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Vol. XLV of the Esoteric Series

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VOLUME XLV OF THE ESOTERIC SERIES

THE SOUL OF MAN

THE JUDGMENT DAY

BY H. E. BUTLER

THE Scientists talk about the universal ether, and the Hindus talk about the universal unformed mind-elements. In examining this element, we are brought face to face with the wonders of the universe, the wonders of God's creation. We find ourselves in the midst of this wondrous element, an element that no one has been capable of correctly naming; we are in it like the fish in the great ocean. From all time there have been organic forms that have been animated, and inspired, and caused to draw in from the universal mind-elements and made to become centers of thought; that is, they have drawn in that universal mind-element and formed it into structures that we call thought; for unless there is form we can not recognize anything as having existence. During all unlimited time this thought-element has had organisms thru which to work; and you and I stand here in the world of mind, in this great ocean of mind-element, and by virtue of life, by virtue of living, we draw in of this mind-element and of it we formulate thoughts that produce con-

sciousness in us: this consciousness is the soul of man.

So if we will remember that consciousness is produced only by virtue of inspiring, drawing in, and formulating those vital elements that fill all space with images which are the source of our consciousness, our realizations will be vivified. We all think and talk about the immortal soul of man; that immortal soul is built up of this eternal mind-element. If this soul is immortal, it is because it has formed structures of thought, and built up an organism of mind out of this eternal thought-element.

Now, let us come home. You are thinking thoughts, all humanity are thinking thoughts, and some of these thoughts are good and some are evil, some are constructive and some are destructive. If all the thoughts that are formed in the mind of man were immortal, there would be no hope of a world of peace, joy and love, but we are told that man was made in the image of God and is to become like him. And God, by a word, a thought, formed in the mind and sent out by the will, made the world appear as material substance. "By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear" (Heb. xi 3).

Now, think over your life that is now past, of the good thoughts and of the evil thoughts that you have formed and sent out. Are these thoughts immortal? They are of the same element as your immortal soul; the only difference is that there is in you an element that is like to and in harmony with the God of creation, the Infinite Mind that caused all things to be and to appear. What is to be done with these thoughts, the children of your creation? Are they to live eternally? If you have been angry and wished to destroy some one, and formed that thought and sent it out, is that thought immortal? What a demon that thought would be to you when it came back to you and abode with you, if you had no power to tear it down and to reconstruct it. What a hell this world would be!

But now, in place of this we have this great fact that, "Whatsoever a man soweth, that shall he also reap." You send out an evil thought and that evil thought comes back to you and you regret it; you receive it into your consciousness; you consider it; you judge it, and condemn it. The fact of your mind having further developed and having become a purer and higher mentality than when you sent out the thought, enables you to reconsider that evil thought when it returns to you, to judge it and to condemn it, and to disintegrate and to scatter its evils, and, so to speak, to kill it out, to destroy it; and to preserve only the high, and holy, and the pure. Truth is the only immortal element, and, being so, it is capable of tearing down, disintegrating and scattering error, for error is held together only by the little truth that it contains. Therefore, when the errors of your past life come rolling in upon you, do not be disconsolate or discouraged, but take up the errors and put in their place truth and righteousness; you will thereby remove their vitality, which will disintegrate them.

From these premises God said, "Let us make man in our image, after our likeness: and let them have dominion" (Gen. i 26). In all the world of nature, from the beginning of this era to the present time, this work has been going on according to the design of the Creator, and to the design of the pure life and spirit of your own soul; and this work is to ultimate in the gathering together of a body of people who have grown large enough, wise enough, and good enough, to take up and to tear down and to disintegrate, all the evil thought-forms with which humanity has filled this world, and to come into that perfect order and harmony with the Creative Mind, so that you may be able to draw from the universal mind-element and to construct images of joy, images of use, images that will produce in you happiness, images that will go forth into the world producing peace and joy to all men. For, remember that all organic life exists only by virtue of its

ability to draw in from that infinite fountain the mind-qualities, and make of them that which is in harmony with its own nature.

Now you and many others all over the world, have grown large enough and wise enough to take of that universal mind-element and produce orderly structures that will be like loving companions to you and to all men. You know how good it seems to you and what joy it produces in your soul, when you meet another soul who is in perfect harmony with you—a soul to whom you can open your whole being in love, and have that love fully reciprocated. The time has come that all mature souls must come together and gather up all the perverse thought and disintegrate it and scatter it, and create love and harmony, and all that is desirable to the human soul, and fill this universal ether with thought-forms of delightful harmony which will be to the souls of all men like the most loving, tender, desirable friends.

Thus, dear friends, you see at once that you and I, and all other mature souls, have to take up the vital conditions of the thought-forms of the world and build out of them divine love, peace, harmony, wisdom and power. It is said that "God is love." Is there any creature under the sun that is not susceptible to love? No, not one, because love is the only real life; the opposite of love is hate, which is death, destruction. And how good it is that it is so, for when that great body of highly developed men and women have been gathered together, the vitalizing elements of their life will be love; and emanating from that love will be wisdom and power so that all the error, the falsity, and the evil, that is now pervading our atmosphere will be taken up and disintegrated and scattered to their elements.

Thus, by gathering together and coming into that delightful harmony and love of the Spirit of God, we shall build on earth and thruout the earth a kingdom of heaven—a kingdom of peace and joy, a kingdom that will

awaken every power within the human organism to an animate love and joy which will make it rebound to its Source, the God of the universe; and become one with him. Thus man and God, earth and heaven, will become a unit and will abide forever, for there will be nothing to disintegrate the truth, the right, the love, and the peace.

May that love and peace and wisdom inspire you and every soul who reads these words, so that the establishing on earth of that divine order may be hastened.

Peace be with you. (Bible Review, Vol. XIV).

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THE west-winds blow, and, singing low,
I hear the glad streams run:
The windows of my soul I throw
Wide open to the sun.

No longer forward nor behind
I look in hope or fear;
But, grateful, take the good I find,
The best of now and here.

I plow no more a desert land,
To harvest weed and tare;
The manna dropping from God's hand
Rebukes my painful care.

And so the shadows fall apart,
And so the west-winds play;
And all the windows of my heart
I open to the day.

—Whittier, "My Psalm."

WHAT THE BIBLE TEACHES

BY ENOCH PENN

DIFFERENT DEGREES OF CONSCIOUSNESS

Question.—You made the statement in the magazine that persons do not go to heaven when they die. Yet you mentioned about the angels being near and men being able to see them. And you refer to one being able to see Jesus, and, according to the promise Jesus made, to see God. If this does not mean that there is a heaven to go to and that men can enter it, what does it mean?

Answer.—The statement made by Paul that we live and move and have our being in God, shows that his understanding was that all beings, from devils to archangels, and from the ameba to man, live in and from God, live because of the action upon them of that life which fills and surrounds and acts upon them, even as a radio talks, sings and laughs, and seems to be alive and intelligent, because of the extraneous forces playing upon it. The consciousness of each one differs from the consciousness of all the others because of their difference in ability to respond to the activities of the life which plays upon them. A blind man who says, "I am not totally blind; when I look at the sun I can see a dim light," or a totally blind man, is as much in the sunlight as is the seeing man at his side, but he is only dimly conscious of it.

To one who is blind and deaf this is a dark and silent world of matter. To one who can see but not hear, this is a world also of light, and of beautiful forms and colors. To one who can both see and hear, this is a world of sounds as well as of light and color. And so it is the same, relative to being in heaven. One man is conscious only of what he sees, hears, feels, tastes and smells. Another's soul-faculties are so far developed that he is more or less conscious of and in the interior realm of life and action called by occultists the "astral," and in the Bible, "hell," the soul-world, and he can to some extent see and hear and know in that realm. For the soul has a set of senses even

as has the body, or, more correctly, the real man, the soul, can know in this material realm only thru the senses of the body, and the body can know in the psychic world by the awakening and developing of the faculties of the soul. And when the senses of the soul continue to develop by following the teachings of the Bible, in time the soul becomes conscious of a still more interior world of light, life and action; begins to see, hear and know in the Spirit-world, and the external mind shares in this consciousness. While many are more or less conscious of and in the soul-world, few have as yet become conscious of and in the Spirit-world. So we see that a number of persons may be in one place, may live in the same house, eat at the same table, and sleep in the same room, yet one is conscious only of external things, another conscious also of and in the psychic world, and another consciously in these two realms and also consciously in the Spirit-world as well.

They who gain a consciousness of and in the Spirit-world will in time be able to see and talk with the inhabitants of that world, with the angels of God, and with Jesus, and in time Jesus will introduce that one to God the Father (See Matt. x 32). God the Father is that body of spiritual intelligences who made the world, and who said, "Let us make man in our image, after our likeness." And when one has so far developed that he can see and be introduced to the Father—not a body of many Gods, but a God of many members—he is growing into their likeness. So we see that to be on earth, or in hell, or in heaven, is not a matter of place but of consciousness, it is a matter of ability to know.

YOUR MORAL STANDARD

Question.—I question many times what is right and what is wrong, and I have no sure means of judging. Among some people there is one standard, and among others there are other standards. The question is, What is the true standard?—or, is there any true standard?

Answer.—What is right and what is wrong for you is determined by what you seek to accomplish. If you seek a healthy life, then your standard must be that to do anything that will injure your health is wrong. If you desire to become rich, then to do anything that would lessen your store is wrong. If your desire is to be well thought of by the people by whom you are surrounded, then you must outwardly conform to their standard of right. What is right and what is wrong must be determined by what you seek to accomplish.

If you desire to serve God, or to be a Christian, then your moral code is in the wording, and their implications, of the Ten Commandments. One who would serve God must, in Biblical terms, not do anything to displease him, which is only another way of saying that all those natural, psychic and spiritual laws which one contacts must be kept. But fortunately the proper attitude of one toward all others is epitomized in the words "Thou shalt love thy neighbor as thyself," which people glibly say but don't do. For the spirit of the Ten Commandments may be expressed, "Thou shalt not in any way injure another."

If one would serve God he must know how, and to this end he must do what God requires of him. And he can not do what God requires of him until he knows God's purpose concerning him. God's purpose concerning man is that he shall grow to be like God in character, and learn to control life, to control the life in his own body and the life in other bodies, and thus manifest the powers of God, even as Jesus did. For God's will is that man is to have dominion over every living thing on the earth. Before man can dominate all the earth in the sense intended, before he can by speaking the word and exerting his will, compel nature to obey him, even as Jesus did, he must learn how, and then practice until he can do it.

The general idea seems to be that when Jesus spoke to the dead and they came to life, that was natural enough, because he was different from other men; but we beg to

differ, for he was made "in all points like unto his brethren." He was born a son of a man, and he became a son of God by the same process by which other men are to become sons of God; therefore he said, "follow me," that you may attain to that to which I have attained. As captain of our salvation he is to lead many sons to the glorious state of Divine sonship. Therefore, if one is following Jesus one's standard of right must be to learn how to do the things that Jesus did and practice until one can do them.

ABRAHAM'S BOSOM

Question.—In the article, "Light on the Resurrection," by Henry Proctor, in the November "Christian Esoteric," the statement is made that the bodies in Sheol were awaiting resurrection, as well as were those in Paradise; or, on Abraham's bosom; or, as in the article, "on the bosoms of Abraham." What is meant by being "on Abraham's bosom"? J. Y. P.

Answer.—When Jesus was among men it was the common custom to recline instead of to sit while eating, or "while at meat," the food to be taken in the fingers and eaten out of hand. At the "last supper" they reclined, and John reclined in front of Jesus, and therefore was said to "lie in his bosom," or to "lean on his breast." When at meat, to "lean on his breast," or to recline in front of the host, was to occupy the place of honor. When Jesus said, "One of you shall betray me," because John reclined in front of Jesus, or, "leaned on his breast," Peter beckoned him to ask Jesus who it might be, and Jesus answered, "It is he to whom I will give a sop." The food being prepared to eat with the fingers, without knives or forks, Jesus picked up a piece of bread (always the main dish at the passover supper was a roasted lamb), dipped it in the dish and gave it to Judas.

When the woman anointed the feet of Jesus while he reclined at meat, he was not sitting in a chair but was

stretched out with his feet toward her, only his feet being accessible to her.

When the woman poured perfume on Jesus' head "while he sat at meat," apparently his feet were not accessible to her, as in the other case.

Because of these customs we see that Lazarus being "in Abraham's bosom" implied that he was received like a guest of honor among those to whom he was taken.

THE "CHRIST IN YOU"

Question.—In the Scriptural passage, "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," I should like to know what you think is meant by "bringing every thought to the obedience of Christ."

Answer.—Our understanding of these words is that in this word "Christ" Paul refers to his thought as expressed in the words "Christ in you, the hope of glory." And also, "My little children of whom I travail in birth again till Christ be formed in you." The term "Christ" as used here does not refer to the man Jesus, but properly to the anointing. For man becomes an anointed one, a christ of God, as he receives of the Holy Spirit, as in the words, "According to his mercy he saved [saves] us, by the washing of regeneration, and renewing [repeated receiving] of the Holy Ghost, which he shed on us abundantly thru Jesus Christ our Savior." This receiving of the Holy Ghost makes one an anointed one, and thru this receiving the Spirit, in time it takes form in one as his spirit, his spiritual self; this is the "Christ in you." When this "Christ in you" takes form it begins to take possession of and to control the external personality.

We all know that one seldom controls his mind. If one tries to stop thinking he will find that he can not, nor can he even control or direct his thoughts to any extent until

after repeated and prolonged efforts. Thoughts persist in running thru the brain because induced by the mass-mind of the people, and thus one thinks willy-nilly, and is thus a slave of the world-mind. The effort to overcome this causes the struggle of the Christian life, for "the flesh lusts against the spirit, and the spirit against the flesh." The newly formed christ, or spiritual mind, wants to live according to its spiritual standards; while the carnal mind wants the world-thoughts, the world-sensations and emotions to continue to cause the body to sensate without any effort on one's part. This taking control of the whole personality by the true self includes taking such control of the brain as to prevent extraneous thoughts from controlling, and includes such control of the brain as will bring "every thought into captivity to [under the control of] obedience to Christ,"* the Christ-mind, "the new man," within. When "the Christ in you" gets control then the thoughts of the world-mind which have been running thru your brain thru all the past, can be kept out. This is part of what was included in the words of Jesus: "I have overcome the world." He had developed the ability to overcome the world-life to cause him to think what he did not choose to think. He could think what he willed to think, therefore he could be that which he willed to be.

*Unfortunately the effort of the Church to personify everything from the Holy Spirit down caused the translators of the Bible to use capital letters at times in such ways as to cover up the true meanings, as in this case.

IMMORTALITY

Question.—Do you think that the fact that God raised up Jesus from the dead—as is stated in the Bible—proves immortality as a possibility to man? I ask this because this seems to be the idea that you accept. I may say that if one is raised from the dead after being for a while

dead, that proves that the soul, or the personality, does not die with the body, but I can see no way by which immortality can be proved by anyone except by that one living on forever, or else by dying and then being able to re-enter his dead body and thus to raise himself from the dead by a power within himself.

Answer.—In our opinion your reasoning is correct. And our understanding is that thru living the regenerate life Jesus developed the consciousness and powers of his soul to where he could re-enter his dead body and cause it to live again. He said of his life, "I have power to lay it down, and I have power to take it up again." This is not "If I am killed, God will raise me from the dead;" but it was equivalent to saying that he had power to raise himself from the dead. This would imply that Peter did not fully grasp the facts when he said that God raised Jesus from the dead.

We take this stand because unless one has complete control of his own body, he can have no certainty that he will not die sometime. But if one can heal others, can even call back to its body another soul by an effort of his mind and will, and has gained enough development of soul so that he can re-enter and heal his own dead body and cause it to live again, all of which Jesus seems to have done, that certainly comes as near proving the possibility of one's attaining to immortality as anything can, except living on age after age. Jesus did not say that he would be killed and that on the third day God would raise him from the dead, but he simply said, "after three days I will rise again;" which leaves room for our assumption.

Our claim has been that by his resurrection we were justified in our belief that other men could so far develop their own inherent powers, by following faithfully the teachings of Jesus and the prophets of Israel, that they could do the same thing, that they also could attain to immortality of the physical body.

THE SEAMLESS ROBE

Question.—I have often wondered about “the seamless robe” that Jesus wore, and which was not rent, but lots were cast for it. Do you think there was any particular significance attached to it?

Answer.—There are many natures that dearly love the marvelous. But we have never felt that there was any significance attached to the seamless robe. To our mind, if we assume that Mary and Martha knitted a sweater for Jesus and gave it to him, and that he wore it, which are most likely the facts, then the mystery passes away.

THINKING

Question.—When speaking to the people, one of the prophets said, “The ox knoweth its owner, and the ass his master’s crib,” and then went on to say that Israel was more stupid than these two animals relative to their knowledge of God and his laws. We know that persons may have clear minds relative to most familiar subjects of a material character, and yet be quite unable to formulate with any degree of clearness thoughts concerning spiritual things, and I have wondered why this is so. Sometimes when attempting to think out clearly some apparently simple spiritual truth, I seem mentally to come up against a blank wall. Why, do you think, this is so? For I believe I am not alone in this experience.

Answer.—No, you are not alone in this experience. The reason seems to be that when formulating thoughts relative to spiritual things one is as a plowman breaking new ground of heavy sod; it is far harder than stirring old ground. Old thoughts are easily re-formed; for this reason minds commonly get into a mental rut. This seems especially true relative to religious thought and belief; and for this reason when a system of religious thought is first presented to the mind one is better able to perceive its weak points than are those to whom it is a life-long

belief. Thoughts float about in the mental atmosphere as motes in a sunbeam, and these floating thoughts enter a mind that is open to receive them. Because of this in a mental atmosphere where certain thoughts are few or non-existent, or only those of opposite character, it is much more difficult to think such thoughts.

Again, when one thinks along lines of thought common to the minds about one, it is easy to do so because one is then going with the mental current, and when thinking of things not usual to the common minds, and especially if one is trying to formulate a spiritual truth, it is as tho one were wading against a current of water. This is one reason, if not *the* reason, why people prefer to pay a minister or a priest to think out spiritual things for them, rather than to put forth the necessary mental effort to think such questions out for themselves.



A NATION'S STRENGTH

WHAT makes a nation's pillars high
And its foundations strong?
What makes it mighty to defy
The foes that round it throng?

Not gold, but only men can make
A people great and strong;
Men who for truth and honor's sake
Stand fast and suffer long.

Brave men who work while others sleep—
Who dare while others fly—
They build a nation's pillars deep
And lift them to the sky.

—Emerson.

PREVAILING PRAYER

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

BEFORE we can prevail with man for his salvation, we must first learn to prevail with God in prayer. There are two kinds of effectual prayer, which are closely connected with each other:

(1) Wrestling.—There was the wrestling prayer of Jacob, which won for him the glorious and eternally to be honored name of Israel, for, “As a prince hast thou power with God, and with man, and hast prevailed.” Because he had power with God and prevailed with him, so he afterwards prevailed with his brother Esau, and with all men with whom he came in contact.

The lesson to us is this, that if we prevail first in the unseen world, we shall go forth “conquering and to conquer.” “For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in heavenly places” (Eph. vi 12. R. V.). “For ours is no struggle against flesh and blood, but against all the various powers of evil, that hold sway in the darkness around us” (20th cent.). This wrestling, however, is continuous; always we need to have on the whole armor of God, so that we may be able to stand our ground against the stratagems of the Devil; for we are then “Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints” (Eph. vi 18).

In this sense we live a life of prayer, for we “pray without ceasing.” But this can not be maintained apart from special seasons of waiting upon God, for “The waiters on Jehovah shall exchange strength” (put off the human and put on Divine strength). “They shall mount up as with eagle’s wings into the heavenlies; they shall penetrate thru the veil into the Most Holy Place, yea, into heaven itself” (Isa. xl 31; Heb. x 19).

(2) Authority.—Then there is authority, the prayer

of authority, like that of our Lord at the raising of Lazarus; thus, "Father, I thank thee that thou hast heard my prayer; I know that thou always hearest me, but for the sake of the people standing near I said this, so that they may believe that thou hast sent me." Then he cried with a loud voice, "Lazarus, come forth" (John xi 41-43).

This was the voice of authority, which has power to wake the dead. This was like the prayer of Mark xi 22, 23; "Have *faith* in God," and then, "Whosoever shall say to this mountain, be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he sayeth cometh to pass; he shall have it. He shall have whatsoever he sayeth." For, "All things are possible to him that believeth."

To him who will *live* the prayer-life and to whom the word of God is his meat day and night, God says, "All that I have is thine. If you remain united to me, and my teaching remains in your hearts, ask whatsoever you wish and it shall be yours" (John xv 6, 20th Cent. N. T.).

There is no doubt that the spontaneous prayer of authority is the outcome of the continuous prayer of wrestling. It was so with our Lord, who often spent whole nights in prayer, and who lived in the bosom of the Father, by an unceasing communication. It was for lack of this kind of prayer that the disciples failed to cast out the demon from the epileptic boy, at the foot of the Mount of Transfiguration, as Jesus said unto them: "This kind can come out by nothing save by prayer" (Mark ix 29). He was always ready for the exercise of authority, because he lived the prayer-life of unceasing communion with the Father.

It was the same with Elijah. He spent many years in the desert before he could come forth and say, "As the Lord God liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word" (I Kings xvii 1). This is the first recorded utterance of Elijah the Tishbite, which began to be fulfilled at once.

This is the example of a prayer energized (energoumene) or inwrought by the Holy Spirit, prayed in the faith of God, and therefore infallible. Such prayer as this can be offered for the sick, for the lame, for the blind, for the deaf and for the dumb, and for casting out of demons, by those who are living the prayer-life. For to such true disciples as these, he says: "All authority is given unto me in heaven and on earth, and behold I have given you authority over all the power of the enemy, over all demons, and unclean spirits, to cast them out, and to heal every disease and every sickness among the people."

This authority can be exercised by one or more individuals, or by whole assemblies of believers, to heal the sick, the lame, the blind, the deaf, the dumb, or to cast out demons at a distance. We are to exercise the same authority that he exercised, and thru it to do the same, and even greater, works than he did himself. But this can be done only by those who are living a life of prayer and devotion to Him. These alone will be able to say, "I know that thou hearest me always."

.

Perhaps you have prayed for many years for healing, with no result; but now obey him: "Seek ye first the kingdom of God and his righteousness," and healing and all other good things will be added unto you, for then will you begin to learn what it means to have power with God, and to prevail with men also, by living a life of prevailing prayer, and being daily led forth in the train of his triumph, as "more than conquerors thru him that hath loved you" (Rom. viii 57).

the

THE GIFT OF LOVE

“It is in loving, not in being loved,
The heart is blest.
It is in giving, not in seeking gifts,
We find our quest.
If thou art hungry, lacking heavenly boon,
Give Hope and Cheer.
If thou art sad, and woulds't be comforted,
Stay sorrow's tear.
Whatever be thy longing, or thy need,
That do thou give.
So shall thy soul be fed;
And thou, indeed, shall truly live.”
From “The Great Work in America.



IF we persistently desire good things to come to us for unselfish purposes, and at the same time faithfully perform the duties which lie nearest, we will eventually find our desires being realized in the most unexpected manner.

Our thought force has proved to be a wedge, opening the seemingly inaccessible Wall of Circumstance.

To read good books, to think and ponder on what you read, to cultivate every agreeable quality you observe in others, and to weed from your nature every unworthy and disagreeable trait, to study humanity with an idea of being helpful and sympathetic, all these efforts will help you to the ultimate attainment of your wishes.

—Ella Wheeler Wilcox.



LOVE grants in a moment
What toil can hardly achieve in an age.
—Goethe.

LETTERS

Toronto, Ont., Canada.

The Esoteric Fraternity.

Dear Sirs:

Inclosed you will please find remittance, for which will you kindly send the writer copies of the leaflets, "The Great Transition," and "Sex and Spiritual Development." I will do my best to plant them in spots where they will take root, and bring forth desirable results.

Yours truly,

W. T. Mc.

First Universalist Church, ———, New York.

Dear Friends:

Just a few lines, to extend to you greetings, and to gratify my cherished desire of once more becoming a subscriber to the Esoteric.

Your good letter and words of appreciation as to our former relations with the Esoteric work, came some time ago, and time has sped so rapidly that I did not realize that I had missed so much fine fellowship in not renewing before this.

Some of these days I want to write you of some of the experiences which have been mine thru the years since I first came to know Mr. Butler, and to receive from him the many personal letters which helped to lay the foundation for a ministry which has been to me an unusually delightful one in respect to the spiritual contacts that have been mine, largely, if not wholly, due to the guiding star of Esoteric interpretation of the Christian philosophy of life. With fraternal greetings and goodwill to all,

Sincerely yours,

(Rev.) H. M. W.

———, New Zealand.

To Esoteric Fraternity.

Dear Friends:

I acknowledge receipt of four copies of "Endless Life," with thanks. I have to thank Miss A—— for

bringing your publications to my notice, and I am trying to bring them into the lives of others. I am a student of the Rosicrucian Fellowship, and have learned much from the writings of Mr. Max Heindel. I had studied Pastor Russell's "Studies in the Scriptures," about the year 1914, and it was from his teachings I realized that union with any special church (I have been a Baptist for about 47 years), did not reach the innermost of my being, and so I decided to seek knowledge wherever I could find it. And knowledge has come to me from many sources, and in quite commonplace ways, it seemed at the time, but in thinking over the ways it came, I can see there has always been a guiding hand, and an opening intellect. It is not very far advanced yet, as I have only received the deeper inner teachings in the last seven years, and before that I think many cells in my brain had atrophied, and so I was living almost wholly in the material.

On reading many of the esoteric teachings, the thought comes often that I had known the truth before—it is just as if my mind was recollecting that something of the kind had been told me before, but I had forgotten. Now I know that the truth concerning the life-forces was one teaching I had not assimilated in my past experiences, and that, therefore, in this body I can not see God, but must go thru many tests in coming lives to make me a perfected instrument, for the Father's use*—a priest forever, after the order of Melchisedec.

I am endeavoring to bring the grand and great teaching into other minds. A minister was preaching over the Radio, on "Sons of God," so I sent him your pamphlet, "Sons of God," praying it would give him the deeper significance of the "Sons of God." It is not the easy doctrine such as the churches teach—so many of them think that the constant attendance at the functions of one little community constitutes one a "Son of God," yet, of course, the

*Please see Editorial.

churches do teach the first step, the primary class, as it were. But they are like the mother who would like to keep her baby always in the sweetness of infancy, never aspiring, never achieving past the first toddling steps. I have tried to tell my church friends what I think of their boast of being a member of one small church for 50, 60, or 70 years—that the church ought to be ashamed to own them, for she should rejoice when members step out, as I did, to seek the knowledge for themselves, which someone had to teach, somewhere. And in talking to these old members, who are still in the infant class, I was confronted with such remarks as “Blasphemous Heresy,” and that I was on the road to Hell. If I descend into Hell, “Behold, He is there,” for I know that I am learning to “fly on the Wings of the Morning,” and He is with me, deep in my consciousness. One understands, when one is arguing, the words spoken on Calvary’s cross, “Father, forgive them, they *know not*.”

And it is with the desire to help someone else to overcome ignorance, that from time to time, as finances allow, I shall endeavor to send for your books. Maybe there are many others who are awakening, and are like I was—“an infant crying in the night, an infant crying for the light, and with no language but a cry.” But my cry was answered; and very many and varied have been the experiences of my soul during the last few years. I have met many who are at different stages of development. And life—which seemed for many years an endless round of common tasks, a walking in a rut which was becoming muddy, fraught with danger—suddenly became interesting, hopeful, and with a goal to which one might attain—possible to “even me”—and the common round, the daily task, became illuminated—Selfless Service—Love!

I had a vision of a church of the future—a vast auditorium, seats in tiers, converging to a platform far

below, on which stood a shining cross, and round about floated an illuminated banner on which were emblazoned the words, "Let him that is greatest among you be the servant of all."

I thank you for your wonderful teachings concerning the life-forces, of which I had had some vague information, as it were, "seeing thru a glass darkly," but your books brought me face to face. I see clearly the way of attainment. I am now 65, and can not expect the strong temptations to evil in this life, but trust and pray that I may go forward in my next life's experience fully equipt with the knowledge of the Way, the Truth, and the Life, and come thru as a "Parsifal," a perfected instrument, a christed soul.

I am sending for "Solar Biology," and hope to make it a part of my studies in my leisure time. I am sure it will be a means of help also. I enclose postal order for £1, if not sufficient I will send balance on receiving book. I must apologize for this lengthy letter, and for my writing, for I have not yet been able to overcome writer's cramp which has afflicted me for some years, but which I think is the result of past wrong thought, indulging in legal argument to recover properties to which I was entitled and much writing was entailed. But self must be subordinated to the Christ within, even at the risk of losing all material belongings. All things necessary are provided when we seek first the Kingdom. I shall learn in time to demonstrate perfect health in every cell of this body,—sometime, somewhere. (See Editorial). Thanking you again for the help I have received from your writings, I remain, Yours on "The Path," (Mrs.) —.

Detroit, Michigan.

Esoteric Fraternity.

Gentlemen:

I have read with interest your literature relative to

your books. And after doing so I looked up your Solar Biology," late edition, at the main library here, and I must say it is one of the greatest books of its type I have ever read. And Astrology has been my hobby for many years. I am preparing to teach a class soon, so my order will be made up from the list and circulars I have received from you. Thanking you very kindly, M. E. W.

Miami, Florida.

Dear Friends in Truth:

Some time ago I received two of your books: one, "Useful Instructions for a Successful Life;" and the other, "Practical Methods to Insure Success." I want to write you what I think of these two wonderful books. I just live from them. "Useful Instructions," is so far above anything else that I have ever read, and I want to tell you that if you have any other courses of Instructions that will lead to this better and higher unfoldment, I should like to have them, also.

I would appreciate some more of your free pamphlets, as I should like to pass them on, and I want to keep the copies I have for myself. I hope to hear from you soon. Yes, I am one that has chosen the higher Pathway, and I am striving to maintain a conscious unity with God the Holy Spirit, and I ask your help. God's blessing be upon you.

Your friend in Christ Jesus, Mrs. A. W.



It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness, and a severe exactor of pensive looks and solemn faces.—Walter Scott.

PLANETARY INFLUENCES FOR MARCH

HELIOCENTRIC POSITIONS ARE USED THRUOUT

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

URANUS (♅) IN SCORPIO (♏)

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

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

SATURN (♄) IN LIBRA (♎)

Saturn is now in the sign Libra, and while in the sign Libra all the disturbing influences of Saturn, with its tendency to bring about sudden changes, which have for more than two years affected the lives of all persons born in the sign Virgo, will now be felt in the lives of persons born in the sign Libra, between September 23rd and October 23rd. Those persons born between these dates, and especially those born on or near September 30th, 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 4th.

MARS (♂) IN SCORPIO (♏) AND SAGITTARIUS (♐)

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 March 21st Mars will be in the sign Scorpio,

and while in that sign it will incline to interest in public affairs; also, it will tend to cause inharmony in the home.

On March 21st Mars will enter the sign Sagittarius, and while in that sign it will strengthen the general impulses and emotions, and increase the parental solicitude for the welfare of children, and will at the same time incline to a more exacting control of children, with some insistence on a show of practical results from children for the advantages that they have had.

EARTH (♁) IN PISCES (♊) AND ARIES (♈)

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 March 21st the Earth will be in the sign Pisces, and while in that sign it will increase the tendency on the part of the people to doubt, to scan and question, with the inclination to advance cautiously. The general mind will tend to fear the worst. And there will be a tendency to make every preparation for possible future contingencies.

On March 21st the earth will enter the sign Aries, and while in that sign it will increase the general mental activity and will give the inclination and the courage to follow along the lines dictated by reason and logic.

VENUS (♀) IN VIRGO (♍) LIBRA (♎) AND SCORPIO (♏)

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

Until March 4th Venus will be in the sign Virgo, and while in Virgo it will increase the general love, kindness and goodwill among the people. It will tend to make the people more discriminate and more insistent upon having that which they desire.

It will increase the love and appreciation for the op-

posite sex in those persons born in Virgo, between August 23 and September 23.

On March 4th Venus will enter the sign Libra, and while in that sign it will improve the intuitions, and will increase the general love and desire for the opposite sex. This position of Venus will increase the love and appreciation of the opposite sex in persons born in the sign Libra, between September 23 and October 23.

On March 23rd Venus will enter the sign Scorpio, and while in that sign it will increase the general positiveness and selfwill among the people.

It will increase the love and appreciation of the opposite sex in persons born in the sign Scorpio, between October 23 and November 23.

MERCURY IN LEO ($\odot$), VIRGO (♍), LIBRA (♎), SCOR-
PIO (♏), 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 rendered more active.

Until March 4th Mercury will be in the sign Leo, and while in Leo it will increase the general love for the opposite sex, thus adding to the general domestic happiness.

On March 4th Mercury will enter Virgo, and while in that sign it will strengthen the general digestion, and so will improve the general health, but it will tend to blur the intuitions, and thus incline to errors in judgment.

On March 11th Mercury will enter Libra, and while in that sign it will improve the intuitions, and increase the general vitality, and thus will tend to improve the general health.

On March 16th Mercury will enter Scorpio, and while in that sign it will increase the general physical vitality and physical recuperative powers, thus tending to improve the general health.

On March 21st Mercury will enter Sagittarius, and while in that sign it will maintain the general physical activity and energy.

On March 26th Mercury will enter Capricorn, and while in that sign it will tend to maintain the general physical activity, with an urge toward practical business endeavor.

On March 31st Mercury will enter Aquarius, and while in that sign it will still maintain the general physical activity and the inclination to business endeavor.

A SUMMING UP

While the larger planets send a helpful influence to those who are trying to improve themselves, yet Mars is inclined to create domestic inharmony. The earth's influence, until the latter part of the month, tends to restlessness, dissatisfaction and struggle. During the latter part of the month the minds will be stirred to activity with the courage to follow carefully laid plans. Venus sends her benign influence until the latter part of the month, then she will unite her influence with Mars to make conjugal discord. Mercury induces health throughout the month, largely thru increasing the physical activities.

The general influence for the month is only slightly encouraging.



Is anything of God's contriving endangered by inquiry? Was it the system of the universe or the monks that trembled at the telescope of Galileo? Did the circulation of the firmament stop in terror because Newton laid a daring finger on its pulse?—Lowell.

No man can hide what he is. He must act, and every time he acts he reveals himself.—James Allen.

EDITORIAL

WHILE the letter from New Zealand in this number, contains much thought that is interesting, and while the writer is unmistakably very earnest in her endeavors to attain in the spiritual life—we feel that she is a soul dedicated to God, in all sincerity—yet we can not read her letter without a feeling of sadness, that lingers with us. The thought expressed, that “I must yet pass thru many lives before I can attain,” is one of the soul-stupefying beliefs relative to karma that have come to us from India. It is soul-stupefying because it prevents persons from exerting themselves to the utmost to attain in this incarnation; and it has its foundation in that pernicious doctrine as understood and taught in the Hindu and some other religions, which seems to be spreading more and more, for we are sometimes quite surprised to find this belief is held strongly by persons claiming to be Christians.

We publish a pamphlet entitled “Remission of Sins,”* that makes remarkably clear the errors in the beliefs relative to the doctrine of karma as generally taught and understood, and we wish that our subscribers and other friends of this work, would purchase copies of this booklet and pass them out to persons who entertain belief in the doctrine of karma as erroneously understood.

One's age need not deter the truly earnest person, who will lay aside all preconceived ideas received from other teachings and accept whole-heartedly the teachings of Jesus, from making great strides toward the final goal, now. And surely there is enough wholesome knowledge in the world today about the care of the body that no one need wait until “sometime, somewhere,” to have a body in one hundred per cent good health. Those who believe in and desire to attain the regeneration should strive to attain it in this incarnation.

*Price only 10 cents.



THE sign Pisces is symbolized by the fishes. The people of this sign belong to the feet and their function, in the grand body of humanity—they stand under, and uphold, and their nature is well expressed in the word, “Understanding.”

The too great anxiety of their minds is often their hindrance, and they would do well to cultivate greater confidence in the Supreme. They need to dwell upon the words of Jesus, in Matthew vi 19th to 34th verses; but it should be remembered that the words, “Take no thought” are properly rendered, “Take no [*anxious*] thought.”

“I stay my haste, I make delays,
For what avails this eager pace;
I stand amidst the Eternal ways,
And what is mine shall know my face.”



EPHEMERIS FOR 1939

OWNERS of “Solar Biology,” who have not yet received the 1939 Ephemeris, may receive their copies by sending self-address, stamped envelope for our convenience in mailing.

This yearly ephemeris, which is published annually by us at considerable outlay of time and expense, for the purpose of keeping “Solar Biology” up to date, is always furnished to owners of “Solar “Biology” for merely the 3-cent stamp for mailing. We trust that none who own the book will fail to write us, being careful to state whether one or more copies are desired.

This Ephemeris contains the Heliocentric positions or Cusp Transits of the planets for the year 1939, and the positions or Cusp Transits of the Moon for 1939.

WAIT

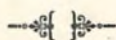
BY GRACE NOLL CROWELL

If but one message I may leave behind,
One single word of courage for my kind,
It would be this—Oh, brother, sister, friend,
Whatever life may bring—what God may send—
No matter whether clouds lift soon or late—
Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope, once cool and sweet,
Be lost—but suddenly, above a hill,
A heavenly lamp set on a heavenly sill
Will shine for you and point the way to go.
How well I know!

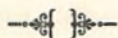
For I have waited thru the dark, and I
Have seen a star rise in the blackest sky,
Repeatedly—it has not failed me yet.
And I have learned, God never will forget
To light His lamp. If we but wait for it,
It will be lit.

In "The Aquarian Age."



Yet, in the maddening maze of things,
And tossed by storm and flood,
To one fixt trust my spirit clings;
I know that God is good!

—Whittier.



WHY not send for free pamphlets of our literature
and sample copies of this magazine, to hand to your
friends and acquaintances?

TABLE OF CUSP TRANSITS

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

moon	sign	day	hour	minute
☾	♈	1	4	5 a. m.
"	♉	3	11	8 a. m.
"	♊	5	4	21 p. m.
"	♋	7	8	25 p. m.
"	♌	9	11	37 p. m.
"	♍	12	2	15 a. m.
"	♎	14	4	58 a. m.
"	♏	16	9	0 a. m.
"	♐	18	3	46 p. m.
"	♑	21	1	54 a. m.
"	♒	23	2	24 p. m.
"	♓	26	2	48 a. m.
"	♈	28	0	43 p. m.
"	♉	30	7	25 p. m.

Heliocentric Cusp Transits of Planets

☼	♈	21	1	41 a. m.
♂	♈	21	2	29 p. m.
♀	♉	4	1	19 p. m.
"	♊	23	8	0 a. m.
♂	♋	4	2	31 a. m.
"	♌	11	1	9 a. m.
"	♍	16	7	3 p. m.
"	♎	21	7	46 p. m.
"	♏	26	2	10 p. m.
"	♐	31	0	38 p. m.

On the 1st of the Month

♂	in	♍	18'	34"	20"
♀	"	♎	12	2	20
♂	"	♏	7	0	12
♂	"	♐	12	58	14

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

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

Sales Tax Notice

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

To Our Customers Living in California

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

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

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

Size of order	Add for Sales Tax	Size of Order	Add for Sales Tax
1c to 14c	None	\$5.17 to \$5.49	16c
15c to 49c	1c	5.50 to 5.83	17c
50c to 83c.....	2c	5.84 to 6.16	18c
84c to \$1.16.....	3c	6.17 to 6.49	19c
\$1.17 to \$1.49.....	4c	6.50 to 6.83	20c
1.50 to 1.83.....	5c	6.84 to 7.16	21c
1.84 to 2.16.....	6c	7.17 to 7.49	22c
2.17 to 2.49	7c	7.50 to 7.83	23c
2.50 to 2.83.....	8c	7.84 to 8.16	24c
2.84 to 3.16.....	9c	8.17 to 8.49	25c
3.17 to 3.49.....	10c	8.50 to 8.83	26c
3.50 to 3.83.....	11c	8.84 to 9.16	27c
3.84 to 4.16.....	12c	9.17 to 9.49	28c
4.17 to 4.49.....	13c	9.50 to 9.83	29c
4.50 to 4.83.....	14c	9.84 to 10.00	30c
4.84 to 5.16.....	15c		

The tax on each \$10 of your order is 30c. For smaller amounts use the table above. For example, if the order is \$22.85 the tax on \$20 is 60c and on the remaining \$2.85 it is 9c, as shown by the table. The total amount for tax therefore is 69c.

MANY STUDENTS of THE CHRISTIAN ESOTERIC who are benefited by its teachings, provide copies for their friends. Why not you do the same?

Planetary Influences

Notes on the Science of SOLAR BIOLOGY

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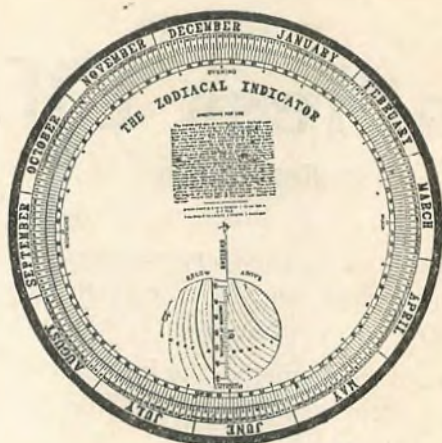
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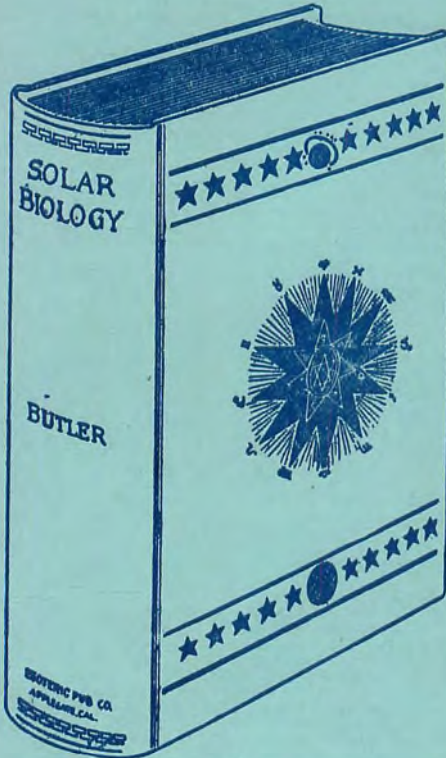
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