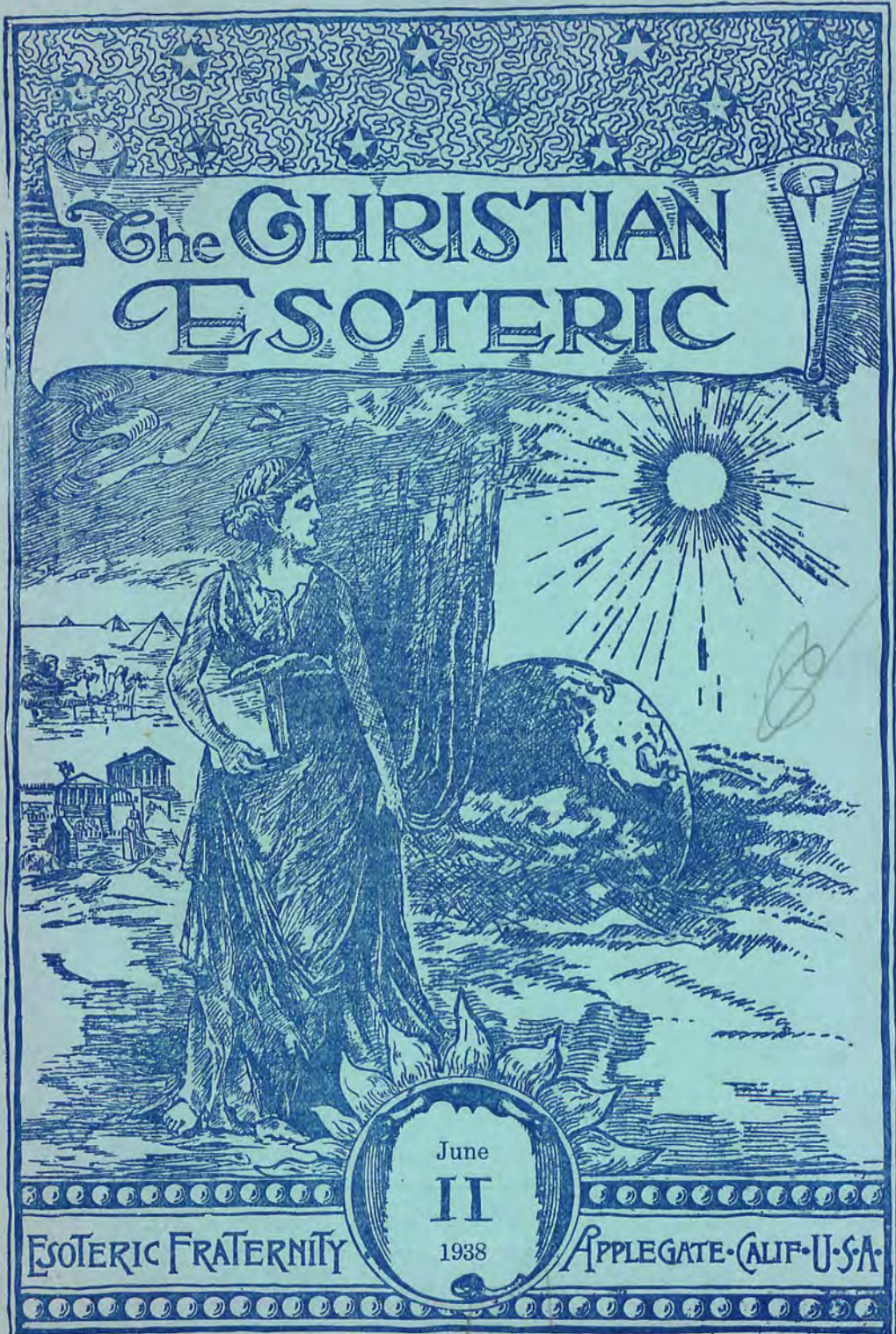


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BY H. E. BUTLER

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VOLUME XLV OF THE ESOTERIC SERIES

ESTABLISHED FOREVER

BY H. E. BUTLER

“WHATSOEVER God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.”—Eccl. iii 14.

The unfortunate part in talking to the people of the world on these great subjects, is that when we speak of God and of what God does the minds of the average men and women at once revert either to some mythical, intangible something, away off in space and beyond the understanding of the human mind, or else they think that all the God there is is in themselves. It is so difficult for human consciousness to realize that God created all things—the earth and all that grows upon it—trees, plants, animals and human life. If this could be realized then when it is said, “Whatsoever God doeth, it shall be forever,” the words would have such a positive meaning, such a broad, expansive, all-comprehensive meaning, for God is the only real—all else is but a shadow—take God out of nature and there would be no nature, there would be an infinite nothingness.

“In him we live, and move, and have our being” (Acts

xvii 28). Do you believe it? Can you realize it? Perhaps you do not believe it, or cannot realize it now; but when you have perfectly united your life with God, when you have turned your attention away from the shadows of the material world, and have opened your eyes toward the heavens, there will be times when you are able to look into the very heaven of heavens and to behold the Father in his glory.

When we say to you, "heavens" your mind reverts either to limitless space where to you there is nothingness, or to a great city somewhere "beyond the bounds of time and space," with a God seated upon his throne ruling with authority, and sometimes ruling even with arrogance, but all this is a creation of the human mind. When the apostle John said, "God is love" he approached only from afar that wondrous center from which radiates, not only hope, but wisdom, knowledge, understanding, power, and all that we can imagine that is noble, sensible, and good; for with God's great knowledge and Infinite wisdom, all he does is done because it is necessary to be done. That which God does is not transient, it is not fleeting; it is eternal. You may say, "Why, a man is here but a few days and is gone; earth is constantly changing; nothing remains." But does nothing remain? Does not the Spirit of life and power that gave birth to all that is remain? It is forever! As it is the cause, it may produce a plant to-day, a giant forest to-morrow; and again it may produce the man that comes and destroys the forest and tills the ground; but the same spirit, the same word, the same cause will go right on forever. And you say, "Why, that is the law!" And so it is the law, for our God is the cause of all law; he moves in all forms and causes the earth to bring forth of herself; every plant and every tree to bring forth of itself, and all the laws of nature, it does not matter of what character they may be, are the workings of that Infinite Mind.

When this picture is established in your own con-

sciousness, then turn your thought and try to realize what is meant, what is comprehended, by the words, "Let us make man in our image, after our likeness: and let them have dominion"—to become *like* God who spoke the word and caused all law to be and to operate and to control; for *you* to obtain that power, that knowledge, that executive ability to cause to be, to cause action, to cause manifestation. "Ah!" one says, "that is magic." Well, it does not matter what you call it, but the time must come when man will possess these powers bearing the likeness of the Father, the powers of the God of the universe.

"Whatsoever God doeth, it shall be forever," Has he accepted you? Has he taken you by the hand, as it were, and established you in the law of righteousness so that you know that you are accepted of him? If he has, then know that that acceptance is not transient, that it is eternal. Do you feel, deep down in the soul, that you are a son or a daughter of God? If you do, then remember that that sonship or that daughterhood, is not transient, that it is forever; that in place of realizing it to-day and never again, the realization may pass to-day, but it will come again to-morrow with greater vividness; and as you go on, faithfully overcoming and subduing the external and perverted senses and living in and for the spirit, that realization will broaden. Then you will know that there is no power in heaven or in earth, or under the earth, that can remove you from that oneness with the Father and from the consciousness thereof, and that no evil can befall you; for as the Psalmist said, "A thousand shall fall at thy side, and ten-thousand at thy right hand; but it shall not come nigh thee; only with thine eyes shalt thou behold and see the reward of the wicked" (Psa, xci 7, 8).

Oh, that you could realize what it means to consecrate your life to God and earnestly to seek until you find the consciousness of your acceptance with him! When you have done this, then you may know without a doubt that you are established in a condition of joy and peace

and unity with the very Source of all Being, and tho enemies may rage, even tho wars may sweep over the earth, you will remain undisturbed, without fear, without the slightest anxiety, dwelling peacefully in the bosom of that Eternal One. Tho your physical mind may be busy with the cares of this world, transacting the duties that come in your pathway, yet the earth's disturbances will bring to you no anxious care, no worried moments; but you will move steadily on like a mighty force that nothing can resist; because in you then will dwell that Infinite Will that made all things, and that can cause all things to yield to the progress of such a soul. The trivial things that now seem so great to you, will then be seen as they really are—only the trifles of a moment or of an hour.

When a few such souls as these come together under the governing power of that Infinite Mind, to start to build a kingdom of heaven on earth, they will come together in that peace and in the consciousness of that power, that not only nothing can resist, but will at once begin to create, to establish, that kingdom of righteousness, of holiness, of peace, of joy, and of Godlikeness.

"Whatever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him," therefore no person or persons can take anything from or in any way hinder such an organization because it has in itself Divinity; and it will create upon earth a heaven so crystalline, so perfect in spirit, that angels from the highest heaven will come down to earth, and will associate and be as familiar with this body of men as we are with our dear friends. Here finite thought ends, here capacity of words ceases. But the consciousness of the purified soul goes on, beholding wondrous things, which expand and grow, as the soul in its flight soars into the unknown.

Divine peace be with you. (B. R., Vol. xii, p. 396.)

THE CARDINAL SIN

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

THE cardinal sin is sexuality, it is the curse of every age and of all ages. The tree of knowledge by means of which Adam and Eve fell, is carnal fleshly knowledge. Before this they were clothed in light, like the angels, and had no sense of cold, hunger or nakedness. But "in their going astray they became flesh" (Gen. vi).

The sixth chapter of Genesis, according to Moffat's version, depicts angels having fleshly intercourse with women, and this was the cause of the Noachian Flood. For "When the Eternal saw that the wickedness of man on earth was great and that man's mind was never bent on anything but evil, the Eternal was sorry that He had ever made man on earth; it was a grief to Him. So God said, 'I will blot him off the earth.' This man that I have formed, man and beast and reptile and bird; I am sorry that I ever made them. But Noah who found favor with God, was perfect in his Generations (Tamin-hayah Bedo-rothaiv, Gen. vi; Hebrews ix);" that is, free from any sexual sin. But mankind have gone on continually eating of the Tree of Knowledge, and so perpetuated the curse, and the greatest saints who have been free from every other kind of sin, have fallen into this. For example, Abraham, the friend of God, the greatest example of faith and obedience which the world has ever seen, by his deflection from God's will in the case of Hagar, is causing the greatest trouble to-day to the seed of Isaac, for Ishmael, who is described as "a wild ass of a man," was a progenitor of the Arabs who have disputed the possession of Palestine with the Jews. "We are all descendants of Abraham," say they, and thus have a right to the land. No doubt, some of their tribes are descended from Keturah whom Abraham took as a concubine after the death of Sarah, by whom he had six sons (Gen. xxv 1-6). From these sprang the religion of Islam, with its leading doctrine of a plurality of wives. Thus making sensuality

a part of religion, just as the Idolators of old always did thru the ages. Now Joseph, to whom the greatest blessings of all the seed of Abraham were given, was celebrated for his virtues (Gen. il 22-26),

But David, the man after God's own heart, was a great sinner in this respect, not only in the matter of Uriah, which led to murder and adultery, but also in the matter of concubinage; not being satisfied with his legal wives. The great breach, however, between him and God was so healed that the son of Bathsheba became the greatest King of Israel, which, in fact, was on the point of becoming the greatest kingdom in the world, and realizing a reign of God upon earth. But "the fly in the ointment" which destroyed that Kingdom was sensuality. For tho God fulfilled every word of His good promise, so that Solomon exceeded all the kings of the earth in riches and wisdom, and all the kings of the earth sought the presence of Solomon to hear his wisdom which God had put into his heart, yet Solomon failed in this matter, that he was a woman lover. He loved many foreign women, of those nations of whom God had said: "You shall not marry with them, and they shall not marry with you, for they will turn your hearts after their gods." Solomon descended to love them, and had seven hundred princess wives and three hundred plebeian wives, and when Solomon became old his wives turned his heart after strange gods, and he built towers for all his foreign wives, burning incense and offering sacrifice to their gods (I Kings xi 1-8. Farrar Fenton and Moffatt). So God took away from his son the ten tribes of Israel and gave them to Jeroboam the son of Nebat, who caused Israel to sin.

Henceforth the Kingdom of God on earth was divided even against itself. For there was war between Rehoboam and Jeroboam continually (I Kings xv 30). "War raged between Asa and Baasha, king of Israel all their days (I Kings xvi 16). Baasha killed all the household of Jeroboam (I Kings xvi 29). Zimri conspired against

him and destroyed all the household of Baasha. And so, as the outcome of the sin of Solomon, Israel became a house divided against itself. It was perpetuated in all the succeeding kings of Israel. Ahab especially, who married Jezebel and allowed Baal and Ashtaroath to rule the land, instead of the God of Israel, "Sold himself to do evil in the sight of the Lord, incited by his wife, Jezebel" (I Kings xix 25).

So we find, that all the sufferings of God's earthly people, and of the world itself, is mainly due to this one cause, in one form or another, indulgence in the lusts of the flesh.



No action, whether foul or fair,
Is ever done, but it leaves somewhere
A record, written by fingers ghostly
As a blessing, or a curse, and mostly
In the greater weakness or greater strength,
Of the acts which follow it, till at length
The wrongs of ages are redressed,
And the justice of God made manifest.

—Longfellow

To mourn a mischief that is past and gone
Is the next way to draw new mischief on.

—Shakespeare.

He who blesses most is blest;
And God and man shall own his worth
Who toils to leave as his bequest
An added beauty to the earth.

—Whittier.

WHAT THE BIBLE TEACHES

(QUESTIONS AND ANSWERS)

BY ENOCH PENN

JESUS THE CAPTAIN OF OUR SALVATION

Question.—Where do you place Jesus in the scheme of things?

Answer.—That is not an easy question to answer. But we will try. Jesus said, "I came down from heaven." He did not mean that body of flesh, that Israelite, the descendant of Abraham, but he evidently meant the spiritual soul that descended upon him at the baptism and thereafter abode with him. It was that spiritual self to which he referred when he prayed to the Father, saying, "Glorify thou me with the glory that I had with thee before the world was." This spiritual being with whom Jesus identified himself he claimed was sent to the world to do a certain work. He was to bring to earth a knowledge of higher truths, and to leave in the world a spirit that would be given to men as an anointing or baptism, to enable men to live in harmony with those truths. By living in harmony with those truths the Holy Spirit would be given to men to make them anointed ones or christs of God. These would in time become conscious of Spirit, of God, and of the Holy Ones in Heaven, and they are to form the Church, of which Jesus is to be the head. This Church who, thru following Jesus in the regeneration, are to become the overcomers who, in Revelation, say, "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

If Jesus is to be the head to that body of the redeemed who are to reign on the earth then he is to be the head of redeemed humanity; in other words, he will be the head of that body whom John in I John v 20, calls, "the true God." Then Jesus is to be the head of that body of the redeemed who are to become "the true God" over all the earth, "God the Son."

So it seems that Jesus as one of the Elohim, one of that body of Intelligences who made man, and who are bringing man up to their likeness, was chosen by them to come to earth and unite himself with humanity, and thru giving of the Holy Spirit to those who could receive it, enable them to become Godlike in character, in mind and in powers, and to unite their powers to take control of all the earth to rule it as its God. Then God's purpose in man will have been accomplished in them.

DOING GOD'S WILL

Question.—I wish you would try to give me a clear idea of how one can "serve God" acceptably. That is, so as to get perceptible results. I have noticed that persons who start out to serve God sometimes do what to my mind are things of very doubtful value. Some start out to reform others along certain lines of conduct, or to convert others to their way of thinking, while they themselves sometimes we see are in sad need of being reformed in certain particulars. And, again, the different churches teach different things which they claim are necessary for one to do who would serve God acceptably. These evidently cannot tell me what I want to know. For this reason I should like your idea about this matter.

Answer.—It seems only reasonable to our mind that one who would engage in a great work should first have at least a clear general outline of the work in mind—what is the result aimed at, and how, in a general way, it is to be accomplished. If one would serve God, one's first question should be, What does God want to have done, or want me to do? We accept the moral teachings of the Bible as being correct, at least in general terms; (we qualify this statement because of the human element manifested in its various translations, and the many difficulties of adapting certain thoughts to the limitations of the different languages. When we say the "human ele-

ment," we do not mean to convey the thought that it was not originally written by man, even tho inspired.

Whether we say that the statements relative to the creation of man were the conclusions reached by speculative philosophy, or were received by the chroniclers as messages from Intelligences in higher spheres, yet we perceive that the conclusions arrived at are in harmony with natural laws. The statement of the Creator's purpose in creating man is "Let us make man in our image, after our likeness, and let them have dominion over . . . every living thing on the earth," and we observe that thruout all nature every living thing has inherent within itself the ability, under proper conditions, of becoming in time, in all particulars the equal of its progenitor.

If man was made, or more correctly speaking, *if man is being made*, in the "image" of God, the question is, What is this image? Whether that image refers to the form of the individual body, or refers to the organization of the Body of the Elohim, or to both, is not clearly stated. But when we come to the word "likeness" we are on surer ground. Since the Creator is a thinker, as we see by the words, "As I have thought, so shall it come to pass, and as I have purposed, so shall it stand," this implies that all things created are thoughts formed by the Creator's mind, and they are held in existence by his purpose, or by his will, and this same thought is repeated in the statement, "We understand that the worlds were framed by the word [the exprest thought] of God."

If, then, man is to become like God, and we see that man is a thinker, even as is his Creator, then, if to serve God is to do God's will, and if it is God's will that man shall grow to be like unto God, then one phase of that Godlikeness into which man is to develop is to become a purposeful thinker. As man now is we see that ninety-nine hundredths of his thinking is purposeless; in fact, he does not think to any extent, he is simply caused to think by extraneous influences. We see that he cannot stop think-

ing even tho he tries. Very few persons can think purposefully to any extent save as prompted by their selfish impulses and emotions. But we are informed that we must bring "every thought into captivity to the obedience of Christ" (II Cor. x 5). That is, no thoughts may be permitted in the mind, save only such as are acceptable to the newly formed "christ" within. (See Col. i 27; Gal. iv 19).

If man is to become a purposeful thinker, and we know that man's continued purposeful thinking affects all life near him in accordance to it, then it becomes necessary that his purposes and his thinking powers be in harmony with the Creator's thought and purpose, or else he will only create confusion in nature by his thinking. This we see now occurring generally thruout the whole earth, and the nations are, as the natural result, now drifting rapidly toward a possible destruction of themselves and of our present civilization. Then to become a purposeful thinker, to train himself to think what he wills to think, and then to think in harmony with the Creator's thought and purpose is the great fundamental task of those who would prepare themselves to serve God by becoming like him.

The second great phase of Godlikeness is a likeness of character, and to the mind of Moses that character was exprest as being "Merciful and gracious, forgiving iniquity, transgression [of his laws] and sin [failures], but will by no means clear the guilty." (This last statement appears to mean that tho God will forgive every mistake that man may make, yet he will not forgive the one who wrongs his fellow, that is something men must settle between themselves. Jesus said, in effect, "If you come before God with a gift, and remember that one hath ought against you, first go and be reconciled, then offer your gift.")

Jesus emphasized the thought of the goodness of God by teaching his disciples to regard and to address God as their Father. Since, then, God's character is the embodiment of all that is good and kind and fatherly, if man is

to become like him, then it becomes the duty of one who would serve God, who would do God's will, not only to train himself to become a purposeful thinker, and to think in harmony with the Creator's purpose, but also to train himself in all those characteristics of true culture and refinement that make one all that is desirable in the associate relations between man and man. This idea of the duty of developing all those characteristics of true goodness to be manifested in all the associate relations was voiced very clearly by a number of the Bible writers. James said: "Pure religion and undefiled before God the Father is this; to visit the fatherless and the widows in their affliction, and to keep himself [his clothing?] unspotted from the world [influences]." And Jude declares that one should hate even "the garment spotted by the [lusts of the] flesh." And one of the prophets declared, "He hath shown thee, O man, what is good, and what doeth the LORD require of thee, but to deal justly, love mercy, and to walk humbly with thy God." And the prophet Zechariah repeatedly declares, "Thou shalt not imagine evil against thy neighbor." And Jesus declared, "As ye would that men would do to you, do ye even so to them." No rites or ceremonies, no creed of doubtful statements, no ponderous unprovable Theologies formulated by men who knew not God: keep clean, and be as kind to your neighbor as you would have him be kind to you. This is the religion the Bible offers to you.

So we find that if one would do God's will, one must train himself to be a purposeful thinker, and must think in harmony with the Creator's purpose in creation, and must train himself in all the attitudes and actions of true friendly and brotherly refinements in all associate relations.

But there is another very great, and perhaps to some, a still more difficult task yet to be accomplished, which is included in the statement, "And let them have dominion over . . . every living thing on the earth." This

means that not only must one who would do God's will train himself to control the action of his own life, but also the life in all other organisms as well. That is, man lives in a universal life, as we live in the atmosphere, which by its activities causes him to live and act, even as the wind drives the windmill, and he must learn to control life with its activities, (for life is subject to the will of man), first to control the life in his own body and then the life in all other living organisms. This was manifested in the miracles of Jesus: he spoke to the sick and they recovered, he spoke to the dead and they lived. He commanded the evilly inclined disembodied souls and they obeyed him; he condemned the fruitless fig tree and it died. He even declared, "I will be killed, and I will bring my body to life again," which he did, so fully had he learned to control life and its activities. Which all implies that as we learn to do God's will we must gain the ability to overcome death and live eternally. In other words, If you desire to serve God, to do God's will, then train yourself to be the kind of a man, the kind of a woman, the Creator designed you to become. So we see that self-culture to the limit of one's abilities—and there is no limit—and a life in harmony with the laws of kindness, and the ability to control life in its activities, is God's will concerning man. (See John xiv 12).

But you will say: "Who can do these things?" And we answer: None but those who are strong-willed and mature in mind and body. Jesus said: "Strive [most earnestly] to enter in . . . for many shall strive to enter in, but shall not be able." We say "strong-willed," for the dominion and eternal life are not for the weak-willed, the immature or the decrepit, but for the strong. For, "the kingdom of heaven is taken by violence," by violent effort on the part of those who have mind enough to know and will enough to do.

When he learns how, man can lay hold of will to give him added strength. The name of God is, "I will be what

I will to be." And the Spirit cried thru the mouth of the prophet, "There is none that stirreth himself up to lay hold on my name." For man can lay hold on that name and be that which he wills to be. Jesus said, "I have manifested thy name to the men whom thou gavest me." For man can learn to lay hold of added will to give him added strength to be that which he wills to be. To repeat, the prophet cried: "There is none that stirreth himself up to lay hold on my strength," to lay hold on my name, my will. Which means that God offers his will, the dominant power in all the world, to man, to enable him to be that which he wills to be, so long as man wills in harmony with the Creator's purpose. In his prayer to the Father, Jesus said: "I have manifested thy name to the men whom thou gavest me." That is, he had laid hold of God's will, which enabled him to be that which he willed to be, a Godlike man, having power over all life, and thru that, power to dominate all nature. In doing God's will, one seeks first not to DO, but to BE; he must exert his will upon himself to be that which the Creator would have him be. When one, by laying hold of the Will, has the ability to be that which he wills to be, he then finds that he has the ability to DO that which he wills to do. As Jesus said: "All power is given unto me."

To recapitulate: To serve God acceptably a man must get that control of his mind that he becomes a purposeful thinker. And he must formulate only such thoughts as are in harmony with the Creator's purpose. He must develop all those social and ethical refinements that make his associate relations acceptable to those of like attainments. And he must learn to control life in its activities, and to enable him to do things he must learn to lay hold of and use that all pervading Will which is the one great Power, the one great Cause, in all nature, and in the Spirit world.

TRUE AND FALSE DOCTRINES

Question.—In your magazine you state there are errors in the teachings of the Church, and some of them you mention, as for instance, the doctrine of the Virgin Birth. The question I would ask is: How shall one know which of the Church doctrines are true and which are erroneous? I want to know how to tell for myself, and not have to depend upon the word or the opinion of another.

Answer.—Before you can know the right thing to do in any case it is necessary to know what is to be done, and how to do it. Since the Bible teaches us that God's declared purpose in creating man is that he become like God, and learn how to control all life on the earth, then any religious doctrine the acceptance of which does not aid one in the effort to become like God, and does not help one to learn how to control the life-forces about one, can not be said to have any religious value, simply because it is of no use to one who seeks to accomplish in himself the Creator's purpose; for it is evident that for one to know and do God's will is the whole of true religion. If a doctrine can neither be proved nor lived it has no conceivable value.

It is inconceivable that it makes any difference to the one who seeks to develop a Godlike character and powers whether Jesus was born of a virgin or otherwise. But since woman was created to help man in his efforts to become Godlike, it is easily deducible that woman in her purity can enable man to attain to Divine sonship if the laws involved are known and understood, and there is enough strength and integrity of character properly to apply them.

WRONG TRANSLATIONS

Question.—You state somewhere in your writings that the statement "Believe in the Lord Jesus Christ, and thou shalt be saved," is not correctly translated. That it should

read "Believe INTO the Lord Jesus Christ and thou shalt be saved." How can we believe into him?

Answer.—The terms "the Lord Jesus Christ," "Christ Jesus," and "Jesus Christ," *et cetera*, do not always refer to the man Jesus. As we see by the words of Paul where he says, "My little children, of whom I travail in pain again till Christ be formed in you." The man Jesus can not be formed in us. But the Holy Spirit, given to man as a baptism, or as an anointing, can take form in one as one's spiritual self, a son of God, as the "Christ in you."

To believe INTO the Lord Jesus Christ, is to have that belief which will cause us so to live that we shall be received into membership in the Christ-Body to which Paul referred when he said, "Ye are the body of Christ, and members in particular." They who have that faith which causes them so to live that they will be accepted as members of the Christ-Body, shall thus believe into Christ, and shall be saved.


THE COMING KINGDOM

Question.—What do you understand to be the state of preparation necessary on the part of the people to make it possible for the kingdom of God to come?


Answer.—As we understand the matter the kingdom of God will not come among men until a body of men and women live together in harmony with the natural laws of a perfectly righteous life. Because of the perverted and unclean condition of the life which causes us to live, and in which we live as fish live in the sea, as every thought, impulse and emotion prompt others to like thoughts, impulses and emotions, and as nearly all these are more or less unrighteous and unclean we can see why it is so difficult for anyone to be wholly righteous. Paul saw this difficulty and said: "The good I would I do not, and the evil I would not, that I do." Because of these things we see that until a place is made psychically clean men can not live a perfectly clean and holy life.

Men do not understand themselves, nor do they perceive the results to others and to themselves of their emotions and thoughts. Not until men realize that every thought and emotion of theirs affect others for good or for ill and know the results which follow, is there any hope that they will make effectual efforts to conform in all things to the law of righteousness, of right living.

Because of these things we see clearly that the kingdom of God cannot come until there is gathered a body of men and women who so far understand themselves and the vital and mental forces continually playing upon them, and who thru long and persistent effort are able to live righteously, harmlessly.



SUCH is the nature of the Divinity that He sees all things, hears all things, is everywhere present, and constantly superintends all events. He who disposes and directs the universe, who is the Source of all that is fair and good, who, amid the successive changes preserves the course of nature unimpaired, and to whose laws all beings are subject, this supreme Deity, tho Himself invisible, is manifestly seen in His magnificent operations. Learn, then, from the things which are produced, to infer the existence of an invisible Power, and to reverence the Divinity.—Socrates.



“No man is deceived, however full of expectation his youth may be. But just as the expectation existed in his heart, so in his heart must he look for the realization, and not in externals.”—Goethe.

PLANETARY INFLUENCES FOR JUNE

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 6th.

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 12th.

MARS (♂) IN 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.

Thruout June Mars will be in 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 GEMINI (♊) AND CANCER (♋)

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

On June 21st the earth will enter the sign Cancer, the embodiment of the Principle Cohesion, and while in that sign the maternal anxiety will increase, and will manifest in greater appreciation of home and family and in the economy that seeks to provide for offspring.

VENUS IN AQUARIUS (♒), PISCES (♓) AND ARIES (♈)

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 love and to hate, to positive likes and dislikes.

Until June 5th Venus will be in 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.

On June 5th Venus will enter the sign Pisces, and while in that sign will tend to disturb the domestic loves of the people, and to increase the desire to travel. And it will increase in persons born in the sign Pisces, between

February 19 and March 21, their love and appreciation of the opposite sex.

On June 24th Venus will enter Aries, and while in that sign it will increase the general love of peace and harmony, and the fear of inharmony will disincline to matrimony. It will increase in those born in Aries between March 21 and April 20, their love and appreciation of those of the opposite sex.

MERCURY IN VIRGO (♍), LIBRA (♎), SCORPIO (♏),
SAGITTARIUS (♐), CAPRICORN (♑) AND AQUARIUS (♒)

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.

Until June 7th Mercury will be in 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.

On June 7th Mercury will enter Libra, and while in that sign it will tend to improve the general health, and will incline to a materialistic mental outlook.

On June 12th Mercury will enter Scorpio, and while in Scorpio it will continue to improve the general health and will increase very much the general physical recuperative processes, thus aiding the sick.

On June 17th Mercury will enter Sagittarius, and while in that sign it will increase the general physical activity, and turn the attention toward practical business efforts.

On June 22nd Mercury will enter Capricorn. While in Capricorn it will tend to maintain the physical activity and turn the attention more fully into business channels.

On June 27th Mercury will enter Aquarius, and while in that sign it will still maintain the business activities.

A SUMMING UP

The outer planets still maintain their uplifting influence, and Mars induces to great solicitude for the care of children. Until the 21st the earth will continue to maintain the general restlessness and discontent. And Venus and Mercury incline to activity with and among the people. These influences may be summed up as being a steady effort to better in every way the present conditions.

SOLAR BIOLOGY

WHAT is understood by SOLAR BIOLOGY?

To many people who are unfamiliar with this term, and who have lately written us with requests for information, we offer the following answer:

For ages past, methodical study has been directed toward the universe or stellar world around us with a view of ascertaining the nature and extent of our relationship to and dependence upon the cosmic forces, a study which naturally has centered, principally, around the members of our solar system. In more recent times a division of the study into two main departments was brought about, viz., into ASTRONOMY and ASTROLOGY. While Astronomy is the science that deals with the magnitudes, distances, movements, substances, *et cetera*, of stellar bodies, Astrology concerns itself with the nature of *the influences* that the different bodies of our solar system exert upon the earth and, especially, upon man. Thus it may be said that Astronomy and Astrology differ in this respect, that whereas Astronomy primarily concerns itself with the *Time, Space* and *Matter* aspect of the stars, Astrology primarily deals with the influential *effects* that the stars, thru the agency of their radiations and movements, exert upon the earth and man. This general definition given, we may take leave of Astronomy and turn our attention to Astrology.

Astrology itself, in the course of time and as its study became increasingly systematized, came to fall under two general subdivisions, depending upon whether the object sought was to ascertain the nature of stellar influences *upon man*, physically, mentally, psychically, or whether the object sought was to interpret the influence the stars exert *upon earth* in general, predicting and explaining, from calculations derived, the *When* and *Why* of floods, drouths, storms, earthquakes, electro-magnetic disturbances or other changes and upheavals in nature.

Let it be said here at once, that SOLAR BIOLOGY is concerned only with the nature of the stellar influences upon man, and that it has nothing to do with the effects

upon the earth itself, except as it may bear directly upon man—thus SOLAR BIOLOGY does *not* undertake to speculate upon or predict future events of whatever nature.

To Hiram E. Butler came the conviction, that a need for a *new system* of astrological science was long overdue—a system, which would break away from the GEOCENTRIC idea and method upon which the whole system of Astrology is based, and which could arrive at the true facts of solar and planetary influences upon man based on HELIOCENTRIC calculations, thus working them out from the fact that the sun, not the earth, is the center of our system. Possessed with such intuitive endowments as are seldom equalled in a generation, Butler was eminently equipped to inspire from the Solar Sphere its various qualities and, fortunately enough, with his practical turn of mind and orderly nature, was also capable systematically to arrange, classify and present to the world the mass of facts inspired.

The result was his epoch making book, called SOLAR BIOLOGY.

Solar Biology, then, presents the Science of Solar Life or Solar Forces as they relate to and influence man. It was called Solar Biology by Butler, who coined this new term, to distinguish the system it presented from the geocentric system, Astrology, because, in using different data and arriving at different conclusions, Solar Biology definitely parts ways with the geocentric system, Astrology.

The accuracy of Solar Biology has been time-tested for now well over half a century, and it is being consulted by employment organizations of various kinds as well as by thousands of men and women in all walks of life. This work then stands out, now as in the past, as the standard authority on the HELIOCENTRIC SYSTEM of computing Solar and Planetary Influences. As such it reveals the distinguishing qualities of the twelve divisions or "signs" of the Solar Aura or Zodiac, determining therefrom as well as from planetary positions, rising sign, *et*

cetera, the physical, mental and psychic traits and characteristics of any person from the time of birth, offering thereby invaluable aid to parents and teachers, pointing out individual tendencies and inclinations, business qualifications, artistic, mechanical or other occupational abilities, and by indicating the strong and the weak points in a person's nature and physical organism, it is easy to see how this book is of special value to Physicians and Healers, enabling them to diagnose with greater ease and accuracy, in that it tells them the physical ailments to which their patients are most liable. To Psychologists and Mental Healers, likewise, it proves of great assistance, as it throws light upon mental and psychic propensities and motivations.

The information offered by SOLAR BIOLOGY on the true nature and function of sex, should prove particularly valuable to parents whose children are approaching the age of puberty, as well as to those young men and women who are about to choose a life companion in marriage. The fact of the existence of vital chemical and magnetic forces, and the subtle laws that rule their operation in attraction or repulsion between individuals of opposite sex, is too little known. In our days, when the sexes mingle freely in all departments of life, it becomes increasingly important to know and to understand how these laws operate, thereby avoiding too hasty decisions which may ultimate in disillusion, broken-up homes and unhappiness. Here Solar Biology comes to aid as a friendly guide and counselor, warning how to steer clear of the dangers of *marriage incompatibility*, as caused by incompatibility of chemical and magnetic elements in man and woman.

Being the first, and for many years the only teacher before the world to promulgate the esoteric teachings of REGENERATION (the Conservation and Transmutation of the vital seminal and magnetic potencies in man for supreme achievements), Butler has invaluable information on this most vital subject to offer in Solar Biology.

That there is a constant play and interplay of forces active in the universe, has been known long before Pope wrote his memorable lines that

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul,"

but we believe, that *never before*, within known history, has the following fact of far reaching and vital importance to men and women in all walks of life and of whatever age, been so clearly set forth as in SOLAR BIOLOGY: That there exists an intimate relationship between the stellar forces and man's creative forces and function, the very fountain and source of his life and well-being, the sex-function, and that thru a proper knowledge of this relationship, as expressed in and thru the Solar Fluid, the movements of the Moon, the Rising Sign, *et cetera*, and their effects on man's vital function, man may successfully lay hold, within his own organism, of the *Law of Transmutation*, and in so doing increase his physical vitality, achieve a corresponding measure of Rejuvenation and increased Health, achieve Mental clearness and efficiency and develop dormant faculties of Psychic and Spiritual nature.

As to the use by the average layman of Solar Biology, let us in conclusion say, that this book presents a system, worked out in so simple and easily comprehensible a way, that ANYONE (even some children*), can readily understand the directions given and be able to bring out the particular information wanted, as the subject matter of the book is already so systematically and so ingeniously arranged by the author, that no one needs deny himself the use of this system with the excuse that it must be "too difficult" for him or her to find desired facts out. Truly, where there is a will to reap benefit, there is in this book a way shown.

*The first person to read a delineation from Solar Biology, when the first copy of the book came from the bindery, was a ten-year old girl.

LETTERS

Esoteric Fraternity.
Gentlemen:

———, Wisconsin.

I am enjoying reading The Christian Esoteric very much. I have a desire to live the higher life and get back into the garden of Eden. Oh, could I have known the truth of living while in my youthful days! I believe it is the duty of every father and mother to teach every child—boy and girl—the truth of right living.

Butler has left to the world a wonderful gift, and a blessing to all humanity who will accept the truth of his teaching. "Practical Methods" should be in every home in America. I was very much interested in his article in the January number of The Christian Esoteric, "Christian Occultism;" I was reading it again last night. I will give you the name of the Pastor of the M. E. Church. Send him a copy of "The Everlasting Covenant." I am a member of this church, but I do not attend very often, as I can't hear well, so I derive more good from reading at home something good that we can't get from the pulpit. My age: I was born July 6, 1854, Cancer sign.

Yours truly,

H. F. N.

———, Pennsylvania.

My dear Friends:

Have just finished reading the "Order of Melchisedek." It is a great book! Explains so well the answer to a question which has been in my mind for a long time.

My first contact with the Butler books, was about seventeen years ago, when I sent to you for "Practical Methods to Insure Success." I read this book with great interest, and immediately applied the suggestions and truths stated to my own life, and what a transformation! Have proved all the statements made by the writer to be true. People began to look at me in amazement, and still think me much younger than I really am. . . . I will ever be grateful for the Esoteric teaching and what it has

meant to me. Only regret that the contact was not made before marriage and our two children came.

Since my first contact, have been a constant student along the line of higher attainments. Have also earned several degrees thru special studies, including psychology, philosophy and metaphysics, while doing most of my own house-work, and the duties of a clergyman's wife. Always have plenty of physical and mental energy. Am only writing you this that you may know what the Esoteric teaching has accomplished for one overcomer.

There have been times, when, as I walked along the street, it seemed to me that my feet would leave the ground and I would rise in space.

Have also studied with several mystic Orders, but find my thought always returning in faithful gratitude to my first love, the Esoteric philosophy and its fundamental truths.

"The Endless Life" is rich in true gems of thought to help one on the path to the goal. And I am eagerly anticipating the pleasure of reading the other two.

What a blessing these books might be to the Christian ministers if they would only read them. But, unfortunately, the clergy are much like the regular physicians who close their minds to everything outside of what they have been taught in their schools.

May God bless you in your good work, and with all best wishes for Peace Profound, I am,

Sincerely and faithfully, (Mrs.) K. B. S.

Houston, Texas.

Esoteric Fraternity.

Dear Friends:

Enclosed please find 25 cents; send us a copy of "Special Instructions for Women." We have just finished reading your "Useful Instructions for a Successful Life," and it is a wonderful book. There is only one criticism we have to make—we would include the use of fish with that of meat and cast out both. We have long followed the rules of the book; they *work* and are the truth.

Cordially,

C. F. W.

Los Angeles, Calif.

Dear Friends:

Have had some financial setbacks, but have much to be grateful for—have not had to use the Zodiacal Indicator for years, and have plenty of “pep,”—if not money as yet. Occultists say it is because money fails to be the main aim or object. However, this is wishing you the best. Kindly send three copies more of “Practical Methods to Insure Success,” and three each of the last three issues of the magazine (which have been amazingly good), and send the bundle C. O. D. Will try to use them to the best advantage.

A. T.



EDITORIAL

IN the complex life of our day, whether we live in the city or in the country, every one of us, man, woman and child, is continually being faced with the problems, great and small, of making successful adjustments to our environment, and to our fellow-men and to the duties we are called upon to perform; it matters not, whether it be as Esoteric students, as husbands or wives, as employers or employees, as school children, or others.

All persons, no matter how high their aspirations, when having to face such problems, in their weak moments have a streak of an inclination to abandon and run away from problems presenting a disagreeable aspect likely to leave them with an emotional reaction of dislike. That is human nature unadorned. And to meet those problems with a spirit of aggressive or defiant opposition is to drift towards an unwholesome attitude and outlook on life, likely to lead to enforced suppression of dissatisfied emotions whenever their efforts fail to obtain the fulfilment of their desires. Often all this springs from a misunderstanding of their inherent characteristics, their constitutional peculiarities, their biological tendencies. The means not only of preventing such untoward developments to arise and to grow, but also of successfully eliminating them if firmly established, obviously consists in, not to allow oneself

to create destructive emotions and then to repress them whenever frustrated, but rather in re-education and re-direction with the aim of steering clear of "complexes." An unfulfilled desire, denied a natural outlet or a sublimation, if repressed, invariably turns out a boomerang, since having been forced down to a subconscious level, one there "compensates" emotionally for what one failed to get on a waking-conscious level.

This all is sound, practical, every-day psychology. But to make it work for one, one must attain to a proper realization of one's endowments so as to utilize them to one's best advantage.

We agree with the eminent Dr. Paul Popenoe,* in his illuminating article in the February issue of the *Scientific American*, that to achieve such aims, personality analysis, vocational guidance, tests of temperament and intelligence, and similar resources of Science may be profitably used (tho we may, possibly, dissent as to the manner in which these resources may most profitably be put to use), and he further contends that "they prove a great help to realistic adjustment in life, and should be part of the routine of high-school education."

Continues Dr. Popenoe:

"If an abnormal feeling of inferiority is avoided, an abnormal feeling of conceit will probably be escaped, for the latter is usually an attempt to compensate for the former. One who is becoming too self-centered must force himself to take a more active interest in other people."

And again:

"The dangerous thing about a paranoid (mental unbalance) trend is that it is so satisfying! No one wants to be a failure, and if one fails, nothing could be more consoling than to believe that one is really a great man thwarted by sinister and powerful forces that are beyond control. Sound mental hygiene will begin by teaching children not to blame other people for their difficulties

*Paul Popenoe, Sc.D. General Director, The Institute of Family Relations; Lecturer in Biology. University of Southern California.

and that will carry them thru life with a good mental balance Such habits of life will prevent the onset of many difficulties—paranoid tendencies are only one of them 'Knowledge is power,' as the advertisements of encyclopedias advise us; and a knowledge of the origin and manifestations of paranoid feelings will enable any one to live his own life more successfully and to get along better with those around him."

Our object in bringing these vital considerations to the attention of our readers will be clear, we think, for in SOLAR BIOLOGY an easy and practical method is offered, not merely to men of science, but to each layman as well, of taking stock of his inherent endowments and to diagnose and psycho-analyze himself, or herself, on a sound basis, so as to find out and be able to utilize to the best and fullest advantage those abilities with which Nature has been most lavish on us, and to know, also, where she has been most frugal. If, for example, early in life and before any specialized education has begun, a child could be known to have, inherently, a greater adaptability for becoming an excellent mechanic than for becoming a great musician; and if another child could be known to have greater prospects of becoming a successful business man than to come a famous actor, then to know such facts beforehand will be seen to be of immense value to the parents as well as to the child and its teachers, and will be preventive of many a heart-ache later in life, if such knowledge is acted upon before deciding upon a proper vocation for the child. To assist parents with counsel in these to them momentous decisions is one of the objects of Solar Biology.

It is not claimed for Solar Biology, of course, that in each instance it offers detailed vocational information—obviously, such an undertaking would go far beyond the scope of any single book, but in instances where it does not, any one may draw the proper inferences from such information as is offered.

Solar Biology offers to parents guidance for strengthening the child's physical organism and mental functions, and how to guard against debilitating influences.

GEMINI

II

THE various pictorial symbols and hieroglyphics have been used from time to time down thru the ages, by different peoples or nations to express the principles and characteristics embodied in the nature of the different Zodiacal signs, it seems to have been Divinely ordered that nothing should be substituted which changed the original significance.

Gemini has been symbolized by some of the ancients by two warrior brothers; by the Egyptians by a youth and a maiden, walking hand in hand; by the Arabians, by two peacocks, the peacock being the favorite bird of the ancient Arabs. And in our time we find this sign still symbolized by *two*—two children, in embrace.

This sign, Gemini, is apportioned to the hands, arms and shoulders of the Zodiacal man. Persons born in this sign are of the active, useful, intellectual type, excelling in many lines of useful, intelligent service. They are ready expressors of thought, and have the ability of gathering up the thought elements of other minds, and expressing them in orderly, intelligent form; thus always passing on the knowledge they receive for the benefit of others.

Being the embodiment of the creative principle Fermentation, which tears down the lifeless, therefore now useless, form, Gemini has little reverence for the old or the established only so far as they continue to serve a use. For this reason frequently they disregard law and custom. Being natural expressors of thought, they incline to have the feeling that what they say should be listened to, and so, to reject their statements without a reason usually causes them annoyance. Of Issachar, Gemini, Moses said: "He saw that rest was good;" and men of this sign in business commonly look forward to the time when they can quit and rest, but they seldom do.

TABLE OF CUSP TRANSITS

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

moon	sign	day	hour	minute
☾	♈	1	9	1 p. m.
“	♉	3	11	14 p. m.
“	♊	6	4	28 a. m.
“	♋	8	0	54 p. m.
“	♌	10	11	49 p. m.
“	♍	13	0	13 p. m.
“	♎	16	1	0 a. m.
“	♏	18	0	54 p. m.
“	♐	20	10	31 p. m.
“	♑	23	4	41 p. m.
“	♒	25	7	17 a. m.
“	♓	27	7	19 a. m.
“	♈	29	6	38 a. m.

Heliocentric Cusp Transits of Planets

☼	♈	21	8	58 p. m.
♀	♏	5	3	18 p. m.
“	♐	24	2	56 a. m.
♂	♊	7	0	25 a. m.
“	♋	12	6	18 p. m.
“	♌	17	7	2 p. m.
“	♍	22	1	24 p. m.
“	♎	27	11	54 a. m.

On the 1st of the Month

♀	in	♎	22°	6'	42"
♂	“	♏	6	11	15
♂	“	♐	20	6	28
♂	“	♑	10	8	31
♂	“	♒	13	59	50

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.

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84c to \$1.16.....	3c	6.17 to 6.49	19c
\$1.17 to \$1.49	4c	6.50 to 6.83	20c
1.50 to 1.83.....	5c	6.84 to 7.16	21c
1.84 to 2.16.....	6c	7.17 to 7.49	22c
2.17 to 2.49	7c	7.50 to 7.83	23c
2.50 to 2.83.....	8c	7.84 to 8.16	24c
2.84 to 3.16.....	9c	8.17 to 8.49	25c
3.17 to 3.49.....	10c	8.50 to 8.83	26c
3.50 to 3.83.....	11c	8.84 to 9.16	27c
3.84 to 4.16.....	12c	9.17 to 9.49	28c
4.17 to 4.49.....	13c	9.50 to 9.83	29c
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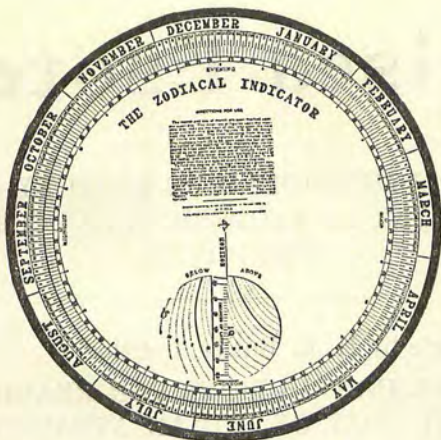
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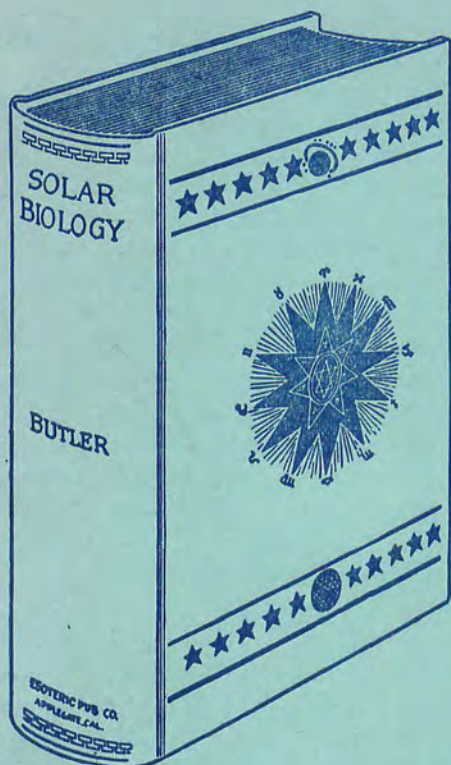
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