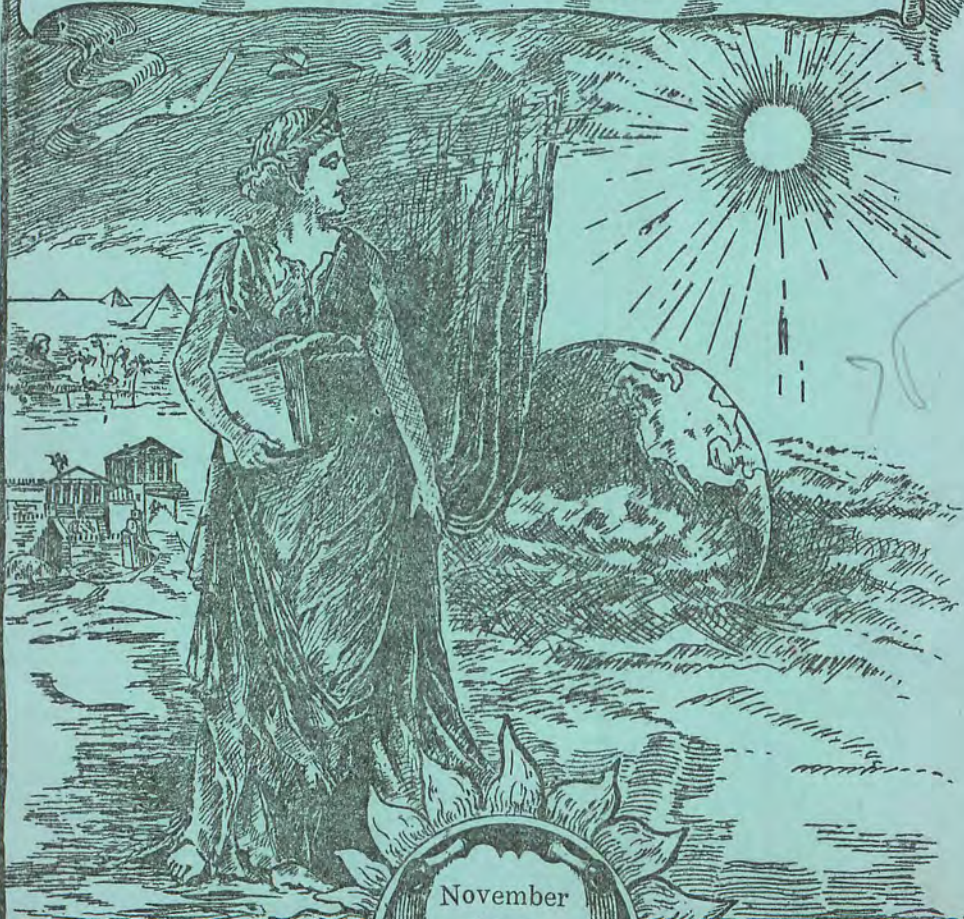


The CHRISTIAN ESOTERIC



November

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1937

ESOTERIC FRATERNITY

APPLEGATE · CALIF · U.S.A.

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THE SEVEN CREATIVE PRINCIPLES

BY H. E. BUTLER

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OUR OBJECT in publishing THE CHRISTIAN ESOTERIC is to present Methods of Attainment to those who have by the processes of development reached a point in their experience where they feel the need of a higher order of Life, and are seeking a way by which they may come into the understanding of the object of our life in the physical body, and obtain a fuller development of all their faculties, physical, mental and spiritual.

We recognize the real man to be the conscious, thinking part in us, that is, the "soul," which has two spheres of action and consciousness—one interior and spiritual, the other external and physical. When both spheres of consciousness are obtained, man will understand the use in everything, and will cease from selfish struggle and combat with his fellow, and thus help to bring about a new order of humanity to spread over and to control our earth. We know that there are many who look forward to this goal, and THE CHRISTIAN ESOTERIC is sent out for the purpose of uniting them in a concerted effort to attain it, with the hope that the time will come when these will gather to one center set apart for their education and perfection, so that the highest possible ultimates may be reached. This magazine therefore, together with our other publications, expounds the doctrine and supplies the methods that, if carefully and zealously applied, develop and awaken the faculties of the soul, enabling one to become conscious of the Spirit, wherein is a knowledge of all things necessary for man's use and true well-being.





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VOLUME XLIV OF THE ESOTERIC SERIES

PHILOSOPHY OF ASTRAL SPECTRES

BY H. E. BUTLER

WE have been requested to give a scientific analysis of the subject, philosophy of astral spectres. In order to do so, we will first give an analysis of the Creative Forces, with evidences of the laws governing them, for in dealing with laws and principles we have to confine ourselves first, to their physical and intellectual expression; secondly, to reasoning from analogy, and the latter method is as correct as mathematics, when drawn from established facts. But even if time permitted, the available space in this magazine would not be adequate to give anything like an exhaustive treatment of the subject, but we trust to the superior ability of our readers to supplement the deficiency by the exercise of their own reason and intuition.

All the great masters have been united in the recognition that there are Seven Creative Principles in nature. The Revelation made to John, as given in the Christian Bible, makes the number seven more prominent than any other number, because, as there employed, it is wholly related to the ultimatum of the work of creation. In the

February number of THE ESOTERIC there was an article by I. A. Osler, setting forth the seven-fold nature of man; but as man comes into existence by the same law as the earth and everything upon it, so this seven-fold nature is derived from the principles active in all Creation, and we know that Nature's laws are *absolute* and brook no deviation in their methods.

We are able to demonstrate, by the aid of the science of Solar Biology, that the planets of our solar system are the instruments thru which these seven factors are operating, and that from the diversity of their movements comes the diversity of organized life upon the earth. In all this diversity there is always some one dominant principle that controls, causing the others to be subservient; and it is well known to the mental philosopher, that if any one of the inherent principles of human life becomes inharmonious or, so to say, disobedient to the dominant one, then disorder and disease arise, and this holds true in every department of nature. When our Government was a united body, the body was normally healthy, but when secession came, then came disease and struggle. The law of existence is the law of orderly submission to the higher powers, higher laws; and in the life-workings it is the higher principles which promote progress.

The relation between law and principle is as quality is to power, or as mental tendencies are to the organic qualities that produce them; principles underlie laws; laws are the modes of principles in expressing themselves. Principles and qualities differ in that principles may and do operate in diverse qualities, but qualities act from the innate principle, and the innate principle determines the law of its being. Being implies principles organized under a controlling head; its attractions and repulsions are the laws of being, to deny their expression would be death, or destruction of being.

We give the following table, showing the principles that are the cause of being, organic structure, and the

planets from which they are derived, and their relation to the seven-fold nature of man; and from that we trust to be able to make plain to your minds the actual state of our unfoldment on the ladder of development and in what sphere or state of consciousness we would find ourselves if we should pass out of the physical form. For what attraction and repulsion are to inanimate matter, love and hate are to mind. (See our nine lectures on "The Seven Creative Principles).

No.	Planets. Principles.	Phenomenal Ex-pression	Seven-fold Man
7	Uranus. Sensation	Consciousness, life.	Spirit.
6	Saturn. Transmut-ation	That which chang-es matter into a spir-itual or sensating state.	Spiritual soul.
5	Jupiter. Ferment-ation	That which strug-gles for a higher or-der of life.	Human soul.
4	Mars. Cohesion	Mother-love.	Animal soul.
3	Earth and moon. Order	That which makes the image.	Form.
2	Venus. Discrimin-ation	Love and hate.	Animal life.
1	Mercury. Force	The undifferentiated quality of matter	Molecu-lar body.

This table presents to the eye the Seven Principles, and in accordance with the nature of the controlling one, so will be the attraction, and consequently the sphere, of our loves; and God is not an arbitrary monarch to force us, either while we are in or out of the body, into any condition that is contrary to our real nature and needs.

God, as Creator, is the servant of all. God is Spirit and Life, yet we can not accede to the idea of his creating something from nothing, but we must reasonably accept Swedenborg's position that "God created from himself;" therefore all that is is Spirit; even the grossest matter is

so by virtue of condition, and Creation simply means a method by which God individualizes himself, thru knowledges gained and made personal, by experiences in the uses of life's work. Therefore, what we are is determined by the amount of knowledge gained relative to the facts of things that are—that is, of truth, which expresses the methods of principles, and which arises in them and manifests according to quality.

Creation in its beginnings is the same as education in its beginnings; therefore the first rudiment is Force, which controls all the other qualities and binds them in a mass, which is active and yet passive to the higher principles, therefore it has been called the "molecular body;" this includes all bodies from the planet down, man's body included.

The second is Discrimination which gives polarity to all inanimate matter, and is the classifier of animate life, serving to keep the species pure and distinct. In man it appears as love and hate, which is its phenomenal manifestation in animal life.

The third, Order, is that wonderful workman that is so wise and minute in all its work, so that all the qualities and principles are exprest in the most perfect detail. By its accuracy we recognize each other and each thing by his peculiar form, and even the intricate minutiae of expression in every part.

We are told in the Bible that "The LORD God made every plant before it grew." It was first formed in the astral ether, and it remains there long after conditions extinguish its material expression. We are told by science that this ether is far more dense than steel, or than any solid substance with which we are familiar. This ether is the most subtle substance we know and it belongs to the great grand zodiac of the sun's center, thru a single sign of which it takes 2150 years for our sun to pass. Therefore, whatever makes an impression upon this ether must be more lasting than anything else of which we

know. Every object makes its impression in this ether as literally as a footprint in the snow, but this plastic substance, being the first or highest, is the original from which all things come; it interpervades the earth, and is the basic substance out of which everything material is formed into the image and quality of its prototype in the astral ether. As all that pertains to matter moves so much more rapidly than does the astral ether, therefore after the earth-form disappears the spectre will remain for many years. We have all, probably, heard of, or ourselves experienced, what used to be called "second sight," but which is now known as "clairvoyance." Persons who have this power can see the image of a tree years after the tree has been taken away, also that of houses, of animals and of persons. These images are called "spectres," and they account for the frequent and varied appearance of the "mirage" in desert places, where the absence of the atoms of moisture in the atmosphere renders the astral spectre—the reality of a former time—apparent to the external sight.

Here we approach a realm which because of ignorance (ignore-ance) is labeled "superstition and folly," but we have, some of us, come into a conscious ability to explore it and to find therein realities more substantial than the material world. We have daily evidences that all form has a functional power, that the principle which caused the form always adheres to it, and by virtue of that a potential energy follows. For illustration: It is observed that the spirit of the author is felt in his works, so much so that there are sensitives who can psychometrize correctly from a book, thereby delineating his mental states, even tho the author may never have seen that particular copy of the book. Again, when we read the writings of an author we always get a sensation from the word formations, characteristic of the person who wrote the work. Thus it is evident to any one who wishes to observe these things, that if so vague an image as the word-formation

will attract and hold the qualities of an author that produced it, this must be much more true of the astral image.

Every substance has what we call its chemical composition, and produces, when brought in contact with the organism of man, its own peculiar effect upon the mind and senses. The ancient idea of magical words, spoken or written, had in it a phase of truth, derived from this law. The same also applies to magical amulets on which certain image-work is wrought. If the image is in harmony with these seven creative factors, they become a magnet for the attraction of such qualities and forces as they actually express according to the law of form in nature. So that when one knows the language or forming power of creation, he can make an image that is potential.

As every seed brings forth a form according to the principles and qualities inherent, so every form gathers like principles and holds them as long as the form remains. Form is the body of the principle that controlled in its formation, but as the astral ether changes, the astral form dissolves, analogous to the dissolution of the physical form from the changes in matter, only far less rapidly. The form of a person was made according to the character of the controlling thought of the parents in whose body the germ grew, and that controlling thought had its own natural loves and hates, which classified and characterized the person in his own normal sphere in the world, therefore, the old maxim, "Birds of a feather flock together." God and his laws never change, because the law of nature is the law of God's being; therefore the change called "death" does not change any of these laws.

But some will infer that if the form is the body of the principle that formed it, then a form must be a conscious entity; this is not so, however, as form exists before even the animal soul (No. 4), and to the clairvoyant there are abundant evidences of this. They often see per-

sons who are living in the body who are actively engaged miles away. This form travels with the thought, and many times without the thought, but as it is the form of the person it is always connected with the thought, and especially with the feelings; therefore, persons of a strong concentrative mind can call that image to them without the consciousness of the other person and work on that image to affect the mental conditions of the person, and thru that the physical body; for if you affect the psychic form, you affect the body and, thru the senses, the mind. This form has in itself no consciousness, yet being in the form of intelligence it acts as tho it were the conscious entity, because it attracts the thoughts that the principle produced, and it also has power by virtue of form and consequent function to attract the elements like itself and to act from their power and thus to have a kind of semi-consciousness, which is from the thought-creating process of the planetary movements; therefore, by knowing the planetary influences it can be known what power these astral spectres will have. This is properly one phase of Astrology.

When the development is controlled by the fourth principle, Cohesion, or the animal soul, then the self-love,—that is, love of life, is dominant, and these spectres and visions in all their work are in the form of selfishness, so much so that a physiognomist could immediately see it in their form. Such minds, when in the body, have no higher thought than the care of self and offspring; they are of Mars, the ancient "god of war." So long as they have a body they are ever attracting to them that quality, and their form when they leave the body acts under the control of the same. These are they who cause dreams of passion, wasting and appropriating the life to vitalize their own forms and thus to prevent their own dissolution. (See an article by Tyrenus, "A View of Creation," in the "Revised Esoteric," Vol. I, page 145) This is done thru their close alliance to the influence of the moon, and persons who are of a similar nature attract

these spectres around them in great numbers and vitalize them from their own life and thought until they become another part of themselves, acting, speaking, and living from their life, and serving their will. These are the spectres that serve the evil, selfish, designing magician, and are the active ones with many spiritualistic mediums.

But when this form is dominated by the fifth principle, Fermentation, or the human soul, then there is a restless struggle for higher conditions: it is then so near Divinity, or so near the Son of God,—that is, the Spiritual soul, that it constantly feels its influence, which causes great struggling; but not having yet become imbued with the Spiritual quality, it does not know for what it struggles. So there are combats one with the other and their idea of greatness and grandeur is wholly related to earthly conditions, either for wealth, education, or power over their fellows. And when such persons pass out of the body, they, like those previously treated, are immediately separated from the Spirit; for no connection having been established between the lower creative forces and the cause-realm, they belong to the elements only, and into them they will return, to be governed by their law. These bear the same relation to the solar and lunar ether as the others; therefore, are subject to the call and service of some medium or person who has a morbid love of occult phenomena. Their "karma," as the Orientals call it, is what they have developed in their form and function of use in creation; and by their being detained under the ruling will of some one in the flesh, their real or spiritual form that would otherwise be re-created or re-incarnated thru the generative principle, serves under the spiritualistic medium's self-love and is hindered in its upward progress; whereas, if they were left to nature's volitions they would soon return and finish their work, by creating the sixth, the Spiritual soul that would unite them with the universal Life. For as soon as the thought and the universal Life, or Spirit, are united, there is perpetual

consciousness, which is the "at-one-ment" referred to in the Bible; but all life and spirit being one, the form, being made a proper instrument to express the controlling principle, is bound by that principle; therefore, as soon as the universal Life returns to itself, this form is liberated, and, coming within the organic life of the medium, which gives it consciousness, it is held by this attraction and speaks and acts from his or her consciousness. But during the time a medium is "under control," as they call their condition, of one of these spectres, and while, perchance, the spectre may be arguing against a particular line of thought, if one of a sufficiently strong will places his mind on the spectre, and imparts his life, by sending his feelings with the thought, the medium will change about and begin to reason from the mind that has, by superior force, taken control of the spectre, causing the spectre to contradict its previous statements.

We should bear in mind that thought as well as mind has form, but not necessarily a conscious life. United to individual life it has consciousness, but apart from individualized life there is no conscious volition. Now, in conclusion, there can be no harmony or oneness with any principle without a conscious, active love. Look, then, at the diagram and determine:

Do you love No. 1, the physical body, most of anything? If you do, then to it you will cling, and when you lose your own body you will conjoin yourself to another body and be subordinated by its will.

Do you love No. 2, Animal Life and its sensations, more than anything else? If you do, then into those currents you will be drawn, becoming a force for passion and licentiousness in the persons and bodies you infest.

Do you love No. 3, the world of physical form and its uses? If you do, then you will be found in that realm, without a conscious ego unless united to one in the body.

Do you love No. 4, home, family, children, and the earthly existence, more than anything else? Then to that

realm you will go.

Do you love No. 5, the active struggle of a business and reasoning plane of existence? If this is what holds your interest, then to that sphere you will go and apparently continue the struggle as if you were a conscious, sensating being, yet with individual consciousness only if you become allied to some one who has such consciousness. Your volition will be of a semi-conscious state, acting from the solar and lunar ether, and in part from the person to whom you are, or may be, allied.

Do you love No. 6, Spiritual knowledge and God-wisdom most of all? If you love these more than anything else, then you are in a condition to begin at once to read such subjects as those in this magazine and in the Bible, and to begin to understand them, and thru understanding, come into a consciousness that you are a spiritual soul and, as such, a son of God. Such a consciousness will be ultimated thru your having the Will to conquer the five lower principles and thus to be enabled to utilize the sixth, Transmutation, changing the grosser material of the sex-life into "the water of life, as clear as crystal," thru which potential element you, the spiritual soul, become one with God. "And as the Father hath life in himself, so hath he given to the Son to have life in *himself*." ("The Esoteric," Vol. I, p. 375. "Revised Esoteric," Vol. I. p. 160.)

(For explanation of the astral fluid, solar fluid, and lunar fluid, see page 92, Vol. I, "Revised Esoteric.")

"YE are not bound! The soul of things is sweet,
The Heart of Being is celestial rest,
Stronger than woe is will; that which was Good
Doth pass to better—BEST."

WHAT THE BIBLE TEACHES

BY ENOCH PENN

BODY ODORS

Question.—While the question I wish to ask is not exactly along your line of thought, yet I will venture to ask it. What do you think is the cause of some persons who apparently are clean, having a bad odor of the body.

Answer.—Your question is emphatically along our line of thought. While we have no reason to believe that body odors are always the result of only one cause, yet we do know that the more one loses the seed the worse the body smells to one who is clean. This is especially noticeable after one has gotten some control of the seed and then has a loss, in which case the change from the normally clean smell of a person is at times quite noticeable the next day.

We have noticed that some old persons in the decline of life smell like a corpse, but also we find that old persons who are chaste do not have an offensive odor. The body of a normally healthy person who does not lose the seed does not have an offensive smell. Those who retain the seed have less broken down tissue in the body to be disposed of and to cause the body to smell, which is only another way of saying there is normally less effete matter in the body of a chaste person. Commonly when persons fast for a week or more the body smells because of the effete matter being thrown off in the process of the fast.

The fact that one who retains the seed for a time begins to smell "clean," but upon losing the seed one's body gives out, to those who are clean, a distinctly offensive odor next day, to our mind points to the cause of nine-tenths of the cause of the distressing "body odor," which we see advertised so much and which causes some persons to spend money for nostrums in vain efforts to correct.

There is little, if any, good in life aside from the happiness of having children, but what is increased by being sexually clean, and there is no evil in life but it is increased by sexual uncleanness.

SEEING GOD

Question.—The idea you offer that when a person gets to a certain state of development in the regeneration one of the Elohim will always be near him, seems to me hardly reasonable. We can not expect that one of them would spend his time in that manner. Perhaps you can offer the thought in such terms as will make it seem more reasonable.

Answer.—Our understanding relative to the words of Jesus, that he and the Father would come and abide with one who keeps his commandments, is that when one has so far developed the faculties of the soul that one is able to see members of the Elohim, that one will always be able to see them, does not mean that they give their whole attention and spend all their time with that one, but that the ability to see them remains constant; that they are always either within sight or within call.

Many Christians have read the words, "Before they call I will answer," but they do not believe them. Yet the Bible teaches very clearly that when one has developed to a certain point in his growth toward Divine sonship, when he calls either Jesus himself or one of the Holy Ones will appear to him.

FINDING GOD

Question.—We read in the Bible the words: "Ye shall seek me, and find me, when ye shall search for me with all your heart." What meaning do you see behind these words?

Answer.—In such statements in the Bible as these there is a natural law involved, and in this case the law

is this; Because man's body is a vital machine which by desire is able to draw life into it, when one turns toward God with a strong desire, that desire, which is true prayer, causes a stream of vitality to flow into the body. The character of that vitality received is according to one's belief. God is not a big man somewhere up in the sky, God is the life in which we live and which causes us to live, for "In him we live and move and have our being." You can not draw life from a big man up in the sky, but you can by desire draw into you of the life which surrounds you. Man naturally can draw into himself by desire simply animal vitality, but that vitality will be characterized by the belief. As man thru retaining the seed refines and intensifies his life he can thus draw into himself finer qualities of life, even Holy Spirit, which appears within him as a light, and it may even shine out from him, as when Jesus was shown with a dazzling light on the mount of transfiguration. It is thru desire that man draws life into himself but the degree of refinement of the life he can receive depends upon the degree he has refined his own life. So we see that man can come into conscious contact with God, the Universal Life, by desire, and the degree of that contact is determined by the degree of refinement of his own life and the fulness of his desire.

UNITING THE TWO NATURES

Question.—In Ephesians ii 14 we have these words: "For he is our peace who hath made both one, and hath broken down the middle wall of partition between them." Then in the next verse the writer goes on to say, "Having abolished in his flesh the enmity . . . for to make in himself of twain one new man." What I should like to know is, What is this partition mentioned? and between what is it?

Answer.—A partition is something that separates two or more things by standing between them. Here it is

stated that it is composed of, or in time becomes, two personalities. Paul said, "My little children, of whom I travail in pain again, until christ be formed in you." That is, until the christ, the anointing chrism of the Holy Spirit, takes form in one as his spirit, as his spiritual self. Also, Paul said of the great mystery, that it "is Christ in you the hope of glory." That is, God gives to man of his Holy Spirit, when thru the regeneration he is able to receive it, and this anointing Spirit takes form in the man as his spirit, as his spiritual self. As the prophet wrote of God, "who formeth the spirit of man within him." Here we have the thought that God causes man's spirit to take form in him, until which time we may say man has no spirit; until then he is a soul living in a body.

When one goes on far enough in the regeneration, he becomes conscious of and in the light of the Spirit of God, he now finds that as he has been a "living soul," a mind-center in the psychic atmosphere of earth, he now becomes a mind-center in the light of the Spirit of God. He has now become two distinct persons, one person is a soul, living in this earth consciousness, and the other is a spirit living in the light of the Spirit of God. Of these two personalities Paul says, "The flesh lusts against the spirit, and the spirit against the flesh, and these two are contrary to each other." When one finds himself to be no longer one person, but two, he also finds that the wills of these two persons who constitute himself are contrary the one to the other, and there is a struggle between the two to become the master. This is the struggle on the part of the man, who up till now has been a soul living in an animal body, to become fully conscious of, or fully to establish the consciousness of being a spirit living and functioning in the Spirit-realm.

The partition which separates these two may be said to be that which separates the realm of soul from the realm of Spirit, or we may say it is the inharmony between the soul and the spirit in man, to be destroyed by the sur-

render of the soul to the headship of the spiritual man.

Paul seems to have had the complete unity of man's nature in mind when he said, "I pray God your whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." Here we have the thought that when the soul and spirit are harmoniously united in one that one has attained to conditional immortality. The condition being that a body of such persons by unity of effort will be able to cleanse their place of all antagonistic conditions and live forever, as it is written: "Behold how good and how pleasant it is for brethren to dwell together in unity, . . . for there the LORD commandeth the blessing, even life forevermore."

CREDULITY OR FAITH?

Answer to Mrs. A.—You state that you read a book, claiming to be an authentic history of the life of Jesus from the age of 12 to the time he began his ministry. The difficulty is that there is no way of knowing if such books are what they pretend to be or not. You seem to have great confidence in its statements, but what evidence is there that would convince one seeking reasonable proof of its truthfulness?

We have heard of a number of books of that nature, that claim to be recovered from the "akasic records," *et cetera*, but how much truth is there in them?

Between the evils of not believing enough and of believing too much, it seems that to believe too much is the worse. The Christian Church has lost much of its vitality and power for good by believing too many things; by believing things which crowded out of their doctrines much of the vital truth of the Christian life.

"SPERMA"

Answer to C. A.—Strong's Concordance gives the meaning of the word rendered "seed," in I John iii 9, as,

“sperma,” which is the Greek word in the original text.

Those who cling to, and desire not to give up, the pleasures of the generative relation, naturally enough, do not want the word to mean the physical seed, but many years of experience and observation make its meaning very clear to us.

The word translated “sin,” is in the Greek “to miss,” as one shoots at a mark and fails to hit it. It does not in itself imply any evil intent, but it implies failure from any cause. We understand that the Hebrew word translated “sin,” means, like in the Greek, to miss, to fail.

SELF-SUGGESTION

Answer to Miss A. B.—Relative to your thought that by suggesting certain things to yourself you may help to strengthen yourself and so overcome weaknesses, we are of the opinion that, if you can send the corresponding feeling into your body, it will help, and it may be the best way for you. Our own idea is that a quiet determination continually held is the best for us. While persons differ from each other, and the best treatment for one may not be the best for another, yet we incline to the idea that word-formulations, unless the feeling accompanies the words, are apt to hold the attention in the external. What is wanted is to get the inner consciousness to hold fast to the thought and impulse.

In the matter of getting control of the sex-function, it is well to watch carefully the feelings caused by the thoughts relating to sex; also to learn to shut your sympathy from persons who affect you unfavorably. By watching your feelings carefully you may learn the best method for you to adopt.

“TO HIM THAT HATH”

Question.—Jesus said, “To him that hath shall more be given; and from him that hath not shall be taken

away even that which he hath." The difficulty for me is to apply this idea. What is your thought about it?

Answer.—We all know that the man who has much money is in a position where he can make more money than one who has but little. But we are of the opinion that there are other applications to be considered. The man who shows that he has more than ordinary skill in doing something,—for instance, in painting, music, or fixing machinery—as the people recognize his superior skill, they, and even fellow craftsmen, in a way surrender to him something of their own ability in that direction and in this way he has more. This seems to be true in all walks of life, the prosperous one in any direction of effort profits by the fact that others give up to him of that which they have but do not use.

The same is true of the evil habits of life. Whenever one overcomes a fault, if he is among those who willingly hold to that fault, it will go to them, and they will have more.

PRAYER

Question.—I have been wondering about prayer, if it has any virtue—that is, does God answer prayers? If, as some say, all nature is governed by laws that are absolute and undeviating, then for God to answer prayer in the sense of disturbing the natural course of events, would cause more or less confusion in nature. And if we contend that God rules, and does as he will regardless of natural laws, then where is the efficacy of natural laws?

Answer.—We read, "The heaven, even the heavens, are the LORD'S, but the earth hath he given to the children of men." That is, while God rules absolutely in heaven, in the Spirit-world, men being given liberty to do as they will, within the limits of their ability, to a certain extent we may say that God does not rule on the earth. It appears something as if a father sits reading in his yard as his children play about him, the children do as they please,

but suddenly an outcry is raised, and if the disturbance is of sufficient importance the father looks up and speaks in order to set matters right.

We see that thruout the earth there is little or no justice, men do as they will and are not bound by considerations of right save as fear compels. "Might makes right." Yet we have the words, "The earth is the LORD'S and the fulness thereof." "The silver and the gold is mine; and the cattle upon a thousand hills." The idea seems to be that tho the earth has been given into the hands of men, yet God has reserved to himself the right to interfere when he will. If we accept this idea, we see that God can answer prayer without violating nature's laws, that he can interfere when he sees best to do so. Honest prayer is efficacious, and does bring results.

We may say, There is no justice, because, aside from the operation of natural law, there is no Judge. Jesus said, "I judge no man." Again, he said, "The Father judgeth no man, but hath committed all judgment unto the Son." When THE Son of God, the Christ-Body, is formed and organized then the earth will have a Judge and justice will be meted out, which is all the more reason that persons should give their undivided attention to preparing themselves for membership in that Christ-Body.

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WE shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

— Whittier.

PLANETARY INFLUENCES FOR NOVEMBER

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 ($\text{\textcircled{u}}$) is in the sign Scorpio ($\text{\textcircled{m}}$). As Uranus is the embodiment of the Creative Principle Sensation, which principle is the basis of all consciousness, being in Scorpio it 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 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 4th.

SATURN IN LIBRA

Saturn ($\text{\textcircled{s}}$) is now in the sign Libra ($\text{\textcircled{a}}$), 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 ($\text{\textcircled{v}}$), will now be felt in the lives of persons born in the sign Libra, between September 23rd and October 23. Those persons born between these dates, and especially those born on or near September 25th, are liable to see sudden and decided changes in their lives and affairs.

Because Saturn is the embodiment of the Creative Principle Transmutation, which causes changes from one state to another state, its influence often brings sudden and complete changes.

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 ($\♃$), the embodiment of fermentation, is now in the sign Leo ($\♌$), and it will tend to strengthen the heart, and thus while in that sign will tend to improve the general health, and the ideals concerning the happiness of loving and being loved. It will increase the appreciation of music and give the desire for better and more refined surroundings with the impulse to the culture of self 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 July 23rd.

MARS IN VIRGO

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 it may be operating.

Thru November Mars ($\♂$) will be in the sign Virgo ($\♍$), and while in that sign it will tend to blur the intuitions of the people generally, thus inclining to errors in judgment and consequent mistakes. It will lessen the discrimination relative to food and tend to weaken the digestion.

EARTH IN SCORPIO AND SAGITTARIUS

Until November 22nd the earth (\oplus) will be in the sign Scorpio ($\♏$), and while in that sign it will tend strongly to

improve the general health and thus will be a help to all efforts in that direction. It will increase respect for laws and for all recognized authority, but will prompt the people to insist on having what they want, even with some disregard for the rights of others.

On November 22nd the earth (\oplus) will enter the sign Sagittarius (\nearrow), and while in that sign it will tend to increase the general physical activity and the desire to accomplish something definite in whatever direction the efforts may be turned.

VENUS IN PISCES, ARIES AND TAURUS

Until November 11th Venus ($\♀$) will be in the sign Pisces (♋), and while in that sign it will tend to produce dissatisfaction in the love-life with restlessness relative to the home and to domestic affairs.

Persons born in the sign Pisces (♋), between February 19 and March 21st, will find their love for the opposite sex increased.

On November 11th Venus ($\♀$) will enter the sign Aries (♈), and while in that sign it will increase the general desire for harmony and peace. Those persons born in the sign Aries, between March 20th and April 20th, will find there love and appreciation of the opposite sex increased.

On November 30th Venus ($\♀$) will enter the sign Taurus (♉), and while in that sign it will incline the people to seek pleasure. Persons born in the sign Taurus, between April 20th and May 21th, will find their love and appreciation of the opposite sex increased.

MERCURY IN TAURUS, GEMINI, CANCER AND LEO

Until November 6th Mercury (♁) will be in the sign Taurus (♉), and while in that sign it will tend to improve the general health and to maintain the strength of the brain, but will incline strongly to sensual pleasures.

On November 6th Mercury (♁) will enter the sign Gemini (♊), and while in that sign it will strengthen the general mentality, but will cause hesitancy about assuming unusual responsibilities.

On November 17th Mercury (♿) will enter the sign Cancer (♋), and while in that sign it will tend to improve the general health thru strengthening the lungs, and will increase the solicitude for the welfare of children.

On November 27th Mercury (♿) will enter the sign Leo (♌), and while in that sign it will increase the general conjugal love, and, consequently, the general domestic happiness.

A SUMMING UP

While the larger planets incline to many ideals, yet Mars uses its influence against the realization of them. The earth would better the general health, but the added influence of Venus and Mercury does but little to improve it. After the middle of the month the general influence will improve somewhat, but the industrial struggle may increase. On the whole, the general influences for the month promise but little improvement.



A LITTLE WORD

JOHN OXENHAM

I SPOKE a word, and no one heard;
 I wrote a word, and no one cared
 Or seemed to heed;
 But after half a score of years
 It blossomed in a fragrant deed.
 Preachers and teachers all are we, —
 Sowers of seeds unconsciously.
 Our hearers are beyond our ken,
 Yet all we give may come again
 With usury of Joy or Pain.
 We never know
 To what one little word may grow.
 See to it then that all your seeds
 Be such as bring forth noble deeds.

I KNOW

WHEN the anchors that faith has cast
Are dragging in the gale;
I am quietly holding fast
To the things that can not fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find.

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear;
That faith is better than doubt.

And fierce tho the fiends may fight,
And long tho the angels hide,
I KNOW that Truth and Right
Have the Universe on their side.

Author Unknown.



“THINK gentle thoughts, they shall impart
A blessed sweetness to thy heart,
And spread like perfume thru the air
To make it fragrant everywhere.”

—W. A. Richards.

HELIOCENTRIC PROGNOSTICATION



BASED UPON THE PRINCIPLES LAID DOWN IN BUTLER'S
"SOLAR BIOLOGY" AND "THE SEVEN CREATIVE PRINCIPLES"

BY ENOCH PENN

(Continued from October.)

OBSERVATION proves that when a planet enters a sign of the zodiac, it brings into activity in the lives of all persons born in that sign the creative principle of which that planet is the embodiment.

To illustrate this: When Mercury enters a sign, and while it remains in that sign, it brings into the lives of all persons born while the earth was in that sign the creative principle "Force." These persons become at that time more sensitive to the action of all vital and psychic forces, especially to those forces radiating from persons. We may state this in other terms, and say: Whenever the planet Mercury comes into a sign in which the earth was at the time of a person's birth it adds to that person's life, for the time being, of the characteristics of the sign Libra. For, as stated before, Mercury is the embodiment of the Libra principle, which is Force; this being so, it is seen why these persons are then more sensitive to psychic forces than usual, and, consequently, more liable to sudden and unlooked for changes of thought, purpose and action.

Likewise, when Venus enters a sign, it brings with it, and adds while it remains in that sign, to the lives of all persons born in that sign, the dominant principle of the sign Virgo, which is Discrimination. At such times all persons whose birth occurred in that sign in which Venus then is, partake more or less of the Virgo nature, and their discrimination, the ability to perceive differences, becomes more acute and they are more than usually observant and critical.

When the Earth enters a sign all persons on the earth become imbued to some degree with the characteristics of that sign; that is, all persons are under the influence of

that sign while the earth remains in it.

When Mars comes into a sign all persons born in that sign react more fully than usual to the mother-principle, which is Cohesion. Because they partake in a measure of the mother-principle, or the mother-principle in their nature becomes more active, they take on a measure of the Cancer nature, and home and children and the things pertaining to the home attract and hold their attention as not at other times.

When Jupiter enters a sign all persons born in that sign find that there enters into their lives the quality of the principle, Fermentation. They become more or less conscious of a vague and unknown uneasiness and dissatisfaction and a desire for an unknown something. There is a desire to clear away the old, so that the new and better may have opportunity to manifest, and be actualized.

When Saturn enters a sign, all persons born in that sign, find there comes to them more or less a feeling of impending change, for the creative principle Transmutation, which causes change from one state or condition to another, has entered their lives. In some persons of a more sensitive nature than others there is a vague apprehension of something to come. It may be termed a desire of the soul to rise into new and better conditions, and to do this necessitates a breaking away from their old conditions.

When Uranus enters a zodiacal sign, all persons born while the earth was in that sign, have a more or less vague and uncertain urge to aspire to a more spiritual expression of the chief features of their character. It is the aspiration of the soul to rise into and to realize the Sensation of the, as yet, unknown consciousness of their higher selfhood.

Because of these things we can prognosticate the influences from the planets upon the lives of men at any certain time or times, even tho those influences may not be realized nor their corresponding urge be felt by all persons. And for one to know the time and the direction of those influences with their inner urge, and, in one's

efforts to reach greater heights of development and of consciousness, to fall into line with them, is like a mariner taking advantage of favorable wind and tide. For it is as Shakespeare said:

“There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune.”

(To be continued.)



SCORPIO



IN the Grand Man of the Heavens, we find Scorpio functioning in that department that corresponds to the sex-function, therefore to the fires of life, in the physical organism. Persons of this sign have a great deal of magnetic heat in their bodies and, as a result, usually have good health. Their very atmosphere is health-giving, and this, coupled with their keen intelligence and versatility, make them the most excellent of nurses, and as metaphysical healers they can not be excelled. It is often noticed by observant persons that the presence of a Scorpio person revivifies the physical and mental conditions of others about them. We recall that it was said of the Scorpio Queen, Marie of Roumania, that “she could warm a whole room” on entering it.

At the present time this sign is symbolized by the Scorpion; and “the myth associated with this sign is that of the Scorpion which sprang out of the earth at the command of Juno, and stung Orion; for tho this hero had declared there was no ‘animal’ which he could not conquer, he was vanquished by the Scorpion.

“This sign was anciently symbolized with the White Eagle, which typifies Regeneration. Of this we not only

have proof in profane writings, but also in the Scriptures. Scorpio is one of the four interior signs, and many of the mysterious religious rites of antiquity had to do with its symbolism.

“The four great heathen festivals (so-called) took place on the first day of the month corresponding to the four interior signs; the first of August, the first of May, the first of February and the first of November. Not only Asia, but all the northern nations as well, held sacred these four zodiacal signs—Leo, Taurus, Aquarius and Scorpio; symbolized by the Lion, the Bull, the Waterman and the White Eagle. That the Hebrew Scriptures also make frequent mention of these particular emblems is not without import.

“The persons who come under Scorpio are the expression of production or creative power on whatever plane of activity their forces are used. A gracious dignity, coupled with pride of bearing, and a self-poise which commands respect, characterize this nature; or else a fondness for display, a servile regard for the world’s estimates, and a quick, passionate temper which is too often entirely uncurbed. This is as they are symbolized by the White Eagle or the Scorpion. The first is a born commander or leader, the last, the most servile of servants, because the slave of his own passions.

“The Apocalyptic vision mentions the four royal emblems of the zodiacal circle in their order—Leo, Taurus, Aquarius and Scorpio:

“And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. . . . and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come” (Rev. iv 8). (Quotations are from *The Esoteric*, Vol. IV.)

NOTICE

A moderate increase will be added to the prices of quite a number of our publications, beginning with the 1st of January, 1938. Orders received by us before the close of December will be filled at the present low prices.

LIGHT ON THE RESURRECTION

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

HITHERTO we have thought of our bodies as built up of atoms of matter, and we have said, when the body is committed to the grave, "Dust to dust and ashes to ashes"; but while this is quite true, it has been discovered that "the ultimate atom is now no longer the atom of matter as had been thought, but is the atom of electricity. Electricity is atomic in the sense that it consists of extremely minute particles."

So we arrive at the conclusion that all matter consists of light, and can be dissolved into its constituent elements, which are called electrons, and which are units of electricity.

So that the human body, like all matter, is made from light, and when God says, in Genesis i 3: "Let there be light," this was the primeval substance from which all things were brought into being. "God is Light" and "God created all things from Himself," so that the human body in its ultimate analysis *must* consist of light. Our bodies consist of atoms of matter, which tho apparently solid and full of material, in their ultimate analysis are found to consist of a number of electrical specks.

To put it very simply: The human body is made of light, and can, therefore, be resolved into light. And the light is indestructible. This, therefore, is the clear answer to the question, "With what body do they come? (I Cor. xv 35).

With bodies composed of *light*. But "there is one glory of the sun, another of the moon, and another of the stars: star differs from star in glory. It is the same with the resurrection of the dead (v. v. 40, 41—Weymouth).

Moffatt renders it: "There is a splendor of the sun, and a splendor of the moon, and a splendor of the stars—for one star differs from another in splendor. So with the resurrection of the dead:

"What is sown is mortal
What rises is immortal."

But this immortality has to be conferred upon it, for it is not immortal of itself (I Tim. vi 6).

“All of us are to be changed—changed in a moment, in the twinkling of an eye at the last trumpet call.” (I Cor. xv 52). But the very atoms of the body which we now possess, are to be glorified. In those who believe

THE PROCESS HAS BEGUN

already. For “we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as Himself, passing from one glory to another as it is given by the Lord the Spirit. (Greek, “*metamorphoumetha*”, being changed from one form to another (II Cor. iii 18).

But the Scripture clearly teaches us that the inner man has a body, called the *psychical* body, or body of the soul (See Rotherham). If there is a body of the spirit (*pneumatikon*) there is also a body of the soul (*psyche*). The word used in I Cor. xv 44 is *psuchikon*—psychical not physical. This psychical body is preserved and continues intact after the dissolution of the physical body. This is termed, scientifically, the “*etheric body*.” The rich man in Hades had such a body, for tho his outer body had been buried, his psychical body continued to exist, with memory, mind and will; with eyes that could see Abraham, ears that could hear, a mouth that could speak and a tongue that could thirst. (Luke xvi 19 to 31). And yet there had been no resurrection, for his five brethren were still living on earth.

We have heard it said by Agnostics that “no Christian has been able to give any rational idea of the Resurrection.” Here, then, is a scientific explanation:

The mere existence of the psychical body after death is no proof of immortality; that is conferred by the resurrection. So that these bodies in Sheol or Hades, were awaiting resurrection, as well as those in Paradise, or the Bosoms of Abraham (*en tois Kolpois tou Abraam*).

But when Christ ascended "far above all the heavens, He led captive a multitude of captives;" that is, of those who had been detained in Sheol or Hades. The number of these is indicated in Psa. lxxviii 17 in the Greek as

TWENTY THOUSAND MILLION

20,000,000,000

by the number of chariots to convey them (see Eph. iv viii 8 marg). For before this "no man had ascended into heaven" (Jonn iii 13). So from Adam to the first coming of Christ these prisoners of Sheol had accumulated "As the stars of heaven for multitude" (Heb. xi 12).

Thruout the Bible, saints are designated as "Light" sons of light and children of the day: they shine as lights in a world of darkness. If their eye be single; if they are wholly possessed by God, their "whole body is full of light, having no part dark" just as truly as "God is light, and in Him is no darkness at all." For then they are being filled unto all the fulness of God (Eph. iii 19).

At the consummation of the age they shall: "shine forth as the sun in the Kingdom of their Father." Matt. xiii 43. Even of the present time it is predicted of them: "Thy sun shall no more go down, neither shall thy moon withdraw itself:" "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days" (Isa. xxx 26 and lx 20).

The resurrection can thus be explained in terms of light. The electric light is to-day the best type and symbol of the resurrection body. The glorified body of Christ is so explained:

"His eyes were like a flame of fire. His feet were like silver bronze, when it is white-hot in a furnace" (Rev. i 14, 15, Weymouth). And our resurrection bodies will certainly be like His, for when He is manifested we shall be like Him (1 John iii 2). When Christ who is our life shall be manifested then shall we also be manifested with Him in glory (Coll. iii 4).

EDITORIAL

WHILE we like to give credit wherever credit is due, and while we fully appreciate the effort that is being put forward by the many earnest writers and teachers, who are zealous in their desire to give knowledge to the people, yet we oftentimes marvel at the utterly useless subject matter that we find in so many of the magazines, and in so much of the other literature that comes to our office, and we are reminded of the comments of a visitor to our Fraternity, who was telling us about a prominent lecturer on (so-called) spiritual subjects, whom the people were thronging to hear. Our visitor said of this lecturer: "He is giving the people only chloroform and roses."

We can only conclude that the teachers themselves are ignorant of the purpose in the mind of the Creator, in the creation of the race. And how can those who are themselves ignorant, be a help in leading the people on to the high spiritual attainments that are the true destiny of the race? They can not, and it is pitiful to observe that the people are being led more and more into the abysmal depths of Spiritualism, and that this is even done by some who are claiming to teach the esoteric truths of Christianity. Of this Spiritualistic abyss it may truly be said, in those fateful words: It is "the borne from which no traveler returns."

It is a shame, the extent to which the people are being fed on husks by these pretentious leaders who make a good living off the credulity of the people who, thru their desire for knowledge and understanding are contributing of their already too limited means, in return for the husks. And that is why we have republished the article, "Philosophy of Astral Spectres,"—it so ably explains points that we have seen but very poorly explained in attempts at explanation of these subjects. And this is also our excuse, if excuse is needed, for copying so frequently from this master-mind, Hiram Butler, founder of the Esoteric work and movement. We are printing an extra number of this November number, and we trust that subscribers will send for copies to pass on to interested acquaintances.

TABLE OF CUSP TRANSITS

Monthly Ephemeris (Time of Cusp Transits).
Washington, D. C., (Civil Time) Nov. 1937.

moon	sign	day	hour	minute
☾	♈	2	2	41 a. m.
"	♉	4	2	39 p. m.
"	♊	7	3	42 a. m.
"	♋	9	4	11 p. m.
"	♌	12	1	57 a. m.
"	♍	14	7	51 a. m.
"	♎	16	10	4 a. m.
"	♏	18	10	2 a. m.
"	♐	20	9	40 a. m.
"	♑	22	10	48 a. m.
"	♒	24	2	49 p. m.
"	♓	26	10	14 p. m.
"	♈	28	8	39 a. m.

Heliocentric Cusp Transits of Planets

☉	♉	22	0	25 p. m.
♀	♍	11	10	14 a. m.
"	♎	30	0	34 a. m.
♃	♏	6	1	21 p. m.
"	♐	17	10	8 a. m.
"	♑	27	1	51 p. m.

On the 1st of the Month

♀	in	♌	12°	44'	40"
♂	"	♎	5	48	0
♃	"	♑	1	39	30
♄	"	♓	2	56	13
♅	"	♈	11	38	0

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.

THE WAY OF HOLINESS

THE WAY TO THE HIGHEST ATTAINMENT

BY H. E. BUTLER

WE are pleased to be able to make good, at last, our promises to inquirers for several years past, to put into book form the Course of Instructions entitled "The Way of Holiness," or the Way to the Highest Attainment. This Course by Hiram E. Butler, was originally published in serial in the "Occult and Biological Journal," and later in the "Christian Esoteric;" and is promised by the author in the closing chapter of "Useful Instructions for a Successful Life," which book it properly follows.

In addition to the sixteen parts that properly make up "The Way of Holiness," there are fifteen pages at the close of the book entitled "Knowing God," in which is set forth a further presentation of God.

The reviewer of this book is impressed with the simplicity and practicality of true religion, and is brought to the realization that the Way is made so plain that all who *will* may enter the path that leads to Peace and Happiness, and to all the other Blessings that have been promised to those who will to live a life of righteousness before the Lord. From the introduction to this book we quote the following paragraph:

"To these Men and Women, who are thus moving, and being moved, toward divine ultimates, this book is presented; and we believe that thru its instrumentality they will be aided in bringing into manifestation those conditions for which their souls are yearning, and for which the interior of man has longed and prayed during all the ages past."

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If our comprehension of the fundamental principles is correct, the inspiration that follows will tend to illuminate and strengthen our minds in the knowledge of those principles; on the other hand, if our beliefs are erroneous, then that which we inspire will but add to error. Again, every mind gives color and form to the thought created by it; therefore, if our mind can be put in order in all the basic principles a perfect structure of truth will be possible to us; but in no other way.

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BY HIRAM E. BUTLER.

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It is a compact between man and God: If you do your part he will never fail you, for he will dwell in you.

We especially desire to place this booklet in the hands of the ministry. Any minister of the Gospel upon request will be sent a copy gratuitously. They will oblige us by mentioning the denomination to which they belong and the church that they are in charge of. **Price, postpaid, 25 cents**

YOU ARE INTERESTED in the vital truths that appear in THE CHRISTIAN ESOTERIC. You have many friends how would likewise be interested if you will bring this magazine to their attention.

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BY ENOCH PENN

Author of "The Order of Melchisedek."

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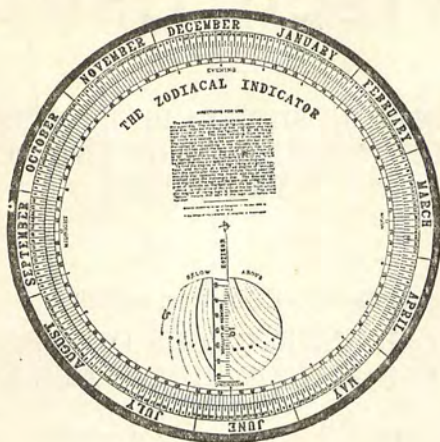
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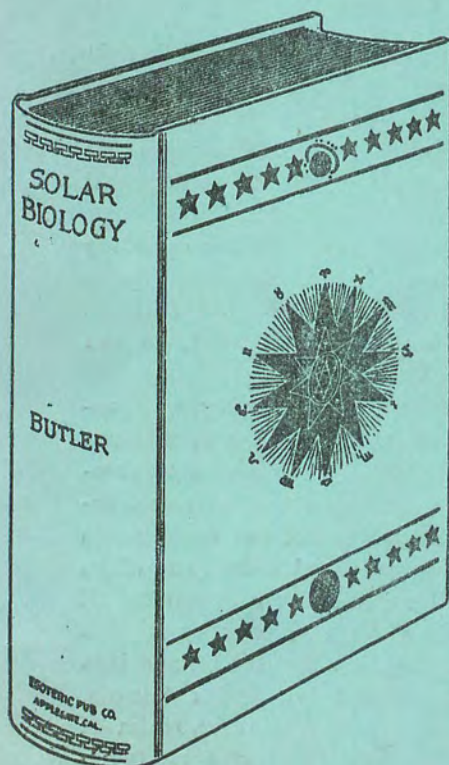
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