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BETIEROS

ORIENTAL
MYSTERIES






OF LIFE
AND OF DEATH

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BETIERO'S ORIENTAL MYSTERIES

A Monthly Magazine devoted exclusively
to Philosophy, Spiritualism, Occultism,
Oriental Mysteries and the Truth of Being



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BETIERO'S ORIENTAL MYSTERIES

A MONTHLY MAGAZINE OF
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JUNE, 1903.

No. 1

LESSON IN HIGHER KNOWLEDGE

History shows us that the greatest thinkers in antiquity received their knowledge by initiation into the mysteries of Egypt, India and elsewhere.

This science studied by the most profound philosophers of their time is known under various names—Occult Science, Magic, Hermetism, Occultism, Esoterism, etc.

Identical in its principles, one code of instructions constitutes this great science which is most generally known under the name of occultism.

This science embraces the theory and practice of a vast amount of phenomena, a small part of which at the present time comes under the domain of magnetism and the evocation of spirits. In fact, the teachings of the present time, save in rare exceptions, form but a small part of this grand science which comprehends three grand divisions: Theurgy, Magic, Alchemy.



The study of occultism may be considered from two points of view. One may follow the formulæ of the ancient masters, or may follow out a line of experimental work with the secret laws of the universe which are but little known at present.

There is too great a tendency to confound *the* science with the sciences.

The former is immutable in its principles, and the latter varies according to the caprices of men. As occult science may be correctly termed the eternal truth.

But without investigation and with preconceived ideas the skeptic asks—Can you find any trace of this pretended science of the Ancients? What is the secret knowledge? And how can one learn the famous science of which you speak?

In dignified silence we may point to the old monuments of the Orient, to symbols, hieroglyphics, the diverse rites of initiation, and many sacred manuscripts which have been preserved through the lapse of centuries.

But all of these are unintelligible and undecipherable without the key. It is this latter which all are anxious to possess.

As a solid basis for this knowledge we may begin with the School of Alexandria, Pythagoras, Plato, Aristotle, Pliny and many others.

It is not by any means an easy task to reconstruct these ancient writings so as to make them presentable to the nineteenth century student.

In Astronomy the ancients knew that the earth re-

volved around the sun. The theory of a plurality of worlds, universal attraction, that tides were the result of lunar attraction, the constitution of the milky way, and above all they were familiar with the laws rediscovered by Newton.

Plutarch was familiar with nearly all the brilliant truths of Astronomy, and also discovered the law of reciprocity by which the planets acted one upon the other.

It is claimed that the greater part of the Egyptian mysteries was but a veil to cover the practical sciences, and that initiation into their mysteries was no more than the study of known sciences. But we find that they called the planet Jupiter the Elicius, or Jupiter the Electrical, which plainly shows that they were cognizant of the attractive power of this immense world.

In Chapter IV, "The Mission of the Jews," we find the following:

"The manuscripts of Athos and Pauselenus show that the ancient Ioian authors understood the application of chemical photography, the dark chamber, optical apparatus, metallic sensitive plates, etc.," as was later developed by Daguerre.

Thus we have reason to believe the ancients developed the science of chemistry from their alchemical researches and possessed superior knowledge of its theory and practice than do our modern chemists of today.

The student must bear in mind that many alleged discoveries of modern times were old and well-known facts to the ancients.

Science with the ancients was secret or esoteric.

Whereas the science of the moderns is the study of the visible or exoteric.

After having determined that the ancients gave more attention to the workings of nature's secret laws, we shall endeavor to analyze some of the methods employed.

They sought to understand the invisible by a study of the visible and the unreal by a study of the real.

The first question to be determined is whether or not a relation exists between the visible and the invisible, or if the idea is simply a mystical expression.

The principal method employed in the past was analogy.

By analogy we are able to determine the relations existing between phenomena. As in all efforts to understand the Higher or more profound mysteries we must begin with the study of *Man*.

As man is the archetype and contains within himself a reflection of all laws in the Universe. It was for this reason the ancients called man the microcosm, or little world, while to the universe they gave the name of macrocosm, or great world.

One may begin by a study of the organs and their function; this is called study of the visible by induction.

One may study man by his life, or intelligence, or what some call soul. This is the study of the invisible by deduction.

Or we may unite the two methods by considering the relations existing between the organs and their functions or between two organs and two functions. This is study by analogy.

Thus, if we observe the lungs in detail we find that they receive air which enters them and undergoes certain change.

If we consider the stomach in the same manner we find that it also changes the aliments which are received from without.

The science of phenomena rests here; it cannot proceed farther than known facts.

We have now two organs, both of which receive something from without which undergoes a change within.

Thus, the stomach and the lungs exercise functions analogous. Continuing, we will find analogy perfectly established between the arm and the leg, the hand and the foot.

We have chosen for example the analogy of the lungs and stomach to correct a very common error that two things analogous are necessarily similar.

This is a false idea, as two things may be perfectly analogous and yet not more similar than the lungs and stomach, or the hand and the foot.

The method of analogy is neither deduction nor induction, but is the light which springs from the union of the two methods.

If you will walk around a monument and study even the smallest details, you will then know the relations existing between the most insignificant parts, but even so, you may not have a thorough knowledge of the ensemble. This is called induction.

If, on the other hand, you made no minute examination but climbed to the top and looked the monument

over from this vantage you would have a general idea of the structure. This is called deduction.

Either of the two methods would be faulty. The real knowledge in regard to the monument will come from a union of both methods.

In the same manner the metaphysician treats the mind of a patient without regard to his physical body. While the regular practitioner treats the body without regard to the mind. The true physician will take into consideration both the mind and the body.

It will be seen as we progress in our studies in analogy that a great quantity of facts are governed by a very small number of laws.

It is the study of these laws, under the name of secondary causes, which forms the basis of science.

But these secondary causes are themselves governed by what may be termed the primary causes.

The study of these latter are ignored by contemporaneous science as they can only be understood by means of a sensitive spirit.

TRIPLE GRADATION

We now have to begin with:

First.—The domain of absolute facts.

Second.—The domain of law or secondary causes.

Third.—The domain of principles, or primary causes.

This gradation, based upon the number three, plays a most important role in the science of the ancients. It is upon this, that analogy has been in a great measure founded.

Thus, to continue with its development, we find in man the three divisions of Body, Life and The Will.

Any part of the body, whatsoever, a finger, for example may escape control of the will without ceasing to live (as in radial or cubital paralysis). Or it may cease to live without losing the power of motion.

Here we have three distinct domains, of body and of life exerting influence through a series of special conductors, the grand sympathetic and the vasomotor nerves. The domain of the will acts through special conductors known as the voluntary nerves.

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

Therefore, the ancients having learned that man was analogous to the universe, they reasoned that to understand the circulation of life in the universe it was sufficient to study the vital circulation of man. And to know the details concerning the birth, growth and death of man it sufficed to study the same phenomena in a world.

These statements may seem obscure to some, and mystic to others, but our readers and sincere students will find in succeeding lessons that all tends to an explanation which is absolutely necessary to the student of the occult.

(To be continued.)

Mistake not the shadow for the substance, the unreal for the real.

All material things are subject to change. Only in the spirit do we find things everlasting.

THE ORIENTAL MYSTERIES

To humanity the Journal of Oriental Mysteries extends greeting. To begin with, in this our first visit to your fireside, we shall attempt to explain why we have decided upon the name Oriental Mysteries. Sometime since we were dining in the home of a most cherished friend. Our host, to add interest to the occasion, had also invited a number of other friends, some of whom were quite well known to the public as lecturers, teachers and writers upon the Higher Science.

During the course of conversation one of the gentlemen remarked, "If you will divest occultism of its mysteries but few persons will care to study it." In reply to this peculiar statement we were led somewhat deeper into the subject than was originally intended, and before our discussions ended the gentleman frankly admitted that the above remark had been uttered without due reflection, as he soon realized that it was impossible to divest a secret of its secrecy without destroying the former.

In the first place, occult means secret or hidden, and the term was originally applied to invisible and mystic forces of whose existence there was no longer any doubt. Every ancient race had its wise men and priests; they were men of wisdom "who were skilled in the cunning of their time," as we find in Biblical reference to Daniel and the three Hebrew children. In the days of their greatest glory when they led the world in civilization the Egyptians prized most highly their alchemists and ma-

gicians. The Persians had their astrologers and seers. The Hindus, even in the present day, have their Lamas, and the Chinese their Joss-men, who are in harmony with the great tone or kung. Which, expressed in other words, means those few who have succeeded in merging their inner-self into harmony with the universal self. And many readers will no doubt recall the published articles and photographs of the fire-walkers of the Fiji islands by Prof. Langley of the Smithsonian Institute. We regret that space forbids a review of his marvelous experiences with those untutored savages who have none the less a knowledge of nature's hidden laws that defy, puzzle and mystify so great and scientific an observer as the learned professor. He traveled across mountains and oceans to witness a feat of which much had been told. In brief, he found natives who would walk slowly and deliberately with bared feet across a pit filled with red-hot stones, with no apparent injury to their persons. They willingly submitted to most carefully prepared tests to eliminate the possibility of fraud. Yet, as the professor states, "the explanation is not forthcoming."

When we began this article we promised you a reason for selecting the present name of our paper. The profundity of the subject may have caused a seeming diversion. But in order to explain we must call to your mind the mysteries of the distant past, such as attracted Pythagoras from his Grecian home to the shores of the Nile that he might return and devote himself to the noble effort of initiating his countrymen, as well as mysteries of the present day which will be noted

from time to time in our humble efforts to shed the light of truth and reason upon all thoughtful readers.

Our journal shall be in fact, as well as name, devoted to the great mysteries of Krishna, of life and of death. Therefore, we have named it the Oriental Mysteries, for it will contain the mystic philosophy of the Orient with much of its ambiguity eliminated. Bearing always in mind that our readers are sincere truth-seekers and investigators, free from prejudice, we hope, so that their minds will ever be ready to receive the whole connected truth of Being.

SUCCESS DEPARTMENT OF THE ORIENTAL MYSTERIES

In all parts of the world are worthy beings who have struggled and are even now striving against conditions which they neither understand nor have as yet been able to overcome.

In a general way, one might say they are surrounded by inharmonious vibrations. Although correct, this explanation will hardly suffice for the discouraged man or woman who has striven long and patiently to attain some honorable and, no doubt, modest ambition.

Therefore, we shall explain, according to the tenets of occult science, which is in fact the only science that explains the philosophy of being.

From the earliest dawn of creation myriads of undeveloped spirits have existed in the four great elements: Fire, Earth, Air and Water. Those of fire are

called salamanders; of earth, gnomes; of water, undines, and of the air, sylphs. These creatures, it must be understood, are not shades of the departed, but may at some future time evolve to that degree when they can enter the temple of man.

In this article we have most to do with the elemental spirits of the air, as the elements in which the others reside prevent their close relations with mankind.

However, the sylphs or spirits of the air surround us at all times and take an active interest in the affairs of men. About one-half of them are good and the remainder evil. These ethereal beings respond at all times to the concentrated will of the developed man. They invariably seek an atmosphere agreeable to their own natures.

This does not by any means signify that all who are surrounded by evil elementals are within themselves evil.

But these vicious spirits are ever ready to surround and overwhelm all who are in doubt, undecided, fearful, over-anxious, worried, envious, jealous and, finally, all who do not understand how to banish them.

In our Society of Oriental Mystics we have in the inner circle three adepts whose constant efforts are for the uplifting of the race.

By their silent yet powerful vibrations their influence may be felt in any part of the world.

It is under their auspices and spiritual direction that this journal is published and it is by their suggestion that we invite our friends in all parts of the world to unite with us by joining our Success Department.

We start out with five thousand paid subscribers for the Oriental Mysteries, which would be an impossibility for any other journal not having the esoteric aid of these exalted mystics. True, the reputation of the editor for honesty, integrity and profound knowledge made the above feat much easier. But we are assured by them that our success in the future will far excel any similar journal in existence.

By joining our Success Department you will become a life member of the Society and receive from the moment your name is sent in, the powerful aid of our adepts.

This branch of our Society is not for gain but to increase the circulation of the journal so the light of truth may reach all struggling humanity, and success and happiness reign instead of misery, worry and despair.

Now, to become a life member, dear friends, you have only to send us three paid subscribers. We choose the number three because every trinity from man to God consists of three, and it was three of the Magi who visited the infant Jesus, and finally, as three is the number of our adepts.

You will receive in return an elegant engraved certificate worthy of preservation, and which should be a source of pride showing as it does your affiliation with this great body of earnest men and women who are striving for the elevation and happiness of the race.

You will also receive the Initiation and three special degrees which will teach you to become healthy, happy and successful. The first will be sent at once upon re-

ceipt of the three subscriptions and each month thereafter you will receive a degree until you have obtained the three. This special instruction requires no great study, but gives you the secrets by which you may progress onward and upward to the goal of your ambition. They will make you strong and bring into your life the harmony which God intended for all mankind.

The name of each member will be sent at once to our adepts, and spiritual aid, which is the strongest of all help, may be realized at once.

We look upon you as our great family. So let each one put forth his efforts that we may grow and carry the light to all parts of the world.

Address all communications and make money orders payable to

THE ORIENTAL MYSTERIES,
2960 Indiana Ave., Chicago, Ill.

NOTES

There are four great vibratory planes: the electric, magnetic, etheric and auraic.

The atomic and vibratory theories are now known to be facts.

Vibrations may be either harmonious or inharmonious.

Every act, word or thought produces vibrations for either good or bad, life or death.

Magnetism is but refined electrical vibrations.

A M E R I C A

BY NELLIE HAWKS.

AMERICA,—Thou must awaken now
 From out thy lethargy and sleep. The years
 That erstwhile have been filled with pain and fears,
 And bathed in floods of very heartache tears,
 No longer lightly sit upon thy brow.
 For day has dawned when darkness turns to LIGHT
 And He who rules proclaimeth now His MIGHT.

The Spirit ruleth now,—and hungered souls
 Are tasting sweets of Life's eternal flow ;
 Soul sayeth unto soul, "At last we KNOW ;
 From Wisdom we receive,—and but to SOW
 Again the seeds of truth, as swift there rolls
 Throughout the world the glorious glad acclaim
 That *naught* in ALL of life but bears His name.

America ; thou soon with shame wilt blush
 To know a science has so long held sway,
 That tends to lead, NOT TO, but far away
 From Faith DIVINE. But speeds the day
 When soulless science-creed shall fail in HUSH.
 Then cometh understanding on bright wings,
 For TRUTH upon a blazoned banner swings.

By right thoughts, right speech and right deeds you
 lay the foundation of eternal life.

Remember the astral light preserves an eternal picture
 of all acts.



NELLIE HAWKS—Associate Editor

EDITORIAL GREETING

The new life long sought and strongly desired by the writer, has dawned, and all goes well.

Not that the old life was unhappy, but that the new life entered into is *happier*. To my many friends everywhere—personal and stranger-friends of many years' standing—I send you greeting, and may you number rapidly, many more through the soul to soul talks we shall here be able to indulge in.

For many years as my best known readers well know, I have dared to assert through the press, my earnest convictions and my creedless creed. The great God of the Universe is, and has ever been acknowledged my light and life and leader Divine, just as you have acknowledged Him—the great ruling spirit; the all. But, my declaration of so-called “new thought” faith has brought to me both censure and approval. Nothing daunted by the former, and always strengthened by the latter, I have pressed on, clinging always to the clearer understanding of the omnipotent and omnipresent, richly rewarded for the unflinching stand taken.

Believing that in large measure my friends are ready to receive the great truth, and are eagerly searching, I send to them through *Oriental Mysteries*, my thoughts of love, wishing for them success, health and happiness,

every thought laden with an earnest petition for them and their welfare, and predicting safely and assuredly for them a fulfillment of all their pure and unselfish desires, so soon as they shall have caught the tone and rhythm of the harmony of the universe. Such disclosure must come through an understanding of the science of occultism—the path that grandly and simply directs into the true light, *all* who *will* to see, accept and realize the power and wisdom divine, leading to an immortality of the soul, and bringing that “peace on earth that passeth understanding.”

The grandly good things in store for all who read “Oriental Mysteries” can not be told today. Time will bring disclosure, satisfy the most exacting and ambitious, and prove this publication a very storehouse of knowledge and valuable information. Ever yours,

NELLIE HAWKS,

Pontiac Bldg., Cor. 30th & Mich. Ave.,

Chicago, Ill.

(Former address: Friend, Nebraska.)

Those who know not the truth are forever tired in the ceaseless whirl of humanity.

God is love, and if we would develop the divine within us we should love all mankind as well as all forms which have the blessing of life.

UNCONSCIOUS PROJECTION OF THE ASTRAL BODY

During my sojourn in Paris some years ago, I met a lady who recounted the following experience and showed the letter reproduced here.

Mme. T—— had for some time been interested in the phenomena of spiritualism. Later, having studied occult science, she decided to project the astral body if possible.

So, while she was in Paris she concentrated very strongly upon a friend whom she had left in South America, holding the thought that her friend would be able to see her astral double.

On the day of experience she states that she was almost overcome with fatigue of the physical body. On the day in question she was seated on a lawn doing some needlework when a feeling of physical lassitude came over her that was irresistible.

About nine o'clock that evening she retired after again concentrating with all the power of her will upon the apparition she desired to project to her South American friend. That night she slept profoundly. The next morning she had not the slightest remembrance of a dream and was therefore ignorant of what transpired as she was afterward informed.

A month later she received a letter from her friend stating that on the date corresponding to her fatigue between ten and eleven in the evening the writer had been in attendance at a ball, and having retired to the conservatory for a few moments was surprised to have

seen her friend, Mme. T——, dressed in white, and smilingly looking at her through a window. The apparition remained three or four minutes, the details of which are given in the following letter of which we give a translation.

Puerto Cabello, February, 1887.

Sleep or hallucination? I cannot explain what has happened, but am going to tell you, asking that you will not make fun of your poor friend. About ten o'clock night before last I went to a ball at the home of Mr. E——.

As I was not feeling the best, I found the crowded room unpleasant and retired for a moment to a small room, when I heard your pleasant and well-known voice say:

"I am also here at the ball."

I turned quickly with throbbing heart and saw yourself looking at me through a window. You were dressed in white and had your most natural smile. I certainly saw it. But can you believe it? This is no history, I assure you. My surprise and excitement was so great that a lady passing asked, "What is the matter with you? Something has happened." The vision passed quickly, but during the remainder of the evening you were the companion of my silence. If in order for you to believe this you need my word of honor; I give it.

Truly your friend,

Rest and happiness will come to all who know and live the truth.

MADAM DE THEBES, FRENCH FORTUNE TELLER, MAPS OUT 1903

**Last and Best Guess of the Famous Old Hand-Reader and
Star-Reader as to the World's Immediate Fu-
ture—Portentious Dates and Ominous
Planetary Conjunctions
Drawing Near.**

Paris, April 12.—One evening years ago Alexander Dumas, the younger, invited twelve psychologists and physiologists to dinner. Each was a member of the Faculty of Medicine or of the Institute.

After dessert he had them pass, one by one, into a little room, where sat a young woman palmist. One by one she read the palms of the men of science, and the proof that they were perplexed and interested is that two days later Dumas published an enthusiastic account of the seance, giving names and details.

Mme. de Thebes was launched. Since that she has gone far. Now she is an old woman at the end of her career, but she has read the hands of kings, princes, diplomats, generals, ministers, party leaders, great ladies, great bankers, speculators, manufacturers, engineers, actresses and jockeys. She foretold to Brunetiere his selection to the Academy and the editorship of the *Revue des Deux Mondes*. She warned the Marquis de Mores not to go to Africa. She predicted the death of King Humbert. She foresaw the fatal accidents and the failure of the exposition of 1900, the

loss of the "Fram" and the present troubles in Morocco.

Now, as a kind of final effort, she foretells to the world at large the future for one year. It is the present year, 1903, which for astrologers does not begin with January, but with the spring solstice at the end of March. Even as a palmist she claims to have glimpses of the general future. Take the example of war:

"I see in one year the hands of 100 or even 200 army officers of the European countries, England and the United States," she says. "Well, if certain great events, at certain periods, are to put the officers of certain countries into decisive action, the same marks will be found in all their hands."

It is the same with diplomats, engineers, biologists and manufacturers—the important thing is to see enough of them to get a general indication.

Nor does her science stop here. She is an astrologist; and it cannot be doubted that the epoch now beginning is a most exciting one for all astrologers. Are not the planets due in rare conjunctions, reproducing those which reigned over the massacre of St. Bartholomew, the terror of the French revolution and the upsetting of royalty in 1848?

All over Europe, the astrologers are sitting up late. Dates big with fate, foretold by the mediaeval Nostradamus, are due shortly. Therefore Mme. de Thebes, subjected to these influences, begins with predictions for the current year, from April, 1903, to April, 1904, and then—but first for the general indications of the classical astrology. It may be well to

cut these out, if not for future guidance, then merely for reference to see how clever a guesser she is:

April, May and June will be particularly unlucky for the north of France and Europe. There will be political troubles and financial catastrophes, the worst that have been known for a long time. Death is to be expected among the French politicians and dramatic authors and artists. Throughout it will be a bad year for the arts. In America there will be artistic disasters.

Between April and June, 1903, there are many indications of great fires, especially in theaters, but only for traveling companies. It will be an excellent period for scientific discoveries. A great scientific event, of a nature to modify the condition of human existence, will occur in 1903, and it is likely to be announced or at least hit upon between March 21 and June 21.

Also there are in the hands of both French and foreign scientists, observed by Mme. de Thebes in 1901 and 1902, curious coincidences indicating great success in industrial research. For European agriculture the indications are bad. So also for the military contingent. In the center and north of France the peace will be troubled. All the peasants' hands she has seen have been alarming.

During this period of July-August-September Germany will be particularly troubled, and English and Russian diplomats will occupy the attention of the entire world. Death in the court of a great northern power, "neighbor of France and whose sovereign, still young, is seriously threatened with an accident to the

circulation of his blood." This must mean William II. The future of this great northern state, seemingly so flourishing, is very uncertain and much may happen before 1903 passes. In this quarter and in the last quarter of the year Holland has everything to fear from the sea.

At the end of the quarter religious events will have their effect on all Christianity. In America and England consciences will be particularly troubled. (The seer here admits that she cannot unravel the meaning of this indication. Has it to do with Christian Science, of whose progress she is ignorant?) No indication of change for the Catholics; therefore the pope will not die in 1903.

Particular note should be taken, however, of one threatening indication for the whole year. It is the influence of the figure 13. Add up the digits of 1903— $1 + 9 + 0 + 3 = 13$. Now, if the evil influence of a number be put (according to most astrologers) as an even chance, the year should be affected by it; because of the five years in the past hundred that so added up—1804, 1813, 1822, 1831 and 1840, only two were troubled in Europe—1804 and 1813, by terrible wars; and only two in the United States—1813 and 1840. Therefore, if 1903 is to balance good and ill—it will be ill! For individuals, however, the influence oftenest works thus: Good plans are liable to go wrong, and naughty plans are likely to succeed.

October—The Scorpion

Good month for births, favoring energy, common sense and courage; but influencing those born in it to

ask a great deal of others. Splendid month for industry and commerce. Retail traders will do well. But make your plans rather in the evening. On the other hand, propose marriage in the morning. Farmers, for whom this is a good year throughout in general, should nevertheless not choose industrial investments; there is an occult conflict between the two interests already preparing.

November—Sagittarius

The luckiest possible month for births, giving all good qualities, only those born in it must not intermarry. Both astrology and chiromancy agree that business and speculation will begin going off in this month and that the end of 1903 is likely to be anxious. Furthermore, Mercury, the planet of business men, will be eclipsed by the sun—according to astronomy. Bad combination. Bluffers (sic) will triumph at the expense of the serious. Military men should lie low except on evenings, and marriageable girls will have their best work in the morning. If you have a topaz wear it this month.

December—The Goat

Bad month for births, the sign bringing jealousy and hypochondria. All neurasthenics must be watched during this month. "The goat cannot resist a wise hygiene, massage, unctions, etc." During the last days of December business will pick up. The farmer, for the first time, must begin to fear the influence of Saturn. Good month for engagements. Bad month for marriages.

In this quarter, particularly between Sept. 22 and Dec. 23, Austria will be much agitated, not by an imperial death (Franz-Joseph will outlive the year), but by interior political events, to which Germany will not be a stranger. The United States will be peaceful and still prosperous. The attention of the world, however, will be fixed on Russia, with whose destiny that of the United States is mystically involved. (The seer cannot explain it.) If the peace of the world is not broken in 1903 it will certainly be in 1904, and it will be Russia's fault. France will follow her only tardily; at first she will be occupied with nearer dangers, which will lead her to think twice about "the alliance."

During this quarter the sovereign of a friendly neighboring state (of France) will meet with a railway or travel accident whose end is likely to be tragic, after which his country will be completely upset (Belgium, Spain or Italy).

And now, the last quarter of the spring-solstice-to-spring-solstice year is so full of prophecy for the two Americas that I shall drop the month-to-month indications of good and bad luck to the various classes.

"The season from Dec. 23, 1903, to March 21, 1904, will be redoubtable for Holland, the Americas and England," says the seer.

"England will have to fear a colonial cataclysm mixed up with terrible state scandals, bringing with them general mourning.

"Asia and America will be cruelly tried. The United States, particularly at this epoch, will be subject to the

worst possible influences, and its government will be directly threatened!

Let Mr. Roosevelt take particular care of himself.

"The great troubles, which in the United States will be all political, will be all physical in South America.

"This whole period will be marked by general tension, both in the moral and the physical world. Beware. I see no more!"

So ends the prophecies of Mme. de Thebes—remarkable in this, that they are the first of the kind she has ever made, and that they are made, as she declares, at the end of her career.

But other astrologers see further. In a dozen publications of the present springtime over all Europe they agree that an extraordinary period is approaching.

In the first place, Saturn enters the sign of the fishes in April, 1905, to remain there during 1906 and 1907. He will come out only in July, 1908. And these conjunctions, most rare in astrology, promise to be particularly hard on France.

Each year the sun remains in the fishes from Feb. 20 to March 20. It will be there in conjunction with Saturn, therefore, in 1906, 1907 and 1908. Combined with divers halts in the sign of the crab and the scorpion, this move of the sun threatens internal war and revolution in France, ending in the fall of the republic. The great troubles will commence in 1907, in a "people's revolt." There will be pillage, burning cities, massacres and the temporary domination of the lower orders.

"The year 1907," declares one astrologer, "will see

the triumph of the populace and the reproduction of the worst days of the first revolution. I will add that this year, which seems marked as one of the most fatal in the history of all times, reproduces all the conjunctions of 1572—the year of the massacre of St. Bartholomew!”

Twice only have the same conjunctions happened since—in 1793-4, the year of the terror, and in 1848, that other year of revolution in France.

For France, at least, peace will not be re-established until 1914, when a “warrior king”—“he who is to establish the reign of good”—will set things to rights. This “Caesar imperator,” realizing the astral reproduction of Napoleon I., will commence to manifest his presence in 1914, and will be definitely crowned in 1916 or 1917. Until then—alas! poor France!”

April—The Bull

Children born in April, 1903, will be predisposed to physical strength and valor, which will conduct them to fortune by the way of labor. A fine month for politicians. Bad month for financiers and speculators. Military and naval officers proposing marriage will have better chances than in any other month of the year. The favorable days are the 2, 6, 8, 14, 21, and 27th days of the moon (dating from March 29). Particularly favorable the 21st day of the moon—April 19. Unfavorable days: The 17, 22, 25 and 26th days of the moon.

May—The Twins

Their influence is to extend particularly from April 22

to May 21. Births will be easy and babies will prosper. Growing up, they will be moderate and average in all things. Lucky month for farmers—not only in cultivation but in all projects and investments. To commercial people only the evenings and nights will be favorable. The planet Mars will be visible. If its red tint is strong, look out for war. Favorable days remain the same for all months—the 2, 6, 8, 14, 21 and 27th of the moon, so also the unfavorable days—the 17, 22, 25 and 26th days of the moon. The dates on which they fall may be ascertained by consulting any almanac. For example, the second day of the May moon falls on April 28.

June—The Crab

Bad for births: Male children risk growing up stunted in body and mind; females will lack energy and enterprise. The influence of the June moon is strong on all nature. Bad month for any kind of business or speculation. Good month for travel and changes.

July—The Lion

Happy month for births. Both male and female children will have strength, enterprise and generosity. But as Saturn is to be specially dominant, let us hope that he will be clement and spare the earth a terrible drought. Good month for bull speculators; good month for all having to do with iron (as the principal feature of their business); good month for railway people—on condition always that Saturn does not prove vicious.

August -- The Virgin

This is not one of the best signs, in spite of its gentle name. It predisposes to trials and hesitations generally. Children born in August, 1903, while likely to be amiable and good, will not be particularly well equipped for the struggle of life. Bad month for borrowers and bad month for sons-in-law. Speculators must neither increase their holdings nor seek to unload. Happy month for marriageable girls, though not necessarily lucky. Farmers will do well to watch the health of their wives and their cattle in this month.

September—The Scales

The lucky sign for births with ancients, those born under it being frank, generous, devoted, unsparing of time and effort for others. Perhaps not so lucky in the modern rush. Splendid month for European agriculture; not so good for American. Great month for politicians, and if military or naval officers have anything to ask of them, this is the month. For speculators numerous slumps are promised.

STERLING HEILIG.

TRUE OCCULTISM

Mankind as well as all things material are subject to continued change. The panoramic changes of youth, maturity, and old age are constantly before us.

The children of yesterday become the men and women of tomorrow. The seeds of springtime appear the matured grains of Autumn. Thus the enumeration might be prolonged indefinitely.

Yet we are told that neither a drop of water nor a grain of sand is ever lost. The former may change from ice to water and vice versa, or it may change to vaporous clouds, yet it will in due time return to earth again, and whether it comes in the form of snow or rain is no consequence.

Thus the material world has been called the plane of illusion because everything is, yet is not. It requires but a casual observation to note that these changes are not the result of chance but the inexorable effects of existent causes. A further consideration will also show that many phenomena are controlled by a very few laws.

A beautiful rose may bloom in the garden, showing us thereby a work of art from the great storehouse of nature which cannot be duplicated by all the science and skill of man. Yet a small boy who neither understands its nature nor appreciates its beauty can pluck and destroy it in a moment. A young man may return from college the pride of his family and friends with an apparently bright future before him. Yet in a few days may be stricken down by accident or disease and claimed by death without a moment's warning, causing us to doubt the generally received axiom of "The survival of the fittest." Amid all this creation and destruction, this coming into life and passing out, the question comes to one: Why was I created? Like the small boy of a humorous play who is made to say: "What is the use of anything?" Then laconically answers the question himself by replying: "Nothing."

It is this confusion and uncertainty which accounts

in a measure for the increasing number of suicides. As in an age of materialism when the hope of a future life is shaken in the minds of many, they consider that life on earth alone is hardly a just compensation for the ills and misfortunes that beset so many. But is this life all? The object of this little talk is to give a few of our reasons for firmly believing in a life beyond. Amid all of the changes before enumerated there is a cherished hope of a future life. As long as the human heart pulsates with that beautiful sensation of love just so long shall humanity extend forth its arms and look beyond the grave into that unknown realm wherein it hopes to again meet its loved ones. It is this hope of a future life which spurs mankind onward and brings out all that is good, noble and brave in nature. The thought is so truly beautiful that all wish to believe it. However, when we seek to know things beyond the veil to contemplate Infinity with our finite minds it is hardly strange if we become confused. Yet neither our hopes nor doubts can change the unyielding laws that rule all things. This being an admitted fact it behooves us to learn the law and live according to its mandates. If the question was propounded to a hundred persons—Do you believe in a future state of being? The answer would depend upon their early training and the maturer thoughts of later life. In a Christian community the majority would answer yes. And even among savage tribes it would be difficult to find many who do not believe in some form of a future existence. Yet if you called together one hundred scientists, men whose lives are devoted to

seeking and classifying facts, we could not be so certain of their reply. Like Herbert Spencer many would say: We have seen no proof of it, therefore cannot accept it.

History, both sacred and profane, is rich with traditions concerning man's future state, as it is with regard to other questions, among which we may consider the age of the earth. Tradition, together with the story of Genesis, leads us to believe the earth is about six thousand years old. If you consult the geologist upon the same subject he will look grave and no doubt tell you that this planet must have existed millions of years, as he discourses upon formation epochs, periods, etc. Thus we have at present a great obstacle in the variance of tradition and science. When the higher science which embraces man, his principles and the universe, is able to command the respect of the professors in our colleges who in the present day wield so great an influence over the people, we may then hope to see educated ignorance give place to real knowledge. Each generation thinks itself wiser than its predecessor. And we do not doubt that this present age of materialism may be remembered as the reign of darkness.

During all ages of which we have any authentic record there have lived individuals or societies who have claimed the key to man's future state and to have had while still in the flesh the secret knowledge by which they could communicate with extraneous forces, entities or beings. However, the world has always had an aversion for that which it fears. Therefore such men as Cagliostro, Paracelsus and others held an honora-

ble place as martyrs in the hearts of those who can comprehend their true worth. Occultism is the science which treats of nature's hidden laws. And it is knowledge of the secret laws which gives us understanding, which must be the forerunner of conscious awakening.

The Occult Scientist is one who can avail himself of the unseen forces which respond only to the strong will directed by knowledge. When one perverts such superhuman power he becomes a sorcerer if a man, and a sorceress if a woman. All power which transcends the sphere of physical manifestations may be justly termed Occult. Some deny the existence of all things occult, but he who denies the possibility of occult manifestations must deny the Bible, as in it we are told that Moses performed feats of magic in the presence of Pharaoh. Saul consulted the Witch of Endor and finally Christ stands forth as the most worthy of all Occultists, although not aware of it. There are many who pass through life hungering for occult knowledge. The inner consciousness prompts them to an awakening; to a development in fact of their God-given powers.

Occultism does not in any way conflict with the Bible; on the other hand this worthy book abounds in hidden truths. Healing by the finer forces of nature may also be classed as occult phenomena. As an answer to those who decry drugless healing we have only to point to the works of Christ. Though we are not in perfect harmony with those who in the present day claim to heal in his name. As they deny the most important factor in the work which is—suggestion. The

Nazarene was not too proud to consider it a part of his duty to care for the body as well as the Spirit of his followers,—an example that might be well followed by preachers and priests of the present time; in fact everyone who lives right, thinks right and speaks right, as the Hindus say has within him the power of assuaging or curing the ills of others.

From an occult point of view healing the body is not the most important consideration. To begin with one should learn all about the material body, then investigate astral phenomena, including the astral body, then finally you will find a most interesting field in the study of the Soul or Divine body. This research, if properly conducted, will bring us to the consideration of the God within man, as it exists in all creation.

• These great truths are everlasting and eternal in their status. Therefore when anyone claims to be the inventor of any of the above branches of knowledge we may with cause distrust him. Such claims remind me of a quack doctor whom I once met. After a deep breath, suggestive of his own importance, he said: "Doctor, I have been working for a long time to discover something which will remove freckles." His time could have been otherwise employed, had he known that many lotions are known to all physicians which will accomplish that end.

Thus we can refer all alleged discoverers in the fields of occultism to the lore of the Orient, as well as to the Bible. For in both the student will find the great hidden truths. Some of which have been revealed from

God directly, others have been obtained through the practices of Ceremonial Magic.

Apropos of the last statement we will state that a difference exists between Magic and Occult Science.

A man may be either a Magician and an Occultist—or he may be either. There are many who study and practice occultism for self-improvement, and the protection it affords. Some of whom would not under any circumstances undertake a work of Ceremonial Magic. The latter is divided into two classes—white and black. The former embraces all occult phenomena induced by action of the hidden laws directed by a pure mind, with the desire of doing good.

Black magic emanates from a perverse will and is the use of secret force for some selfish or unholy end. This secret force is generally conceded to be the elementals which obey a strong and determined will acting under proper conditions, whether the object be good or bad. Yet all must be aware of using such power for evil purposes, as such efforts are not free from danger. For this reason occult science has remained secret. A great responsibility rests upon him who places such power or knowledge within the reach of those who would abuse it. Therefore the path of one who seeks to study this science is not a broad, straight highway; the path is a narrow and tortuous one. Many hundred books with alluring names are sometimes perused with but few ideas to reward the aspirant, but let not such things discourage you. If worthy and persistent, you will in due time receive your own.

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