.

Speaking about the necessity of understanding properly and controlling constructively the function of sex, Butler has this to say:

"There are many things about this that even the most scientific minds have not understood. I must, therefore, confine myself to mere statements and experience of the few of our age and country. Not but that it was once well known, and even now is by many in certain societies where spiritual and scientific knowledge are united and where careful records have been kept of the private experience of men of great attainments in the past, records preserved among the secrets of these societies, containing facts which are confirmed and made demonstrable thru the new Science of Solar Biology .



If we work upon marble it will perish; if we work upon brass time will efface it; if we rear temples they will crumble to dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and the love of fellowmen, we engrave on those tablets something that will brighten all eternity.—Daniel Webster.



SYSTEMATIZE your daily habits of feeling and thinking, so that healthfulness may be conceived and brought forth, as the beginning of your everlasting salvation from discord, disease and unrest.—Andrew Jackson Davis.

OUR TRIUNE LIFE

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

UNION and identity with Christ means full redemption of body, soul and spirit, for in him dwelleth all the fulness of the Godhead bodily, and in him we are made full or complete in him. "As therefore you have received the Christ, even Jesus our Lord, live and act in vital union with him: having the roots of your being firmly planted in him, and continually building yourselves up in him, and always being increasingly confirmed in the faith, as you were taught it, abounding in it with thanksgiving."

We are members (or parts) of his body (Eph. 5: 30). He is the Head of the Body, the Church, and our great responsibility is to "Maintain union with the Head, to whom it is due that the whole body, nourished and knit together by the contact and connection of every part, grows with a Divine growth (Col. 2: 19. 20 Cent. N. T.) In order to realize this union we are to "Be strengthened by His Spirit with power penetrating to our inmost being (Eph. 3: 16. Waymouth). So that Christ may make his home in our hearts by faith (5: 17).

Ye shall grow up into complete union with him who is our Head, Christ himself (Eph. 4: 15), and his life will flow thru our bodies as the quickening, vitalizing element, at the disposal of the saints to the fullest degree, but it will be received according to the measure that each one is able to appropriate by faith. So great will be our conflict with the principalities and powers, the world rulers of the darkness of this age, the wicked spirits in heavenly places."

There is a quiet normal receiving of Divine Life for our physical frames, which becomes as natural as breathing, and almost as spontaneous. It is not mere constitutional strength. It comes from God, but it comes thru waiting upon God for daily strength! "The waiters on Jehovah exchange strength; they put off the human, and put on Divine strength (Isa. 40: 31).

Thus it is that: "He that loses his life for Christ's

sake shall find it," for it is not the old life restored but a new life. And this life is for the triune man, for spirit soul and body. It has not been understood, by the many hitherto, that the Spirit of the Resurrection is to give Life (*zoe*) even to our mortal bodies. (Rom. 8: 11. 20 Cent.).

The natural life is clearly distinguished, in the original [Greek] from the new spiritual life. The natural life is called *psyche* and the regenerate life *zoe*. It is this latter, the *Resurrection Life* which is to animate our bodies, as well as our souls and spirits; the *zoe* (Life of Jesus) is to come out, and permeate our bodies, and become manifest in our mortal flesh (2 Cor. 4: 10, 11).

This is why the beloved Paul was so willing to "Carry about in his body the dying of Jesus; to be always delivered unto death for Jesus' sake, because in proportion as he parted with his own life, he gained the Resurrection Life of Jesus. This was the longing of his heart, "That I might get to know Him and the power of His Resurrection, by being conformed to His death. (Phil. 3: 10). All that he predicted of our standing is to be worked out in our experience.

"In conjunction with Christ I have become crucified (Roth.). So that it is no longer I that live, but it is Christ who lives in me (Gal. 2: 20).

The effect of that Resurrection Life in his body was such that he could rise victorious over death by stoning (Acts 14: 19, 20, with 2 Cor. 1: 10), and inconceivable suffering.

"I rejoice" he says "in my sufferings for your sake," and fill up (in my own person) that which is lacking of the afflictions of Christ. I supplement the afflictions endured by the Christ, for the sake of His Body (Coll. 1: 24. R. V. and 20 Cent). In proportion as Paul died, the Resurrection life of Jesus was manifest in His Body. We are to follow him in this: "Brothers, unite in following my example. Let us as many as be perfect be thus minded" (Phil. 3: 15-17).

“THE UNMEASURED OVER-HEART”

WHEREVER thru the ages rise
The altars of self-sacrifice;
Where Love its arms has opened wide,
And man for man has calmly died:
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come,
The martyr souls of heathendom,
And to His cross and passion bring
Their fellowship of suffering.

I trace His presence in the blind
Pathetic gropings of my kind, —
In prayers from sin and sorrow wrung,
In cradle-hymns of life they sung,
Each, in his measure, but a part
Of the Unmeasured Over-heart;
And with a stronger faith confess
The Greater that it owns the less.

.
The life man giveth for his friend
Becomes vicarious in the end.

.
So welcome I from every source
The tokens of that primal Force.

.
Guide, Comforter, and Inward Word,
The Eternal Spirit of the Lord!

—Whittier.



MY HOPE for the human race is bright as the morning star, for a glory is coming to man such as the most inspired tongue of prophet or poet has never been able to describe. The gate of human opportunity is turning on its hinges, and the light is breaking thru its chinks; possibilities are opening, and human nature is pushing forward toward them. —Emerson.



SAGITTARIUS

"SAGITTARIUS is apportioned to the thighs of the Zodiacal Man. This embraces the fleshy portion of the legs between the knees and the trunk in the human organism, and includes the muscular or motive nerve system, the enduring, upholding, ministering principle to the rest of the body.

"This sign is pictorially represented by the Centaur, a fabled being having the head, arms and body of a man from the waist up, united to the body and legs of a horse, the spiritual significance of this symbol being that of man, rising out of, or thru, the horse; which represents the higher or spiritual nature of man surmounting his lower or animal nature."

"This man of the Centaur, is often pictured as a bowman or archer carrying a drawn bow with the arrow just ready for the onslaught. The people whose nature is largely expressed by this symbol have the true warrior's spirit, an indefatigable zeal in action, with indifference to consequences so that the desired end be attained. Decision, promptitude and executiveness are dominant qualities with them: as is also that thoroughness, even to the last detail, which insures success from the start. They feel that the higher responsibilities of the day and age are theirs, and they neither shrink from, nor shirk meeting them. In fact, to right wrongs, or to pull down and expose false standards, is peculiarly their work." (*Esoteric Vol. IV.*)



"THE nation behaves well if it treats the natural resources as assets which it must turn over to the next generation increased, and not impaired, in value.—Theodore Roosevelt.

PLANETARY INFLUENCES FOR DECEMBER

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 8th.

SATURN (♄) IN LIBRA (♎)

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.

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, are now felt by 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 9th, are liable to see sudden and decided changes in their lives and affairs.

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 VIRGO (♍)

Jupiter is the embodiment of fermentation, and in whatever sign it may be it tends to strengthen the corresponding physical function.

Jupiter is now in the sign Virgo, and while in that sign it will strengthen the general digestion, and thus tend to improve the general health. But it will increase the general desire for an abundance of rich and highly seasoned food, with inclination toward sensual pleasures.

Jupiter in Virgo will bring fermentation into the lives of all persons born in the sign Virgo, between August 23rd and September 23rd; they will experience, what is not common to Virgo, an uneasy restlessness, and increased apprehension of possible coming events. This fermentation is now affecting especially those born on or near August 30th.

MARS (♂) IN PISCES (♛) AND ARIES (♈)

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 December 4th Mars will be in Pisces, and while in that sign it becomes an enemy to domestic happiness, as it prompts to dissatisfaction and fault-finding in the home.

On December 4th Mars will enter the sign Aries, and while in that sign it will increase and improve the ideals relative to home and family.*

EARTH (♁) IN SAGITTARIUS (♐) AND CAPRICORN (♑)

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 December 22nd the earth will be in the sign Sagittarius, and while in that sign it will increase the general physical activity and energy among the people, and will

*This change in the influence of Mars from its unhappy influence while in Pisces to a more desirable influence while in Aries comes gradually, because there is an overlapping of these two signs. The sign Aries begins on the 25th degree of Pisces, and Mars will travel the last five degrees of Pisces from November 24th to December 4th, and during these 10 days there will be a blending of these two nearly opposite influences.

Astrologers have long noted that there is an unaccountable change in the influences from the heavenly bodies while approaching the line dividing some of the signs, or, as they say, "while on the cusp," for the line marking the end of one sign and the beginning of the next sign is called the "cusp." For them to say of a planet, or other body, "it is on the cusp," is to indicate some indefinite and not well understood change in the influence. To Mr. Butler credit is due for the discovery, that these changes of influence occurring "on the cusp," are caused by the fact that some of the signs overlap, one sign beginning before the other sign ends. All signs do not overlap, nor do those that do, overlap the same number of degrees. This overlapping of some of the signs and the amount of the overlapping is described in an Appendix to Solar Biology.

incline to accomplish whatever is to be done quickly by prompt physical effort. It will also increase the regard for the general welfare.

On December 22nd the earth will enter the sign Capricorn, and while in that sign it will tend to awaken the minds of the people to a greater degree of idealism along the lines of their natural bent. It will increase the desire to lead and to control in business ventures.

VENUS (♀) IN SAGITTARIUS (♐), 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 gives keen perceptions, and prompts to positive likes and dislikes.

Until December 10th Venus will be in Sagittarius, and while in that sign it will increase the general conjugal loves, and incline to manifest love by service to the loved one. It will increase the appreciation for the opposite sex in persons born in Sagittarius, between November 22 and December 22, of any year.

On December 10th Venus will enter the sign Capricorn and while in that sign it will turn the attention to business plans and ventures. And it will awaken in those persons born in the sign Capricorn, between December 22nd and January 20th of any year, an increased love for the opposite sex.

On December 28th Venus will enter the sign Aquarius, and while in that sign it will increase the general inclination to gather to places of public entertainment. It will increase the love and appreciation of the opposite sex in those born in Aquarius, between January 20th and February 19th.

MERCURY IN LIBRA (♎), SCORPIO (♏), SAGITTARIUS (♐)
CAPRICORN (♑) AQUARIUS (♒) 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 December 5th Mercury will be in the sign Libra, and while in that sign it will tend to maintain the general health and to improve the foresight in business.

On December 5th Mercury will enter the sign Scorpio, and while in that sign it will improve the physical recuperative ability, and will thus be an aid to all efforts to cure and heal, and will thus tend to improve the general health.

On December the 10th Mercury will enter the sign Sagittarius, and while in that sign it will increase the general physical activity and energy.

On December the 15th Mercury will enter the sign Capricorn, and while in that sign it will maintain the general physical activity and increase the desire to travel. And will turn the energies into business channels.

On December 20th Mercury will enter the sign Aquarius, and while in that sign it will still maintain the general physical activity, and the efforts to push business.

On December 26th Mercury will enter the sign Pisces and while in that sign it will still maintain the physical activity and will increase the desire to travel.

A SUMMING UP

The influences for the month start out a mixture of good and bad, but in a few days there will begin an energetic effort to mend matters by turning the attention and efforts into business channels, and those efforts will increase in the latter half of the month. For this reason we may look for some improvement in the general business outlook.

TABLE OF CUSP TRANSITS

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

moon	sign	day	hour	minute
☾	♈	1	6	54 p. m.
"	♏	4	1	51 a. m.
"	♊	6	5	10 a. m.
"	♍	8	5	59 a. m.
"	♌	10	6	9 a. m.
"	♎	12	6	29 a. m.
"	♈	14	11	21 a. m.
"	♏	16	6	5 p. m.
"	♊	19	3	22 a. m.
"	♍	21	2	31 p. m.
"	♌	24	2	52 a. m.
"	♎	26	3	32 p. m.
"	♈	29	3	6 a. m.
"	♏	31	11	38 a. m.

Heliocentric Cusp Transits of Planets

☼	♏	22	7	27 a. m.
♀	♏	10	8	42 a. m.
"	♎	28	9	3 p. m.
♂	♏	5	4	47 p. m.
"	♊	10	5	30 p. m.
"	♏	15	11	55 a. m.
"	♎	20	10	24 a. m.
"	♏	26	0	26 a. m.

On the 1st of the Month

♀	in	♊	14°	32'	47"
♂	"	♏	28	8	59
♂	"	♎	6	24	51
♂	"	♏	16	26	18
♂	"	♏	16	2	40

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

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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
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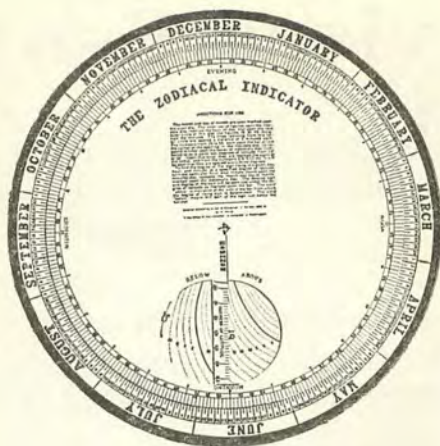
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