

# BETIERO'S ORIENTAL MYSTERIES

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ORIENTAL MYSTERIES

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## THE HIGHER KNOWLEDGE

Law.—If one thing is analogous to another, all parts of the thing are analogous to the corresponding parts of the other.

Thus, when the Ancients compared man to the Universe, it followed that to know the circulation in man and to know the detail of creation, the origin and death of man, it was only necessary to study the same phenomena in the earth.

This may seem a little obscure to the student at present, but as we proceed it will all be made plain. Facts, Laws and Principles were designated by the Ancients as the three worlds, which was the basic teaching of Pythagoras.

The division into three worlds and their further development into a greater or less number of concentric spheres, inhabited by intelligences of more or less purity, was known long before the time of Pythagoras, who received the doctrine at Babylon, Memphis and

Tyre. The same doctrine was also known to Hindus.

The Ancients considered the universe as a great animated whole composed of Intelligence, Soul and Body. Man was, according to their philosophy, composed of the same, in an inverse manner, Body, Soul and Intelligence. And each of these three were still further subdivided into three. In fact, the ternary or trinity reigned supreme throughout all.

The ancient priests had three ways of expressing their thoughts: The first was clear and simple; the second was with symbols and figures; the third was by the sacred hieroglyphics.

Their writings were thus recorded in three different kinds of dialects.

The Ancient Magi observed in physics the equilibrium that resulted from the opposition of two forces, and were enabled to perceive that there must also be an equilibrium in metaphysics.

Still following the Ancients we find that there exists three worlds, the Natural, the Spiritual and the Divine. Thus, there must be three cults, Cult Material, Cult Spiritual and Cult Divine, which results in three forms of expression: *Actions*, *Words* and *Prayers*.

Universal Life.—In the last analysis of the body we find the cell. Humanity may be reduced to the Social Molecule; the earth may be reduced to its Astral, and the universe to the world.

But the cell, humanity; the astral, the earth, and the universe are not always in the same octave of unity.

The cells are grouped together to form an organ.

The organs collectively form the system or apparatus which together forms the individual. Thus, we have Cells, Organs, Systems and Individuals.

Such is the progression which forms man, physically speaking. But the individual is now but a cell of humanity. The man first groups in families, then in tribes, which latter constitute nations and humanity.

Humanity is in itself not more than a cell of the animal kingdom. If we look toward the satellites ranging around the planets, the planets around the suns to constitute the worlds, we still find our law holds good; as the worlds themselves are but cells of the universe marking in their fiery orbits the law of the Infinite.

Everywhere shines forth this mysterious progression. The arrangement of the inferior unities before the superior.

This universal seriation divides the minutest atom as carefully as it separates the revolving universes from their supreme centers. All this is analogy. The law that controls the world is the same as that which controls the life of an insect.

To study the formation of the human system is to know the formation of a world by planets, and a nation by families.

All is analogy, to know the secret of a cell is to know the secret of God.

The human cell is immovable in the organ. The vital currents carried by the blood pass rapidly through it. The cell thus appropriates from the blood current what is necessary to accomplish its function.

The currents are the same in all parts, yet each cell transforms differently. One gland will secrete saliva, another gastric juices, another bile and so forth.

One cell takes from this current the material for muscles, and the nerve cells transform material for intelligence. The current of blood passing through each organ is analogous to the great current of vitality that encircles our planet. From this great vital sea each individual takes his life.

By breathing from the great vital sea in which we move and exist, man transforms terrestrial life into human life. In the head it is transformed into cerebral life, and in the liver into hepatic life.

Each animal transforms the terrestrial life according to its special requirements. The vegetable does likewise. The mineral transforms the earth force into personal force. The earth takes life for itself and all that it supports from the brilliant current of light in which it exists. Thus, the sun sends out life to all the worlds. It is the same universal life, but each planet transforms it according to its own requirements. Jupiter, Saturn, Mars and the rest of the planets do likewise. The sun also takes its own life from the solar sea of light, heat and electricity of the universe of which it forms a part.

When we have by progression of progression of universe and universe mounted to the state of highest abstraction, we would meet with a unique force opposing itself.

By the activity of movement to the passivity of mat-



ter and by the equilibrium all is comprised in the divisibility and the unity. We can ascend infinitely from that state called solid, until we reach the most elevated state of the intelligence of mankind, and at last to its origin, God, whose equilibrium is the Holy Ghost. We have here one of the greatest secrets of the sanctuary, the key of all miracles past, present and future. Always the same yet always diversely named.

As we know the diverse modifications of the universal agent that gives life to every creature, we will now study the laws by which we can change our bodies with it, and utilize it for the attainment of Health, Wealth and Happiness.

## **NEDOURE—PRIESTESS OF THE MAJI**

**An Historical Romance Presenting a True Explanation of  
White and Black Magic**

**BY DR. T. J. BETIERO**

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**Synopsis of Previous Chapters.**

The Author finds Mss. in an old Paris bookshop. Characters: Hari, student at Ouri monastery; Gobab, his tutor, an old monk. While bathing in the Jhelum, Pundit Sing, Maharajah of Kashmir, who was on a hunting trip, encountered them. For some reason Gobab sought to avoid the Maharajah and with his student sought to escape by flight. They were brought before the potentate and Hari, who was a sensitive, fell into a self-induced trance state, while gazing at the large diamond worn by the Maharajah. For months thereafter the young man was dull and stupid, until his Higher Self, from which he had been separated, appeared and explained to him many *things*.

## CHAPTER.

Six years had quickly passed since my arrival in Egypt. I had studied hard and earnestly in order to master the preparatory studies for initiation into the great Egyptian Mysteries.

While even more secluded here, than when at the Ouri monastery, time passed quickly. For, under the tutelage of that world-famed instructor and philosopher, Pheros, and in the company of half a dozen other neophytes, my mind had reached that degree of unfoldment wherein I realized that even a long life was far too short for one who would delve into the wisdom of infinity.

Within the great enclosed gardens of the temple, myriads of strange plants were cultivated, whose virtues were known only to the student of occult science.

In fact, a lifetime might be spent here alone, studying the secret virtues of herbs and plants. In the basement of the towering temple of Edfou, where both my days and nights were so interestingly spent, was the most perfectly appointed laboratory for alchemical experiments in the known world.

At the time of which I write, 527 B. C., Thebes was not only the beautiful pearl of the upper Nile, but was also the great repository of art and science.

Surrounded by a great wall, adorned with many gates, over each of which towered that handiwork of the sculptor which immortalized heroes, the great city extended on both sides of the river, from mountain to mountain, and with sufficient length from north to

south, to form a perfect square. On the eastern side of the river Nile, amid gorgeous palaces and princely homes, arising stately in their magnificence, were the temples of Edfou and Medinet Abou. To the westward, amid architecture scarcely less imposing, were the famous temples of Luxor and Carnac.

Edfou and Medinet Abou were for the exclusive use of the Magi, while those on the western banks of the Nile, were for use of the pagan priests.

The day had arrived for our initiation into the first degree of the mysteries.

While we were standing together on the veranda, shielded from the western sun by the gilded porticos, Pheros, our venerable instructor, appeared, greeting us with a grave smile. He was a man of large frame, erect as a soldier, with a lithe springing step, surprising in one of his years. Although thick, massive locks tinged with gray fell upon his shoulders, the top of his head was perfectly smooth, white and glistening, showing that for some years his intelligent forehead had been devoid its hirsute protection. One glance into the kindly, intelligent face of this man, showed not only the student, but the master.

Without waiting a moment, after his smile and salute, Pheros, draped like the remainder of us, in his long white robe, led the way down to the wharf, where a graceful river-boat awaited us at the foot of a flight of broad stone stairways. Stepping lightly into it, Pheros was followed by the half-dozen neophytes, each of whom was too busy with his own thoughts to converse with his fellow students.

Mindful of the wholesome advice of Pheros, each neophyte felt himself imbued with sufficient courage to meet with boldness any unknown horror that might await us in the dread initiation of Medinet-Abou.

The sun was about to sink behind the great Libyan mountain range, to the westward, as the four powerful Nubian boatmen dipped their oars like a single man, into the placid waters of the Nile.

As the boat sped lightly over the shining water the oarsmen burst forth into a rude, barbaric chant that seemed to soothe and calm the suppressed excitement which filled each student's breast. As they warmed to their work, their great muscular cords played under the surface of their black skins like entwined serpents.

On the raised deck at the stern sat a tall, morose Egyptian, with his hand upon the long pole rudder with which he guided the boat as it threaded its way through the maze of craft that filled the stream.

As we sat around in the open cabin, all save one, held within his bosom a fluttering heart. Pheros alone was devoid of excitement. Tall and powerful, he towered like a giant above his students. With his large head and dark, glittering eyes, which seemed to illuminate his pale countenance, he scarcely looked the genius he really was. Totally devoid of beard, his face looked much like an aged mummy. It was left for the eyes alone to express the intelligence with which that great brain was stored.

As the boat glided on its way, each member of our party maintained an outward silence, being content to



listen to the din of noises that rose at times above the monotonous river song of our boatmen. Yet I, for one, spent the time in a mental catechism of myself.

When we had passed the most crowded portion of the river and found ourselves comparatively alone, Pheros, whose keen eyes had been swiftly moving from one to the other of us, said abruptly :

"My dear boys, though I cannot go with you through the mysteries that confront you, I hope that each will bear in mind my parting advice and caution. To *Know*, to *Dare* and to *Keep Silent* are the watchwords of the Magi."

At the last words he fastened his glittering black eyes upon us as if he would burn these thoughts into our very souls. Continuing, he said :

"Where the profane are content to study physics, the Magus proceeds into the realm of Natural Magic and metaphysics. The former ends with chemistry, while you, in the study of occultism, progress through alchemy and hermetic philosophy. The uninitiated study natural history only, whereas you investigate still further into living Nature and her higher principles. The profane may learn physiology or even psychology, but the occultist soars into the realm of Psychurgy and Theurgy. Where one is content with the shadow, the other demands the reality.

"With souls filled with faith, hope and courage, you will be honored, and I will be made supremely happy. Nothing will give me more pleasure than to salute you as brothers Pastophori." (First degree.)

As each neophyte bowed a mute reply of thanks, our boat swept with a majestic curve into the canal which led to the temple of Medinet-Abou.

On each side of the canal could be seen wide promenades, constructed of large, smooth stones, interspersed at short intervals by gateways that led down, by broad stone steps, to the water of the canal. Along the promenades a vast concourse of people walked slowly to and fro, gravely discussing the temple discourse, to which they had just listened.

Richly dressed men and women mingled with plainly clad sages, and formed a throng that extended back within the temple gates.

The ceremonies during the day were public, but the night services were reserved exclusively for the Initiates and their solemn rites.

With our preceptor in the lead, we left the boat, ascended the stone stairway and proceeded onward in silence until we reached the imposing gateway leading to the temple of Medinet-Abou.

This great, massive structure was built in the form of an oblong. Around it, so as to form a perfect square, was a stone wall about twenty cubits in height and of considerable thickness.

Threading our way through the crowd collected at the gates, we soon found ourselves within the enclosure, on each side of which stood two tall pillars of pyramidal form. Entering, we beheld a spacious paved avenue, sixty cubits in breadth by two hundred in length.

"This is the sacred dromos of Anubis," said Pheros, with a sweep of his great arms, without, however, turning his head. Throughout the whole length of the dromos, on each side, sphinxes were placed, facing each other at a distance of six cubits apart.

As we followed along the avenue of Sphinxes with silent tongues, but active minds and busy eyes, our master, who rarely omitted an opportunity for imparting knowledge to us, stopped abruptly and turning about, said, in his rather metallic voice:

"Observe! ye neophytes, that this mystic emblem, the Sphinx, combines the characteristics of an angel, an eagle, a lion and a bull. It has the claws of a lion, the flanks of a bull, the wings of an eagle, and the head and breasts of a woman.

"The head is to *know*, the claws are to *dare*, the flanks to *desire*, and the wings to *keep silent*.

"The symbol of the Unity is expressed by the combination of all these strange forms in one.

"Truth is indicated by the head, or knowledge, being placed above the lower elements.

"The symbol of the Absolute is shown by the mystic quaternary."

As no reply was expected, this learned man turned about, leading us from this sacred avenue through three propylae, from thence the temple proper, in all its grandeur, burst upon us.

On each side of the great doorway were two tall, artistically carved pillars, extending the full height of the structure.

Silent and majestic, this great work of art reared its massive walls in the approaching twilight. About its portals no living thing could be seen, notwithstanding the multitudes beyond the gates. An impression too profound for explanation penetrated the souls of each neophyte as we silently approached. We felt that sacred reverence for the unknown mysteries within, that ancient patriarchs must have experienced when they conversed with God or the angels. Years of study into nature's secrets had done much to eradicate all traces of superstition from our minds. We had learned to separate the real from the unreal. We had profited by the great mind of Pheros. Almost daily we had looked forward to, and longed for, the moment which had now come. To say that we were timid or serene would hardly express it. We were strangely apprehensive. Within we would soon be in the presence of the Magi, that great body of earnest men who had attained the acme of human knowledge. Before them we would shortly stand. Traditions showed that many had perished in traveling the same path upon which we were soon to enter. It was truly the moment which tried the soul of the ambitious student. Yet it was that for which we had labored incessantly.

As we stepped upon a huge marble slab the ponderous doors swung silently upon their bearings.

Continuing, with Pheros in the lead, we passed through a vestibule with six richly carved marble pillars on each side. Further on we entered a large rotunda filled with priests and other high functionaries,



who were divided into groups, conversing in low but earnest tones.

An officer, who was apparently expecting us, moved quickly over to the side of Pheros, and after a short whispered consultation, made a sign for me to follow him. I glanced hurriedly toward my preceptor, who, with a look of assurance, advanced and gave my hand a farewell pressure, uttering only one word, "Cuidado" (be careful). With mumbled thanks I turned quickly to hide my emotion as I waved a farewell to Pheros and my fellow-students, I set forth upon my unknown mission.

Turning to observe my guide, I found him to be of medium size, rather supple and agile, with a white, pointed cap on his head, which gave to his dark olive skin a still deeper tinge. His pointed sandals and loose white pantaloons gave apparent freedom to his limbs. While about his body he wore a large shirt-like garment of bright red. I was tempted to smile at his ludicrous costume, when he turned upon me a face so kind and at the same time so serious that all levity was at once banished from my mind. His age would have been difficult to determine. Though he must have been past middle life, he mounted the steep stairways with the buoyancy of a youth about to meet his sweetheart. After ascending what seemed to me an almost interminable flight of stairs, we stopped in front of a large closed door on the upper floor of the temple. After a few peculiar knocks this door also swung noiselessly open, and we were admitted.

The scene which now met my gaze created an impression never to be forgotten. Around the onyx-covered walls of the great room, which embraced the entire upper floor of the temple, were seated hundreds of the Magi. Dressed in their robes of spotless white, with all the variegated complexions known to humanity, they formed a truly strange picture.

Although here and there could be seen a comparatively young face, the majority were old and venerable in appearance. As we entered, the echoes of a strong voice were borne to our ears, but all became silence.

As my conductor let his hand rest lightly upon my arm, to encourage or restrain me as might be necessary, ample time was given to observe my surroundings. Extending the full length of the room, on both sides, were a number of sandstone pillars, so ingeniously streaked with red that each gave forth a rich glowing tint. On each of the walls, graven on the huge slabs of onyx, numerous astrological emblems were pictured in magnificent designs of gold and silver.

At the eastern end of the hall was the center of light, which dazzled the eye and called forth a feeling of reverence and awe. It was a most realistic representation of the Sun, wrought in purest gold. In the center of this gorgeous emblem was a round, white light of such power and brilliancy that the eye was powerless to look upon it. We were afterwards told that the source of this light was a rare element, possessing actinic activity. And to add to the startling effect of this central light, two gigantic prisms were

· arranged on either side, so that a flood of many-colored lights streamed forth to the adjacent walls.

The startling rainbow effect greatly impressed me, and filled my soul with a holy respect for these men of wisdom.

It was a symbolism of the divine principles of light and color.

At an altar a short distance in front of the great light, was seated the Grand Magus. Similar altars were also located in the west and south.

Through the center of this vast hall, amid an impressive silence, my conductor led me slowly forward.

Lightly holding my arm, with measured step and a grave face, he led me before the officer of the south, who briefly questioned me as to my age, experience, birthplace and similar subjects. My replies, which were given in a husky voice, were recorded by him upon papyrus.

From thence I was conducted to the officer seated at the altar of the west. He questioned me particularly as to whether or not I had any friend or acquaintance in the order who would be willing to act as my sponsor or God-Father? On being answered in the negative, he began to scan a long list of names.

While he was thus engaged, my conductor again moved forward with me. This time our steps were directed toward one whose office could not be a matter of doubt. It was in the east and the venerable Adept whom we now approached was the Grand Magus.

(To be continued.)

## DEPARTMENT OF THE ORIENTAL MYSTICS

DEAR BROTHER MYSTICS, IN ALL PARTS OF THE  
WORLD :

The kind and encouraging letters from our members are always read with pleasure.

In reply to a letter received from a brother mystic, asking for information about the practical degrees of the order, we will say :

The Oriental Mystics is one of the oldest societies known. It is second in age to The Oriental Magi only. We are now endeavoring to hold together and unite all earnest seekers for light, until we are able to construct a central temple.

Then, all who are with us now will be entitled to come thither, and receive the practical working degrees of which there are some seven in number. We have signs, grips and passwords which are recognized by more than 300,000 members scattered throughout the Orient and continental Europe.

We shall then furnish our members with our occult emblem, which is recognized in all lands.

We are assured of eventual success in our great work. But for some reason, we must be patient. And we hope all will remain staunch in the ranks, and give us your most earnest thoughts for success.

Sincerely and Fraternally,

DR. T. J. BETIERO.



**INQUIRY DEPARTMENT**

At the request of a number of our subscribers, we have decided to open this department, where we shall endeavor to answer all questions from our readers and brother Mystics. Address all communications to The Oriental Mysteries, Inquiry Dept.

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Ed. Oriental Mysteries, Dear Sir: Please tell me the difference between the soul and the spirit.—O.

Answer: The soul and the spirit are often spoken of as if they were identical. This is an error. Spirit is an intelligent vibration which permeates all things, vegetable, animal and human.

The spirit is the finer essence and higher vibration which is or may be in touch with the whole universe. Whereas, according to our comprehension, the soul is the immortal spark, a part of God. It is that which makes it possible for humanity to become God-like in its highest development.

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Mr. Ed.: Would you kindly tell me what the "latent power" is, and where it is located, and does everyone possess it?

Answer: The latent power means "a nervous fluid" without which you cannot exert influence beyond the purely material.

It is said by the Hindus to be located in the triangle at the base of the spinal column.

Everyone possesses it at birth, although by dissipation it may become weakened or entirely lost.

## SUCCESS DEPARTMENT

We have just received a letter from one of our readers who gives some very good suggestions, for which we are thankful. But he adds that he does not like our method of securing subscribers, as he says our proposition to place the names of those who secure us three new subscribers will be placed on the Success List.

He thinks that when the subscribers find out that the solicitor has the benefit of our success treatment, they will attribute their solicitation to selfish motives.

We differ from our correspondent on this subject. For when you place such a journal as *The Oriental Mysteries* before anyone, we maintain that you have done them a service for which they will be forever grateful.

If you were asking them to invest a dollar in some cheap or trifling article, they might envy you any benefits which you would receive. But, dear reader, you need have no hesitation in bringing the *O. M.* to the attention of any of your friends. It is worth many times the amount required, and may lead to such future benefits as cannot be measured by dollars. Let everyone take an interest in our beloved Occult Science. Let us not fear to explain its great truths to all who will lend an ear. Others who are followers of cults less worthy, do not hesitate to speak of their admiration for the object of their interest.

So let us be true to our principles and no longer be content to remain silent. But speak with pride of our

journal, which stands for the grandest truth of earth, which is destined to reclaim mankind.

### OUR FRIENDS WRITE

"I would not miss the Oriental Mysteries one month for \$5.00 if I did not know I could get another copy."—M. W., Cleveland, O.

"It is the best high-class occult paper I ever read."—C. L., Portland, Ore.

"I am always impatient to receive our little monthly teacher. It is invaluable."—F. W., Atlanta, Ga.

"I sent some money to a man who makes great claims in regard to the occult, and was surprised to find that what he sent was copied and garbled from your course of Practical Occultism and the Oriental Mysteries. He calls himself the great something, but my money was spent foolishly, as I consider. Enclosed please find amount for your Higher Knowledge."—L. J., Pocatello, Idaho.

The above is an extract which urges us to take legal action against the party or parties referred to. But we will say: It is not necessary for us to call on any aid save the Higher Forces, who have always protected us and our friends. If a wrong has been wilfully done us, all will be made right, by the Great Ruler, whose every act is *Justice*.

Don't forget our prize offers, as follows: Send us three subscribers, and you will be made a life member of our Success department, which may prevent you hav-

ing an accident or becoming attacked with any contagious disease.

Added to this we shall soon make a present of Our Higher Knowledge, value \$100.00, to the one who has sent the greatest number of subscribers.

## OUR COLONY

In reply to letters from our many friends, will say: The Colony is assured. Although some who are opposed to the great progress we are making, continue to speak discouragingly of it. They say it is not practicable, because others have tried it and failed.

In reply to this we shall say, there is only one great Society of Oriental Mystics. And we have never as yet undertaken anything and failed, although patience has often been required. But we are glad to say—We have the patience.

We shall select a suitable tract of land, on which are located some mineral springs. There we shall erect a sanitarium, temple and necessary buildings. The architecture shall be as beautiful as skill can make it. The climate will be pleasant. The members of our colony or settlement will be selected with great care. Sincerity and harmony are the most particular requirements.

Our colony will be so beautiful it will become a health resort. It will be a haven of rest for the public, and a retreat for our members.

All Oriental Mystics can come and receive the Practical work and Initiation of the order with grips, signs, passwords and degrees.



Our atmosphere will be perfectly harmonious, so the greatest manifestations may materialize.

There will be work for all, some will be teachers, others healers, printers, gardeners, lecturers, artisans and so forth. Our colony will be self-sustaining from the moment we locate. However, money will be required. If you want a permanent home for life with us, and are interested in our work, write us just what you think and desire to do. Any money invested with us will be secured by first mortgage on real estate. Give this your earnest attention and write us in confidence.

Yours Fraternally,

DR. T. J. BETIERO.

3008 Michigan Ave., Chicago, Ill.

### NOTICE

I desire a partner, either lady or gentleman, with me in my mail order business. One who can devote their time and will learn, study and receive the development preferred. About \$2,000 required. This is an opportunity of a lifetime.

DR. BETIERO.

### BOOK NOTICES

Elizabeth's latest is a 50-cent book that she calls "HAPPINESS AND MARRIAGE."

In this valuable and entertaining volume she has conclusively shown married happiness to be not only possible to all, but probable to the majority, and a

reality in her own case and that of thousands of others. She declares against the much talked "Marriage a Failure" that has disturbed the PEACE on earth for the past few years because of the newspaper notoriety given the subject, and her own bright, strong face—found on the front page of her book—confirms her belief in, and her proof of, a real joy in life when wedded bliss is the giver of joy.

Elizabeth is ALL RIGHT, wherever you find her. She is convincing and magnetic to perfectness. She teaches and sways you invariably, and always toward the heights. You cannot read her and fail to grow stronger and better fitted to meet life philosophically. And did all our readers, and all the world read the book in question, and put into practice her precepts, never would the life of wedded couple henceforth prove a failure.

Elizabeth does not hesitate to dip down into the very depths of her own past experiences and sorrows, that her readers may profit thereby. She touches your heart to tears, and then as calm as a May morning leads you out of the depths into veritable heart and soul sunshine, and "shows" you HOW to remain there. She so perfectly agrees with myself in her statements of what may be, and has been accomplished through right thought and right living, that we have become as one in heart sentiment. She does not know me one-half so well as I know here. But she soon *will*, for my own books, revealing my own heart and soul experiences and my beliefs, will soon be out—"No pre-

venting providence." In a few months I mean. Marriage is NOT a failure—at least not to "We Two." Elizabeth will send you a list of her books if you will ask her for them. Address her in full as Elizabeth Towne, Holyoke, Mass., and be sure to send her 50 cents for this book.

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Do read "On the Heights of Himalay," "Brother of the Third Degree," and "The Double Man." Others of the occult books recommended by our Dr. Betero and sold by the Purdy Publishing Co. of Chicago, 5th floor of the McVicker Theater Bldg., are also as worthy of perusal and individual ownership. But I have not read them yet. I soon will have read them, however. And I know the truly occult feast in store for me, as judged by the standard of value possessed by the books mentioned. I look eagerly forward to the time when I shall have a goodly sized library of purely occult volumes. The true grandeur and beauty, and the true and valuable teachings within the many hundred pages of the books mentioned can not be measured by words. I had never so well understood occult lore, or found occult study and search so intensely interesting as since perusing "On the Heights of Himalay," and "Brotherhood of the Third Degree."

Find further particulars on last page of our journal.

It is regretable that our pages are too small and too few to allow us space for real book review. We must be content with book comment. But let me add, as I have done before, that no occult student can afford to be without at least a few of these truly occult books.

NELLIE HAWKS.

**LESSONS ON HEALING**

(Continued.)

It will be well to continue the breathing exercise during life, as by this manner the blood becomes highly electrified and oxygenized, the personal magnetism is increased, and the student begins to feel his great dynamic force, and realize a superiority over the average individual. You are then ready to take the emaciated sufferer of years by the hands and inspire him, not alone with confidence and expectation, but fill his system with the magnetism of health and raise his vibrations to normal. This will of course restore him to health and happiness.

**HEALING BY PRAYER.**

Anyone who leads a life of comparative perfection in the sight of God has the power to do unlimited good by healing the sick, curing the lame, halt and blind, etc. Francis Schlatter, the great healer who died in the mountains of New Mexico, after treating successfully thousands of invalids in Denver, Colorado, called at my office which was then located in that city three days before his departure on the journey from which he was doomed never to return. After attention to the business upon which he called, and in answer to a question from myself, he related the following: I was for many years a shoemaker, but business becoming dull I decided to travel. After selling what few effects I had, purchased a ticket for Phoenix, Arizona. I arrived there with but little money and began to work



at my trade, which, however, I failed to find. Being no longer able to travel by trains, I traveled from town to town on foot, praying to God that I might have success. However, I met with continued disappointment, being forced to travel at times when actually suffering from hunger. At last I reached a small Mexican village in New Mexica. I knocked upon the door of one of the typical adobe houses, and a little child came to the door and, with the hospitality of the nation, invited me to enter, where I found the poor Mexican mother suffering from a wasting fever, and from indications seemed about to pass over. After refreshing myself with water, both internally and externally, I took a seat beside her bed, took her hands in mine, and sat thus, mentally praying to God for her recovery. I remained thus for about fifteen minutes. When I arose to depart she invited me to call again next day, saying she already felt much better from the short treatment. The two following days I called regularly, treating her as before; on the third day she was greatly improved, and the news of my wonderful power spread with great rapidity. None, however, were more surprised than myself, as I had never before attempted to heal anyone. After thinking over this marvelous effect, it occurred to me that my numerous fasts (enforced though they were), had caused the physical to become weak, and never-ceasing faith in God caused my spiritual to become stronger. The sick and afflicted from all the surrounding country came on foot for treatment during the remainder of my stay in the



village. I decided that this newly-discovered power should be developed, so, after deciding upon a prolonged fast of forty days and making a vow to never accept money more than to provide for the necessities of life, left the place at midnight, going into the neighboring mountains, where I fasted and prayed for forty days. I returned again to the same town and found that many whom I had treated before were again well and happy, among them being several blind, who had again recovered their sight. I cure by touch of hand with mental prayer to God for their relief. About the time of this conversation, which occurred at my office in the Bancroft block, Mr. Schlatter was living on the North Side, at the residence of his friend, Alderman Fox. Every morning Schlatter would take his position at the gate of the Fox cottage and shake the hands of thousands as they marched slowly by him in line. He has to his credit many marvelous cures. One night he disappeared from Denver riding a white horse; rumor says he was on his way back to the mountains of New Mexico, to again assume a fast of forty days. Be that as it may, a few months later he was found dead in the mountains of the Chicorah range, and given a neat but humble burial by those whom he healed. Numerous frauds throughout the country have assumed names similar, allowed their hair and beard to grow long, in imitation of this humble German, but their attempts at healing has brought them but little money and less fame.

**TROUBLE AND ITS TREND**

[NELLIE HAWKS.]

Only through deep and turbulent waters has the calm-souled *grown* calm. Only through disappointments and experiences that are bitter and hard, has the human heart grown tender to the troubles and unhappiness of others.

Through misfortunes of our own we grow tolerant of what we deem the mistakes in life of our friends and acquaintances. We have dared to sit in judgment, and to speak in censure, and in accord with the LAW we have brought upon ourselves the cares and troubles that at times seem threatening to overwhelm and engulf us.

And all these years we have not dreamed all this to be true. Indeed we have taken no thought to matters so deep and important. We have imagined ourselves bereft of the protection of the Higher Forces, and have cried out that it was unjust.

But when we have journeyed sufficiently far along this road of trouble, we waken up and begin to take another view of the situation. Too bad that we cannot, or do not profit by the experiences of others. But we so seldom do. We have each to learn for ourselves, and to grow sweet or the opposite—as we will; to grow tender and hopeful, or caloused and cold. But trouble is the test-steel that places the entering wedge in the heart of the eventually true-hearted. And the deeper the heart is so pierced, we sometimes think the sweeter and more true to God and man, is the man and

the woman that *has been* tested by sorrow and misfortune.

The trend of trouble is too often downward. Its first appearance lends bitterness instead of sweetness to weak human nature. And then—more trouble sweeps down and around. But “There cometh a time when ’twill end.” With many there has *come* the time for the ending of the major part of the sounding of minor chords, and the sweeter notes are struck—and life and the world takes on a brighter hue. Friends of the more true and soulful gather about one.

And for all that one has suffered and borne, there is recompense ample and full.

The sad hours **MUST** come, and the heart *must* know ache and sting. Else the heart would not be fitted to respond to the higher chords of harmony and joy, when by contrast they are shown and have given forth to the tested soul, such strength and hope as never comes until TROUBLE has shown that—“It is not all of life to live, nor all of death to die.”

The student of occult lore realizes the drift and trend of what my words would convey. One who has borne, studied and analyzed, and one who through means of this nature has reached beyond the vale of the purely material, understands the silent language that the soul implies, but is **NOT** always capable of expressing in simply and worded form.

## HINDU ASTROLOGY

All persons born from April 19th to May 20th are born under the sign of TAURUS. This is the first, and the head sign of the Earth triplicity.

Taurus people are fearless, kind, gentle and mag-

nanimous. They are inclined to be over-generous, and often take upon themselves the burdens of others, to the detriment of both parties.

Money possesses no special value to them, except for the good they can do with it. Generous to a fault, they are always ready to divide to the last with any one needing assistance. They are people that are often imposed upon by those who understand that Taurus persons are easily affected by tales of distress or woe.

They are also inclined to the spreading of feasts for their friends, and are great entertainers.

In spite of their natural inclination to extravagance, however, they seem to acquire fortunes very readily. But they are apt to lose their money almost as easily, or more easily than they have acquired it.

Taurus people are too much inclined to giving undue attention to external appearances, and especially of people. They live too much in the senses, pandering to the sensual appetites. But intellectually they have great strength, many among them becoming excellent speakers and writers. They are a people full of zeal, determination and enthusiasm, and often become leaders of reforms and political bodies. They are possessed of great animal magnetism, and are able to attract people to them. They are tactful and diplomatic; know how to move and sway large bodies of people. And they easily adapt themselves to conditions and circumstances. In memory, Taurus persons are unexcelled. They memorize with great ease.

To their friends they are very loyal, but they pre-



sume to rule and have their own way. They do not take kindly to any opposition. When they have taken a dislike to any one they are bitter and almost relentless. It is hard for them to forgive.

In appearance, Taurus subjects are usually robust and healthy, with full faces, wide noses and mouths, red, shiny flesh, large shoulders and powerful frames. Self-control is very necessary to these people. To attain to the highest they have much to contend with, for they must become supreme governors over their passions and appetites and affections.

They are most liable to dreadful spells of the blues, morbid depressions, and to heart troubles, dropsy and tumors. Yet these people, through self-control, can be and are the healthiest people in the world. By nature they are endowed with every physical condition in perfectness. There is great need that they practice *silence* and concentration. It is their stronghold. They should not allow themselves to talk of themselves. They should be alone a great deal; critically examine themselves and make a firm resolve to correct their faults. Those who become wise and great among them, do so in this manner. Too much stimulating food, and the use of alcoholic drinks are very dangerous to Taurus people. Under the influence of liquor many murders have been committed by those of this sign.

In marriage they should be careful to select a mate with pure, loving nature. A Capricorn person united with a Taurus makes a happy marriage, and the off-



spring of such a union are healthy and robust. Taurus with Taurus or Libra people also makes a harmonious marriage.

Taurus is a hard sign to overcome. But with patience and an earnest desire to do so, and faith in the Higher Power, the highest can be reached.

The astral colors of this sign are lemon-yellow and red. The gems are moss-agate and emeralds. The governing planet is Venus.

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It isn't worth while to frown, for a smile  
Hath potency stronger by far  
To win one the day, no matter which way  
The wind seems to blow,—for a bar  
Grows the frown, and the life-path tends down  
When frequent indulged,—thus 'tis wise  
To banish the fret and learn to forget,  
For the *smile* the world offers a PRIZE.  
NELLIE HAWKS.

---

## THE REASON WHY

No doubt all of our readers know some young man, who is unable to secure a sweetheart, though he is extremely anxious to find one.

The unfortunate may be neat in his appearance, with a pleasing personality. He may possess a high sense of morality and respectability and to these may be added a fair amount of this world's goods.

Yet he has no lady love. Why is this so? So important has the subject become, that some of the in-

fluent dailies and magazines throughout the country have taken up the discussion. We advance as a reason, that he does not understand the art of love-making. Among his large circle of friends he may be considered entertaining or even brilliant, but to him love-making is as a sealed book.

No one can teach him. It is simply his misfortune, just as if he were born with any other deformity. Such individuals we shall have always with us. Sad, but true.

---

### HOPE

Though crushed to earth, hope WILL grow sweet  
again

When risen from the crushing blow of pain;  
Love grows the sweeter, when a sorrow'ng breath,  
Has swept it back again from all BUT *death!*  
Hope twined WITH love, a very garland weaves  
Of priceless treasure 'round the heart that  
GRIEVES;—

The world, again grows FAIR—when LOVE *re-*  
*trieves*  
The heart to Sunshine back—where gloom held reign.  
NELLIE HAWKS.

---

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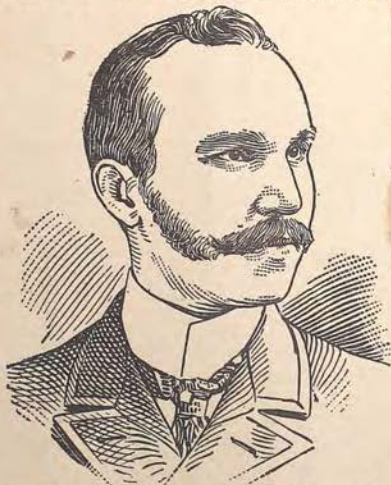


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