

Metaphysical Healing--p. 65

The CHRISTIAN ESOTERIC



March



1937

ESOTERIC FRATERNITY

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BY H. E. BUTLER

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

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

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

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

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

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CHRISTIAN ESOTERIC

VOL. XII

FEB. 18, (X) MARCH 20, 1937

No. 3

VOLUME XLIV OF THE ESOTERIC SERIES

METAPHYSICAL HEALING

BY ENOCH PENN

MANY persons, even profest Christians, doubt if diseased persons can be cured by faith or by any process which disregards medicine, and this, even tho such manner of healing is a very prominent feature of the Christian religion as Jesus taught it.

Jesus healed the sick by a word, or by a touch, or by both (See Matt. viii 2, 3, 15, 16; ix 6, 7, 29). And he healed by a thought sent to the distant sick one, (See Matt. viii 13; Mark vii 29), in each case accompanied by the impulse of his will, and in the case of Lazarus, it was in answer to prayer (See John xi 41, 42). We say, "by the impulse of his will," because he sometimes said to one appealing to him to be healed, "I will, be thou whole." Man can do the same things to-day as he ever could do, for the laws of nature do not change. The promise of Jesus to his followers relative to this, was that they should do even greater things than those things which he did, which implied that in performing his miracles he did but exercise the powers inherent, to a greater or less degree, in all men and in all women.

The great difficulty in learning to heal without medicine is for the healer to gain the necessary knowledge and understanding of the laws involved,—for metaphysical healing is not accomplished by some form of spiritual hocus-pocus, but by the use of one's mental and vital powers in harmony with the natural laws involved—and to obtain the proper training for the work.

There are a number of different methods of metaphysical healing. One method is for a healthy person of strong impulses or emotions to send out to the patient a wave of vitality as love, which often will give strength to the body and a more genial outlook upon life's difficulties to the mind of the sick one, and thus start the sick one on the road to health.

Another method is for the healer to perceive and to realize that the sickness of the body is a manifestation of some inharmonious and untruthful line of thought that has been accepted by the mind of the patient as being true, or it may be some habit that is out of order with the general life of the individual—in other words, disease is of the mind. The healer then calls up the sick person before his mind's eye, and reasons with the sick person to that effect—that is, that the disease in the body is the manifestation of the mistaken belief of the mind—and healing commonly follows. This process of mental healing is sometimes more effective if the patient is asleep at the time these suggestions are given. At times the patient, realizing the improvement in his state, will tell his friends about it, and if these "friends" doubt his healing, they may and sometimes do nullify completely by their skeptical attitude of mind the healer's efforts. Because of this Jesus sometimes would say to one he had just healed, "Tell nobody about it." (Matt. viii 4; ix 30; Mark i 44).

Another method is for the healer, if he is clairvoyant, to examine the patient psychically, and because many cases of sickness are caused by the presence and influence

of departed souls who still retain their diseased condition and have learned to vampirize living persons and to impart to them their diseased state (these disease-producing vampirizing souls Jesus called "devils"). If the healer sees this to be the case and sets his will against the offending vampire with sufficient strength it will go away, and the patient will begin to get better at once; as when Jesus healed the epileptic boy (See Mark ix 25).

Another method is by the prayer of faith. An interesting account of a demonstration of this method is given by Bishop Linton of Persia, in a recent issue of "Science of Thought Review."* Apparently it was this method that Jesus employed when he raised Lazarus from the dead (John ix 41).

We will here quote the Bishop's account:

A TESTIMONY FROM BISHOP LINTON

"On June 27th, 1932, my wife gave birth to a son. All went well for a time. Then symptoms appeared which gave cause for anxiety. Cancer was diagnosed, chiefly from the clinical history, and confirmed by examinations and sections.

"Operation was decided upon, and an exploratory operation performed on July 29th. Five doctors were present at this, including three with a good deal of experience of operative work, and two in pathological work. On opening up it was found that the growth had spread with such rapidity that it was decided that the operation was impossible and would probably involve the death of the patient.

"I want to emphasize the fact here that five doctors looked in and saw, and gave it as their verdict that, humanly speaking, there was no hope.

"Then we felt that God was laying it on our hearts to claim healing by prayer. On August 11th, the Persian

*"Science of Thought Review," Chichester, England; Henry Thomas Hamblin, Editor. Published by A. Eglington, Ltd., 78, Bermondsey St., London S. E. 1, England.

Church had a Day of Fasting and Prayer, at which complete healing was claimed in faith.

"Friends all over Persia, as well as in England, etc., joined in thus claiming healing on the promises of Holy Scripture.

"While we were in church praying, a message was sent to the leader of the service by my wife to say that her temperature was even then down to normal for the first time for several weeks.

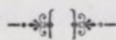
" 'Before they call I will answer, and while they are yet speaking I will hear.' My wife said she felt that even then healing had already begun. She made rapid progress, and was shortly back again at work in the hospital. I ought to mention that she is a surgeon, an M. B., B. S., of London, England.

"Needless to say this striking cure of cancer has made a deep impression in the whole country.

"The doctors who attended her are convinced that it was only by the direct act of God that she was healed, and regard it as a signal miracle."

(Signed) J. L. Linton, Bishop in Persia.

If metaphysical healers could learn and could hold clearly in their minds the natural laws involved in healing, regardless of what may be their method of operation, and then train themselves to apply their powers to heal the sick, we are very sure that metaphysical healing would soon be so successful that all doubt regarding its practicality, and all thought of superstition, charlatanry and witchcraft in connection with it, would soon be driven from the minds of the people.



A grateful heart is not only the Greatest Virtue, but the parent of all the other Virtues.—Cicero.

THE SIMPLE WAY

BY H. E. BUTLER

"AND an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of YAHVEH shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isa. xxxv 8-10).

He that created the heavens and the earth, and man upon the earth, has not made the way of attainment to life and immortality obscure and hard to understand, but he has made it so plain and even simple that, as God said by the prophet, "the wayfaring men, yea fools, shall not err therein." Yet the people everywhere are saying, "There is so much to learn and it is hard to know just what to do." Especially do we hear those among the so-called advanced thinkers saying, "I am seeking truth; I am a truth-seeker." We wonder how many of those who are so anxiously seeking truth know what they are really in pursuit of.

Truth is the facts concerning things that really are, and as all things are moving forward by the law of development, "evolutionary unfoldment," the fact of the existence of things is a truth, but the truth concerning them is the laws and methods by which all things are being carried forward in the progress of all nature. Therefore to understand all truth would be to understand the methods of growth and development of all things that exist, which transcends the ability of the human mind at the present time, and even if this understanding were within the reach of the human intellect, we ask you: What use would it be to you? For these truth-seekers are always talking about progress, and they remind us of people who

want to go somewhere, but who do not know where. They start out and rush on in whatever direction the notion takes them, without knowing where they are going. If they have a goal that they are seeking, they are as likely to go away from the goal as toward it.

The pursuit of truth is illusive and deceptive, for that which is true in relation to one thing, is not true in its relation to another. Therefore all truth, as well as error, is relative to that to which it is applied. Thus all these anxious truth-seekers should ask themselves the question: What truth do I want most, and what do I want the truth for? For without use, it is folly to seek truth. Even the pursuit of knowledge becomes folly when there is no use for it.

There are scattered among men a great many persons who are in constant pursuit of knowledge, but they never use it. They are like those who are constantly reading and memorizing, but they never make any use of their learning. Such persons are useless in the world.

In asking the question: What truth do I want? implies the idea of attainment. Therefore the first question to be answered is: What attainment am I seeking? This question should be answered first in order that you may have a fixed object in mind, and when a person has a fixed object then the pursuit of truth is always relative to that object. In other words, the seeker for truth wants to know all about the method of obtaining the object that he has set before him. For example, a lawyer wants to know the laws of the land in which he expects to practice; a doctor wants to know a system of medicine, and so on in every department of life. The truth that each individual seeks depends on the particular use he has for it.

Truth, like all other things, is good so far as it is useful in aiding the mind to accomplish its purpose. It seems to us that the highest goal for the human mind to reach for is the source of its existence—"oneness with God," "Godlikeness," to be like God.

The goal that was held out most by the Lord Christ, when he was here, according to the record, was life in contradistinction to death.

As God is the source of life and man proceeds out from God, he is like all things that go out from a center; his life (mind) expands until it ceases to hold an organic form. The mind of man has expanded so that now it is able to grasp many things, but unless man retraces his steps and utilizes the mental powers that have been gained in knowing God -the laws governing his own being and the methods by which he may return to and become like his origin, the Creator of the world—he will reach a point of dissolution, death.

At the present time the world is in great unrest and under great tension. We do not believe that there is as much pleasure, real enjoyment of life, in a year at the present time as there was in a single day a hundred years ago. But many will say: This can not be, because of the increased capacity to enjoy. Bear in mind, however, that with the increased capacity to enjoy there is also increased capacity to suffer and increased dissatisfaction with conditions and surroundings, because the world is rushing further and further into perversion, disorder and disintegration.

The prophet, pointing down to the closing period of this cycle, exclaimed, "And an highway shall be there, and a way, and it shall be called The way of holiness." The Lord Jesus Christ proclaimed in the temple, "I am the way, and the truth, and the life." Again he said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Now here is at least one step toward our finding that way: "He that followeth me." Do you know what it is to be a follower of some astronomer, chemist, botanist, or teacher of any class? To follow them is to accept their instructions and apply the methods according to their

teaching, in order to accomplish the result they accomplished.

The first principle of the teaching of the Christ was given to Nicodemus, when Christ said to him. "Except a man be born from above, he cannot see the kingdom of God." The materialistic mind cannot conceive of what is meant by being born from above, and we fear that many of our Christian churches, whose life depends upon the new birth, have forgotten what it means to be begotten of God. But the beginning of that path, of that high way that leads to holiness, that leads to God and immortality, is in being born from above.

Repenting and earnestly seeking God, with the feeling of the need of a savior have been the life of the Christian Church, and when any one really feels the need of a savior and calls upon the Lord Jesus Christ, as did Peter when sinking in the water, the Lord will always reach out his hand to save him.

There is another consideration that has almost been forgotten by the Church altho it belongs to its vital center, and that is receiving the "Holy Ghost" or Holy Spirit. In the early Church it was asked by one of the apostles, "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given."

At the present time, while all the world has heard that there is a Holy Spirit, many have forgotten or have come to disbelieve that there is anything of the kind to be given to man in order to aid him to enter the way of holiness, but no man or woman can reach immortality by the only narrow way, the way of Christ, without receiving the Holy Spirit.

Therefore it is necessary for everyone who really desires knowledge, knowledge of the way of life and peace, knowledge of the way back to Eden, to seek it by the only legitimate method, thru the Christ.

The Church has taught the methods, called conversion,

but we sometimes think that the Holy Spirit has been withdrawn from the Church, because real conversions seem to have ceased. When a revivalist now brings about what is called conversion, it does not seem to result in the presence of the Holy Spirit, but in the spirit of fanaticism and in many instances in insanity. Not so a few years ago. What is the matter?—Jesus said, "Ye shall know the truth, and the truth shall make you free." What truth?—The truth concerning the real life, teaching and character of the Lord Christ. Of this subject very little is known, for when he said, "I and my Father are one," the Church at once says, "Jesus was the Father, therefore he is God, the only God." Again Jesus said that he was the son of God. Then they say that he was one of the Trinity, one of the three Gods. So they have mixed up in their own minds all kinds of conceptions, without anything clear or definite.

Therefore the reaching out toward the Lord Christ as a Savior is either the reaching out toward some man, or toward a mythical idea of God.

The Scriptures, from the beginning of Genesis to the last book of the Old Testament, prophesy that a Messiah should come of the seed of Abraham. Moses said, "YAHVEH thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." The Church, however, has the idea that Jesus was not one of their brethren, was not like Moses, one of the Children of Israel, having an Israelitish father. But all the prophecies concerning the Christ indicated that he was to be of the seed of Abraham and of the lineage of David. (See article entitled "The Christian Religion" *BIBLE REVIEW*, vol. III, page 159.) In this article we have considered the genealogy of Jesus the Christ, so we will not here enter into the evidences that "he took on him the seed of Abraham," and as the Apostle said, "Wherefore it behooved him in all things to be made like unto his brethren." But YAHVEH Elohim, the Creator of

the universe, was with him, for, as he said, "I and my Father are one;" and again, "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth in like manner." Again he said, "The Father abiding in me doeth his works."

Now mark you, he makes a clear distinction between the flesh of Abraham, which was the physical man that walked the earth, the Jesus of Nazareth, and the God that dwelt in him. Here is the point of our faith and of our redemption. YAHVEH Eloï, one of the holy body of the God and Creator of the earth, descended to earth and dwelt in and with a man specially prepared for the purpose. Thus making it possible for man to inspire and receive of the prepared spiritual substance that was in the body of the Christ. As a seed is prepared for the earth by the gross material, which when put into the ground decays and out of it comes the germ, so Jesus the Christ became the immortal seed; while the body was as the kernel, the Spirit was the Savior. As God said by the prophet Isaiah, "I, even I, am YAHVEH; and beside me there is no savior," and unless YAHVEH Eloï had dwelt in the body of the Christ he could not and would not have been the Savior. But as God's purpose was to create man in his image and likeness and give him dominion over all the earth, therefore into the hands of Jesus, "The first-born of the dead," was committed the regeneration of God's people and their instruction and preparation until they should be fitted to be capable of knowing God. "Then," as the apostle said, "cometh the end, when he shall deliver up the kingdom to God, even the Father: when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, all things are put in subjection, it is evident that he is excepted who did subject all things unto

him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all."

Thus to Jesus was given the care of the world and of the Church, and the Church was his special possession. He plainly said, "I am the door of the sheep," and, "he that entereth in by the door is the shepherd of the sheep."

Mark you, Christ is the door and the only means of entering that high way of holiness. As we have seen in former articles, all mystic orders are an effort to imitate the one eternal and therefore original order, the Order of Melchisedek or the Eternal Brotherhood—a regularly organized body in which are many members, yet they constitute one body. This Eternal Brotherhood, as we have seen, had a physical organism from the beginning of the history of the world down to the time of Abraham, and it was shadowed forth in the prophets, and its last and most perfect representative was the Lord Jesus Christ, who, as Paul said, "came not after [or of] the order of Aaron, but after [or of] the order of Melchisedek."

All who know anything about mystic orders know the office of the doorkeeper. No one can enter the lodge, no one can become a member of the order unless the doorkeeper opens the door and admits him. Jesus declared himself to be the doorkeeper and the door. Therefore if you would enter into life and become a member of that heavenly fraternity, a member of the order of angels, archangels and seraphim, your only way is thru the Lord Jesus Christ. Seek him, seek his favor, seek his guidance, and he will come to you and will pour upon you the Holy Spirit, the Comforter, which as he said, "shall teach you all things"—all things necessary for your enlightenment and guidance in that high way of holiness.

The consecration that is necessary is that simple, childlike consecration of yourself to God, and the desire to become a neophyte, a student of that holy priesthood. It

is necessary that you should desire above all things to know the right that you may do it. Any child can do this. Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." To turn is to change your course; instead of feeling an independent selfhood and that you can do this or that because you are a man, you should remember that your power is in God.

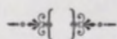
Therefore seek Jesus Christ the Savior; seek him as a child would seek instructions from a parent. Believe in him as a Savior, and he will save you, provided you are willing and obedient, and after you have received the Holy Spirit, the Comforter that shall become a light to you, that will enable you to know the truth from error, righteousness from evil, the Holy Spirit will lead you as fast as you are capable of going. And when you have become purified, instructed and are ready, then Christ will, as it were, pass you in thru the door into membership with that holy order, into unison, oneness with YAHVEH Elohim, and will introduce you to the Father. Then you will enter upon the high way; indeed and in truth, but from the time you are accepted of the Christ and have received the Holy Spirit, if you are faithful, you will have all the instructions, guidance and illumination requisite for your certain attainment of the ultimate goal. You will not be like the aspirants of the Hindu mystic, where not one out of fifty succeed and all who fail are ruined. Not so in this life. All who consecrate their life to Christ and to God as the only Savior, and earnestly and honestly follow the leadings of his Spirit, follow the knowledge of the truth, are certain to attain. They that are begotten from above are never abortions. Thru selfishness they may abort this lifetime, but in another, they will have another opportunity; perhaps another and another, but sooner or later the seed of God, the seed of righteousness will bring forth an eternal harvest.

We are now approaching one of the harvest times of

the world, and you who are seeking the Lord Christ and righteousness, and love truth more than all else will be led into the straight and narrow path to life eternal. Therefore cease from running about seeking truth from this, that and the other source, but go to the fountain, go to the Lord Jesus and consecrate yourself like a little child, desiring the light of truth more than all else and he will accept you and place you upon that high way of holiness. But the way that you are now going, truth-seekers as you are, is the way of death. None can find God but his children, they who are begotten of God.

May the angel of the Divine presence illuminate your intelligence in this matter.

(P. 1, Vol. V, B. R.)



REQUIREMENT

We live by Faith; but Faith is not the slave
Of text and legend. Reason's voice and God's,
Nature's and Duty's, never are at odds.
What asks our Father of His children, save
Justice and mercy and humility,
A reasonable service of good deeds
Pure living, tenderness to human needs,
Reverence and trust, and prayer for light to see
The Master's footprints in our daily ways?
No knotted scourge or sacrificial knife,
But the calm beauty of an ordered life,
Whose very breathing is unworded praise!—
A life that stands as all true lives have stood,
Firm-rooted in the faith that God is Good.

—Whittier.

TO A CONTRIBUTOR

REGARDING your decision to write no more for this magazine, on account of our not accepting some of your ideas, we would say that we aim to publish nothing in this magazine which is contrary to the vital truths to be found in Mr. Butler's teachings. You and your orthodox friends take offense at some of Mr. Butler's statements when those statements are repeated by a less known personage.

We would say that if you feel that you have truths relative to the Christian life which you wish to place before the people, our magazine is open to you, and we would say that we have received favorable comments about your articles.

While we would assure you that we would welcome further contributions from your pen, yet we must reserve the right to draw the line and limit the errors which you may inadvertently offer. We say "inadvertently," because we are sure you are too honorable willingly to misinform the people.

We have every reason for believing that Mr. Butler knew and understood the vital truths of the Christian life as no other teacher before the world to-day does, and that when he differed from Christian theologians and scholars, he was right. We say this because he lived the Christian life so fully that he knew by experience.

While we will not change Mr. Butler's teachings at the behest of any religious authority, having very largely proved them in our own experience, and will limit the digression therefrom in articles we accept from contributors for publication, yet we welcome and invite the thoughts of other minds who seek to inform the people of those things which concern the spiritual welfare of the people.

We take this stand because all our books and the magazine are published solely with the desire and purpose to teach the people the things they need to know to enable them to make life better worth living, in harmony with the standards set up by the prophets of Israel, and by the Lord Christ and his faithful followers.

QUESTIONS PERTAINING TO THE BIBLE

(AND OTHER SUBJECTS)

WITH ANSWERS BY ENOCH PENN

HEAVEN

Question.—What do you understand by the words of Peter where he said, "The heavens being on fire shall be dissolved," and "We . . . look for new heavens and a new earth." If, as we are informed, heaven is a place where the angels of God dwell, and where exist "the spirits of just men made perfect," why should it be destroyed?

Answer.—The term "heaven" does not always refer to the Spirit-realm. In Genesis we read the words, "The firmament he called heaven." We understand the "firmament" to mean what occultists call the astral, the psychic-realm, the world of souls, into which all souls go on the death of the body. The Bible calls this realm, "the unseen," which term is translated "hell." So you see, the ideas here are very much mixt up.

The astral, or psychic realm, is filled with all manner of forms with more or less intelligence which are more or less antagonistic to man, but all the evil conditions of that realm are simply the creations of man. It is not until the psychic realm has been cleansed that the earth will become a fully desirable place in which to dwell. Desirable in the sense of being a place wherein one can be without great difficulty that which one wills to be.

Just what the process of purifying the psychic-realm will be we do not know, but the idea seems to be presented in the Bible that when a large body of men shall so far rise into the consciousness of their spiritual nature as to lay hold of their own inherent powers, they will be able to send out such a force as will drive away or dissolve all those evil things which now curse and torment the people. The words of Peter, that "the elements shall melt with fervent heat," we are inclined to accept as being figurative.

So we would say that we do not believe that the

angel-world is to be destroyed, we understand that realm shall stand forever.

THE OFFENSE OF THE CROSS

Question.—The Apostle Paul said, "Then is the offense of the cross ceased." What I should like to know is: What is the offense of the cross, to which Paul refers?

Answer.—Jesus said, "He who would follow me, let him deny himself, and take up his cross and follow me." The idea, apparently, that Jesus intended to convey was that the process of denying one's self was symbolized by the death on the cross. It seems that it was to this "denying himself" to which Jesus referred when he said, "He that will save his life shall lose it, and he who will lose his life for my sake, the same shall save it." It seems that the carnal consciousness, the consciousness one has by virtue of being an animal, must be so far laid aside, so far held in abeyance by the spiritual mind, "the mind that was in Christ," that if this new mind shall not dominate all his consciousness, it shall at least dominate all his thoughts.

Those who have only the carnal mind can not enter the kingdom of heaven. We are given to understand that this carnal mind is at enmity against the mind of the spirit (the spiritual mind of man), that there is continuous conflict between them, until the spiritual mind conquers, and one is able to maintain that spiritual consciousness as his normal state of consciousness.

LIVING AND DYING

Question.—What do you think Paul had in mind when he said: "For me to live is Christ, but to die is gain"?

Answer.—Because Paul's words here are somewhat ambiguous we are compelled to assume some things not mentioned. Since Paul was living the regenerate life, which included receiving and retaining the Christ-Spirit, the Holy-Spirit, as an anointing life from God, he evidently realized that the longer he lived the more life he

built into his soul, and, as a consequence, the more vivid became his spiritual consciousness. If this was the fact, and we think it was, then he realized that the longer he lived, the more he gained, in that he became more and more vividly conscious of and in the Spirit-world.

We understand from the Bible that only those who have gained a spiritual consciousness, who are consciously spirits living in the Spirit-realm, will find themselves in the Spirit-realm when they die. If Paul had attained to the consciousness of his own spiritual self, he could say, "for me to die is gain." But if he had not gained a consciousness of the Spirit-world, if he died he could not grow until he gained a new body, until he reincarnated.

There is a strange statement in Psalms cxvi 15. It is: "Precious in the sight of the Lord is the death of his saints." A saint is a person who is living a holy life, and a holy life is necessary to the attainment of a spiritual consciousness. This was written perhaps one thousand years before the time of Christ, when it would seem that the attainment of immortality was hardly possible, so that they who died after having gained a spiritual consciousness could find a home in the Spirit-world, in heaven.

The grave mistake which the Church has made relative to going to heaven, is that they have not learned the conditions necessary to one who would enter heaven. The Christian people have been taught, that if they believe in Christ they will go to heaven when they die. They have been deceived by a mistranslation. In the original Greek they are told that if they believe INTO Christ they will be saved. Since the Christ is the Body made up of those who have been so fully baptized by the Holy Spirit that they have become conscious of God, of Jesus, and of the Holy Ones in the Spirit-world, in heaven, then we see that to believe INTO Christ implies vastly more than to simply accept, simply to believe in Jesus as their Savior. A belief in God, a belief in Jesus Christ, which does not impel to a holy life, to such manner of life as

will cause one to know God and Jesus, and attain to a consciousness of his own spiritual self, is but an idle credulity which condemns the soul to remain in darkness.

ADULTERY

Question.—Please tell me your understanding of why adultery is so wrong.

Answer.—The things that men do that are wrong, in a moral sense, are those things which harm themselves. The idea of making God angry, of being afraid of an angry God, is a mistake. Nothing man may do affects God in any way. This idea was exprest by one of Job's friends in the words, "If thou sinnest, what doest thou unto against him? or if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? or what receivest he of thine hand? Thy wickedness may hurt a man as thou art: and thy righteousness may profit the son of a man." Here the idea is offered that one's actions, be they good or bad, affect the person who does them, and possibly others, for good or for ill.

The Bible says that man and wife are one, no longer two. That means that the life of each flows into the other—it is this interchange of life which makes loving ones happy—they may be said to have two bodies but one life. When we say, life flows, we mean that the life in one's body flows in currents somewhat as does the blood. When one's life-currents flow in proper order, one is well, and when those currents flow improperly, one is ill; if they cease to flow, one dies.

When a woman commits adultery she joins in her body, in her life, the lives of the two men. And as the life of the woman is very much acted upon by her husband, and equally by the adulterer, in this case both of the men affect her much the same. If there is any in-harmony between the life-qualities of these two men, even tho unknown to them, and even tho the thing is unknown to the husband, this produces a struggle in her life. If

the two men are openly antagonistic, then the difficulty is intensified, and their struggle is duplicated in her vitality, and this struggle not only causes distress and suffering on her part, but if it is long continued it will cause physical weakness and disease in her sex-function. Meanwhile her love for her husband is now vascillating, because affected by the other man. And this, regardless of the husband being ignorant of the matter.

We know a woman who was thus intimate with two men, these two men became antagonistic openly. On the writer's going to see this woman, knowing of the antagonism, he found her lying down and seeming very miserable. On inquiry she said, "Those two men are fighting in my womb." As long as these three persons live, if there is any natural antagonism between the life-forces of these two men, even if entirely unknown to them, her unhappy condition will continue. It is true that most persons are so insensitive that they never learn these things by experience.

Relative to the man, if he is unfaithful to his wife, his mind is thrown into confusion. That is because nothing can affect a man's mind so much as his wife, and when he admits another woman into his life, these two women, in their efforts to control him, so confuse his mind that he is reasonably sure to fail in business, unless he is one of whom we may say, "He has no moral sense." If he is at all conscientious, his mentality becomes "smothered." The writer knew a prosperous business man who became intimate with one of his employees. His wife said of him, "John is a good man, if he would only leave that young woman alone." Then afterwards this man failed in business to the tune of \$3,000,000, and apparently it was from errors of judgment.

All the evils which men commit are against themselves, and sometimes against others, but the evil one does against another will come back to him. At the same time men's doings affect the processes of nature. If Jesus

could quiet the tumult of the wind and the waves by his word—and he said to his disciples that they should do even greater things than those which he did—then the mind and the will of men do affect the weather; and we do not hesitate to say that the destructive storms, famines, diseases of men and of animals, and all the natural evils of that kind are wholly the results of the unlawful thoughts, feelings and actions in the minds and the hearts of men.

THE ORDER OF MELCHISEDEK

Answer to M. S.—Your request for the application blank that we offer for membership in the Order of Melchisedek is a surprise to us, as we have never made such an offer.

The Order of Melchisedek is an order of which the Bible informs us Jesus is High Priest, and is therefore an Order established in the Spirit-world. This being so, while we are satisfied that there are members of that Order on the earth, yet those in the heavens only, so far as we know, are qualified to initiate one into that Order. If you are interested in this matter, we suggest that you purchase our book entitled, "The Order of Melchisedek," which we believe will give you more information regarding this matter than you can find elsewhere. Also our book, "The Goal of Life," contains thirty pages, of very instructive reading, dealing with the subjects, "The Eternal Order of Mechisedek," and "Jesus, of the Order of Melchisedek."

A CROSS OR A TREE?

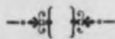
Question.—I have been reading the words in Acts xiii 29, where it says that "They took him down from the tree, and laid him in a sepulcher." The question in my mind is why is the word "tree" used both here and also in Peter's words to those who had arrested him for his preaching. It seems to me that it would have been more in order to have called the cross a cross at all times

in all places. What do you think is the reason for this difference?

Answer.—While we think it makes but little or no difference, yet we understand that the word "cross" does not occur in the original Greek, but the word is "pale," or "stake," or "post." The evidences are that Jesus was nailed to a large stake or post, and that the term "cross" is a relatively later invention.

As we said, we do not think it matters if the term cross be true or not. Apparently the purpose in Jesus dying was to prove that it is possible for man to overcome death. It is true that the Church teaches that Jesus' death was a vicarious atonement for man's sins, but he himself said, "I die that I might rise again. This commandment have I received from my Father." The idea here presented is not of a vicarious atonement, but of previous teaching that man can overcome death.

So we think the manner of his dying is not important, but the fact that he was dead and that he arose from the dead, is the important thing. The Church teaches that the fact that he was dead is the important thing, but Paul says that the fact that he arose was the important thing. Saying "If Christ be not risen, ye are yet in your sins." In I Corinthians xv Paul is very positive in his declaration that the virtue was in His rising, not in His dying.



Wouldst shape a noble life?

Then cast no backward glances toward the past,

And tho somewhat be lost and gone

Yet do thou act as one new born.

What each day needs, that shall thou ask;

Each day will set its proper task.

—Goethe.

PLANETARY INFLUENCES FOR MARCH

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.

All the Planetary Positions given are Heliocentric.

URANUS IN SCORPIO

Uranus is now in the sign Scorpio, and while in Scorpio it will turn the attention to the 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. This is because the attention will be attracted to the changes in the feelings thru changes in the vitality of the body.

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 1st.

SATURN IN VIRGO

Saturn is now in the sign Virgo; and while in Virgo, it prompts to a critical examination and reconsideration of previous conclusions.

The chief characteristic of the sign Virgo is Discrimination, the faculty of perceiving differences, and Saturn being largely the embodiment of the creative principle Transmutation, which causes changes from state to state, many changes in the thoughts, opinions and plans of the people generally, may be looked for. The tendency to change will be felt most strongly by persons born in the sign Virgo, between August 23rd and September 23rd, and especially at the present time by those born on or near September 16th; many persons born at this time of the year are now experiencing decided changes in their lives.

Since Virgo rules the stomach, and, therefore, largely

the digestion and the appetite, rich and tasty food nicely served appeals to them; because of this the food and the conditions under which the food is partaken will attract increased general attention while Saturn is in Virgo.

JUPITER IN CANCER

Jupiter is in the sign Cancer, and while in Cancer, Jupiter will increase very much the ideals relative to the home, which will create more or less dissatisfaction with the present home conditions. It will incline the people to want bigger and better homes, which will in a measure turn the minds of the people to domestic science. It will tend to improve the general health, and increase the general love for children.

While Jupiter is in the sign Cancer those persons born in Cancer, between June 21st and July 22nd, especially now those born on or near July 1st, will feel the disturbing influence most fully.

MARS IN ARIES AND TAURUS

Until March 23rd Mars will be in the sign Aries, and because Mars is the embodiment of the parental, and especially the maternal, principle Cohesion, and Aries largely embodies the intellect, the thoughts and thought processes, the attention of the people will be turned toward the children and the home. Aries has great love of harmony, and there will be a general effort to make the home what it should be and to lead the minds of the children toward the ultimates their parents desire for them.

On March 23rd Mars will enter the sign Taurus, and while in Taurus Mars adds to the general combativeness, giving courage in combat and a determination to stand up for one's rights.

EARTH IN PISCES AND ARIES

Until March 20th the earth will be in the sign Pisces, and while in the sign Pisces the people will be more than usually restless and disturbed. It will increase the general anxiety and the tendency to worry and to look on the dark side of things. It will incline the people

to careful, prudent efforts to better their condition, with careful consideration and preparation for possible future contingencies.

On March 20th the earth will enter the sign Aries, and while in Aries the people will incline to use their reason and logic more than usual, as the general intellectual activity will increase. It will increase the general desire for harmony and peace, and will give courage to act upon decisions made.

VENUS IN AQUARIUS, PISCES, AND ARIES

Until March 13th Venus will be in the sign Aquarius, and while in that sign it will tend to turn the people's attention, with increased appreciation of the social amenities, to all manner of entertainments among the people. Those persons born in the sign Aquarius, between January 20 and February 19, will find their appreciation of the opposite sex much increased.

On March 13th Venus will enter the sign Pisces, and while in Pisces Venus will moderate the general love for the opposite sex, and will add to the general restlessness and dissatisfaction. Persons born in the sign Pisces, between February 19 and March 21, will find their appreciation and love for the opposite sex much increased.

On March 31st Venus will enter the sign Aries, and while in Aries Venus will give a desire for harmony and order with a high ideal of peace and goodwill among men. Persons born in the sign Aries will find their appreciation and love for the opposite sex much increased.

MERCURY IN CANCER, LEO, VIRGO, LIBRA AND SCORPIO

Until March 8th Mercury will be in the sign Cancer, and while in Cancer Mercury will tend to maintain the physical activity and turn the attention toward providing for the maintenance of home and family.

On March 8th Mercury will enter the sign Leo, and while in that sign it will strengthen very much the general appreciation and regard for the opposite sex.

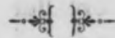
On March 17th Mercury will enter the sign Virgo, and while in Virgo Mercury will increase the general appetite, with the tendency to pay more attention to quantity and flavor than to quality. It tends to blur the intuitions and to cause mistakes in judgment.

On March 24th Mercury will enter the sign Libra, and while in Libra Mercury will increase the general vitality, and will brighten the mind relative to material things, and brighten the intuitions relative to the results of business ventures.

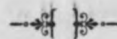
On March 29th Mercury will enter the sign Scorpio, and while in Scorpio Mercury will increase very much the general vitality and physical recuperative ability, thus favoring the sick and improving the general health.

A SUMMING UP

Thruout the month of March the general influence will tend to maintain the struggle among the people for their "rights." During the latter part of the month the tendency will be to consider matters from a more logical viewpoint.

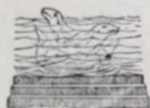


THE ideals which have always shone before me and filled me with the joy of living are goodness, beauty and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle. Possessions, outward success, publicity, luxury, to me these have always been contemptible. — Einstein.



"Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it;
And it isn't the fact that you're hurt that counts
But only, how did you take it?"

Solar Biology



THE sign Pisces occupies that portion of the Grand Man of the Heavens which corresponds to the feet in the human body. And as the feet are the "foundation servers" of the physical body of the individual person, so the sign Pisces fulfils this function of service to the entire body of humanity. And likewise as the feet in the individual human body, form the connection with Mother Earth, drawing sustenance from her for the benefit of the physical form they hold up, so likewise one of the offices of the sign Pisces is that of being a connecting link, in the intellectual field, to draw from Nature her secrets for the sustenance of the whole human family; the life and work of Luther Burbank, the plant-wizard of Santa Rosa, being a splendid example of this. His work lives behind him to continue to bless the lives of millions. But this sign occupies a much broader field of use than this, for persons of this sign are found in positions of responsibility in many fields of service, wherever the quality of trustworthiness is required.

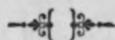
When our Lord, Jesus the Christ, made his advent on earth, our sun and its family of worlds, was in this sign of the Grand Zodiac which we designate as Pisces, and the coming of our Lord at this time, invested with a royal dignity the principle of service. "Pisces was anciently held in ignominy as expressing the servile function; but our Lord's advent in this symbol did away with its reproach."* In coming thru the flesh as he did, "under the law," he threw off all the bonds of flesh; that is, he overcame all the powers of nature to hold him subject to the tendencies of the physical body, and left on record the knowledge and the methods, to enable his followers to do all and

more than he did; and thus he became the Greatest Server and Savior the world has known.

Pisces is symbolized by the two fishes, which well represent the two natures struggling within the individual of this sign. "The fish was the earliest of the Christian symbols, and also the most universal. As a hieroglyphic, the fish was worn by the early Christians, engraved on their rings, the sign of their faith, by which they made themselves known to each other in times of persecution. . . . The five Greek letters which stand for the word fish, form the anagram of the name Jesus Christ. The fish is found as an emblem of the Christian faith upon the sarcophagi of the early Christians."*

The myth belonging to the sign Pisces embodies a profound truth which is readily discerned when we have grasped its real significance. It is the so-called fable of the transformation of Venus (the ancient ideal of all the graces) into the shape of a fish when she fled from the advances of the Monster Typhon.

*Mazzaroth.



LETTERS AND TESTIMONIALS

Dear Friends:

Enclosed find M. O. for \$1.50 to pay for the Christian Esoteric for the year 1937. As I do this I am reminded that long years ago I was leaving Dallas, Texas, to come to St. Louis, and on going to a friend's house to wish them good bye, I saw a little booklet lying on a chair. I picked it up, looked thru it and saw it was something out of the ordinary. I became intensely interested, so much so that my friends told me to take it with me. I did take it, and with great profit to myself. From time to time I sent for other of your books and while I have made no great at-

tainments still I have come quite a long way from where I then stood. I now understand and see clearly and I have abundant reason to thank God for his goodness. I have long since realized (altho I did not know it at the time) that even then I was growing and ready for a change. Churches and Sunday schools had no interest for me; in fact, to be perfectly frank about it, I think I was more of an infidel then than any thing else, but I've thanked God many times for bringing me in contact with the Esoteric Fraternity and it is with this feeling of Love and Goodwill in my heart that I again send for The Christian Esoteric.

By the way, the little booklet spoken of above was a ten-cent copy of "Practical Methods to Insure Success." With best wishes, I am,

Sincerely yours,

J. G.

Dear Friends:

Well, here we are again, starting off with another new year, but to me it is the happiest year of my life, for I have found the truth of life and I am now putting that life to use and I am receiving the results, which are most remarkable. So best wishes to all.

Kindly send me \$2.00 worth of "Practical Methods to Insure Success," for what this book has done for me it will do for all who try its instructions.

Respectfully,

W. K.

Dear Friends:

I am sending \$3.00, —\$1.50 for renewal of my subscription to The Christian Esoteric, and the other \$1.50 you may send in "Practical Methods to Insure Success" for distribution. I get an occasional opportunity to give one away. . . . My health is good and I have given excellent satisfaction to my patients; in fact, just the same as I have always done, much to the surprise of our Doctors, as

I am in my eightieth year, but my patients on leaving say, "I'll be back next season and will be glad to have you again." That is due to the fact of my living the regenerate life and they can hardly realize that my next birthday will be eighty. I have outlived all our family and my practice of "Practical Methods" accounts for it.

Sincerely,

T. T.

Dear Friends:

Enclosed find money order for one dollar and fifty cents, for which please renew my subscription to the Esoteric magazine. I have been wanting to write and tell you long before this what a wonderful help the Esoteric teachings have been to me, and I always pray for wisdom and do the best I know how. There has been much sadness in my life, but to have the spiritual consciousness compensates for all I have suffered. I can not easily express all I feel, but I know you will understand. My best wishes, and many blessings to you all.

In Christian love,

Mrs. G. H. W.

Dear Friends:

I received my books and magazine O. K., and I have passed them all along to others. Well, I have some names here of the boys and girls who belong to the Junior American Legion, who adopted me when I was in the hospital and who still carry me on their rolls. I have had you send a book of "Practical Methods to Insure Success" to the president, who is a girl of about 14 years; and it was thru her that I received these names of all the boys and girls who are members, so I wish you would send them each a book of "Practical Methods," as well as other literature. Inclosed find remittance to help pay the expense, and I will send you more money next month. I don't think there are any floods around where these books are to go. We are having lots of rain here, but no floods

Hoping all is well with you out there. The days are certainly numbered and growing to a close.

Respectfully,

W. K.

Dear Brethren:

Greetings in the Radiant Life of Christ!

I have read your most excellent analytical and exhaustive treatise, "Solar Biology," by H. E. Butler; I have also perused that little gem by the same author, "Practical Methods to Insure Success."

The study of the two above-mentioned books has aroused my interest very much in your work, and therefore I should like you to send some information about your work, also a descriptive catalogue of your valuable literature. Perhaps, you could send me a sample copy of your "Christian Esoteric."

Yours on the Pilgrim's Path, the Narrow Way of Attainment.

W. B. Jr.

Dear Sirs:

It has been two or three years since I first subscribed for your magazine (The Christian Esoteric) and have not yet written you how I really appreciate this magazine. I have been reading and studying it very earnestly ever since I received the first copy of it. Somehow, ever since the age of fifteen I've been prompted to believe that the majority of evils, if not all, existing at the present in the world can be traced back to the seemingly invincible sexurge. I have made a wide study of this subject; have searched the Bible for information on it and find that it, too, is strictly in opposition to generation in the person who endeavors to attain the highest spiritual development.

I am married and have a wife who is in full sympathy with your teachings which makes it much easier for me to overcome. I am young and my determination is to become master of myself before long and be far along the road of

attainment. I am enclosing M. O. for the following books: "Useful Instructions for a Successful Life" and "Practical Methods to Insure Success."

Yours sincerely,

J. R.

Dear Sirs:

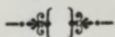
We have been reading your little book, "Practical Methods to Insure Success," and we are very much interested in its teachings. I myself have experienced the many blessings of the continent life for many years. My husband I only met about eighteen months ago, and have been working to get him to see the great harm and evil of living as most people do.

You say you will give further instructions to help men in living the chaste life, to any one who sends you a stamp for reply, so I am asking you to send me those instructions for my husband.

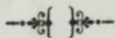
One cannot know the joy of love until the raging of lust is cast out. I am thanking you for the instructions. You are doing a great work.

Sincerely,

(Mrs.) G. A. H.



If you like the Esoteric magazine and books, will you please help us in our efforts by speaking a good word for these publications to others.



NOTICE

SUBJECT matter for Solar Biology is crowded out this time for lack of room, and we should like to ask whether our readers would prefer to have the space usually devoted to this subject used in Delineations or in Answers to Questions of students.

TABLE OF CUSP TRANSITS

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

moon	sign	day	hour	minute
☾	♈	1	10	16 a. m.
"	♈	3	11	0 p. m.
"	♈	6	11	13 a. m.
"	♈	8	8	27 p. m.
"	♈	11	1	41 a. m.
"	♈	13	3	51 a. m.
"	♈	15	4	47 a. m.
"	♈	17	6	11 a. m.
"	♈	19	9	18 a. m.
"	♈	21	2	29 p. m.
"	♈	23	9	37 p. m.
"	♈	26	6	40 a. m.
"	♈	28	5	43 p. m.
"	♈	31	6	25 a. m.

Heliocentric Cusp Transits of Planets

☉	♈	20	7	40 p. m.
♀	♈	13	5	56 a. m.
"	♈	31	5	35 p. m.
♂	♈	8	4	9 p. m.
"	♈	17	5	32 a. m.
"	♈	24	4	8 a. m.
"	♈	29	10	0 p. m.

On the 1st of the Month

♂	in	♈	6°	23	33
♀	"	♈	9	44	43
♂	"	♈	19	22	16
♂	"	♈	10	59	39
♂	"	♈	24	43	51
♂	"	♈	8	54	43

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.

Planetary Influences

Notes on the Science of SOLAR BIOLOGY

BY ENOCH PENN

This book is written in the author's usual clear style and it is unique, in that it deals in a very comprehensive way with the influences the transits of the planets from the heliocentric standpoint bring to bear upon the general and the individual life, and opens up quite a new field of knowledge to students of Solar Biology.

Bound in heavy paper, with a significant and unusually attractive design covering the entire front face of the book.

Price, postpaid, 50 cents.

EVOLUTION AND REGENERATION

BY HENRY PROCTOR,

F. R. S. L., M. R. A. S., F. I. A. Sc., A. V. I.

Associate of the Philosophical Society of Great Britain.

In this work, which contains a series of twenty-three lectures delivered to the British Esoteric Society in London, Mr. Proctor shows conclusively that Adam was the first white man, and that in Adam was centered the Divine Purpose in the creation of man. The last part of the book is devoted to the methods for the regenerating of the body, and the regaining of all that was lost by the Fall. Cloth. Price, postpaid, \$1.50.

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Seventeen volumes, which constitute a valuable library consisting of the mature thought of those who have for years given their lives to the work of "overcoming." These volumes contain many fine and instructive articles on the Regeneration. Those who are earnestly seeking to reach the ultimate of human attainment, and who need an understanding of the interior value of the Lord Christ's life and utterances will find in these volumes lasting helpfulness. Price, \$1.50 the volume.

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Solar Biology,		\$3.50.
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The Zodiacal Indicator,		50 cents.
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The Everlasting Covenant,		25 cents.
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Practical Methods to Insure Success,	cloth	75 cents.
“ “ “ “ “	paper	25 cents.
Italian edition,		40 cents.
The Christian Esoteric magazine; subscription		
per year, \$1.50; Canada, \$1.75; foreign countries,		\$2.00.
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17 cloth bound volumes, price, of each		\$1.50.
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(heliocentric), each,		5 cents.
Evolution and Regeneration, by Henry		
Proctor, F. R. S. L., M. R. A. S., A. V. I.		\$1.50.

Note. Customers within California should add the 3 per cent Retail Sales Tax.

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."

The book is printed on nice paper; attractively bound in cloth, with gold stamping. Price, postpaid, \$1.00.

ESOTERIC FRATERNITY, Applegate, Calif., U.S.A.

Revised Esoteric

THIS VOLUME SHOULD BE READ BY EVERY
STUDENT OF ESOTERIC AND OCCULT
PRINCIPLES

The article by H. E. Butler, entitled
"PRACTICAL INSTRUCTIONS FOR REACHING THE
HIGHEST GOAL OF HUMAN ATTAINMENT"

and running thru this volume, is composed of twenty-two parts and is in itself a complete Occult Library containing complete instructions in *true* Occultism, the Esoteric or Regenerate Life; the laws explained therein will, if conscientiously followed, lead the student to the highest goal of his desires.

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THE CREATION OF THE WORLD

BY HIRAM E. BUTLER

THE PREFACE of this booklet reads as follows :

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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.

We firmly believe that in this book we shall be able to lay and to consummate a foundation which will enable the student to build in his own mental structure a perfect temple of the living God ; a Paradise from which he need never be driven."

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BY HIRAM E. BUTLER.

Is intended for those who seek oneness with God.

If read, accepted and lived, it will bless and prolong your life into the Ages.

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**

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Useful Instructions for a Successful Life

BY H. E. BUTLER

The instructions in this book are intended alike for
MEN AND WOMEN

in every walk of life, and in every department of service:
and equally for those in

GENERATION AND REGENERATION

for those seeking to become the progenitors of a Super-Race, and for those drawing apart from generation altogether—in fact, we doubt if there has ever been another book published that more completely covers the needs of all classes of persons. Those who are seeking a way out of their present difficulties will find in this book help they need; likewise, those who think they are satisfied with their present conditions, will find in this book that which will startle them into new life—awaken them to new interests.

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These instructions are written in the form of sixteen lessons, each lesson a discourse on the principles involved, and with a preliminary paragraph setting forth concisely before the mind of the reader, or student, the steps thereafter discoursed upon, making the whole course of instructions very plain and interesting, and well fitted to fill the present-day needs. In other words, these instructions are given in a form best suited to help the overtaxed and weary mind to take hold of the subjects involved.

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BY ENOCH PENN

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THE GOAL OF LIFE

or Science and Revelation

By H. E. BUTLER

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In the second part of this work are presented methods for applying in man's life universal law; by the application of these methods all the vicissitudes that now torment and destroy our race are obviated and man is enabled to walk peacefully across the great borderline between the present and the eternal future.

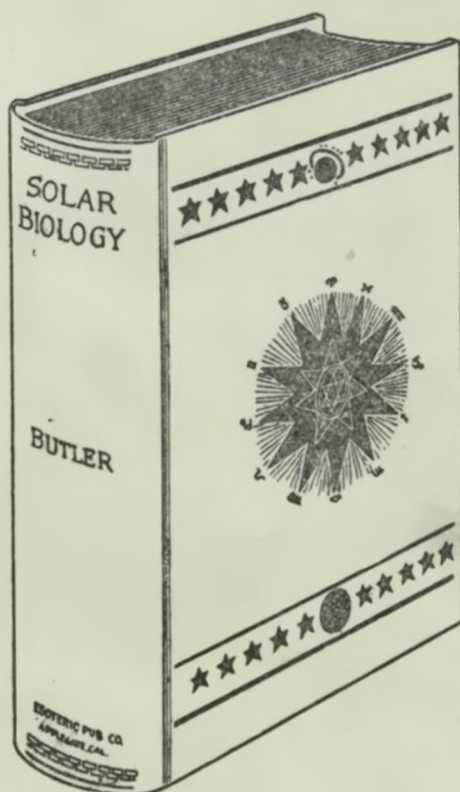
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