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SECOND LESSON IN THE HIGHER KNOWLEDGE

However, as it is necessary to prove our assertions step by step as we advance, it is well to consider two citations. One in regard to the three hierarchies—Facts, Laws and Principles, expressed by the ancients under the name The Three Worlds. The other of the microcosm and macrocosm which is demonstrated by the doctrine of Pythagoras.

The application of the number 12 to the universe is not by any means an arbitrary invention of Pythagoras, as it was common to the Chaldeans and Egyptians from whom he received it; it was also known to the leading races of the ancient world. It was used until the division of the zodiac into twelve asterisms. But tradition shows the use of the number 12 as representing the universe from time immemorial.

The distinction of the three worlds and their development into a greater or less number of concentric

spheres, inhabited by intelligences of variable purity, was not only known to Pythagoras, but was recognized at Memphis and at Babylon, and previous to this time they had received it from India.

This great Greek philosopher recognized in man three great principles which caused him to apply the name microcosm, or little world.

It was common with the ancient philosophers to compare the universe to a great man and a great man to a small universe.

The universe was considered as a grand living creation composed of intelligence, soul and body and was called by the ancients Pan or Phanes. Man or the microcosm is composed of the same, but in an inverse manner the body, the soul and the intelligence. And each of these three divisions may be in its turn divided into three parts or modifications as the ternary reigns throughout all. It will be found to embrace the small divisions as well as the great.

The ternary may embrace infinity just as well as it can apply to the most insignificant individual. And each ternary comprises a unity which thus makes the quaternary. This quaternary may be either universal or particular.

This doctrine was known long before the time of Pythagoras, as it is found expressed among the records of the Chinese as well as the ancient Scandinavians. It is found elegantly expressed in the oracles of Zoroaster:

"Le Ternaire partout brille dan l'Univers,
Et la Monade est son principe."

Thus, following this doctrine, man considered as a relative unity is contained in the absolute unity of the Infinite as the universal Ternary under the three principal modifications of the body, soul and spirit or intelligence.

The soul is that which contains the passions. It may be expressed according to its three faculties—the reasonable or rational soul; the unreasonable soul and the soul of desire or appetite. The vices of the latter are said to be intemperance or avarice. The vice of the unreasonable soul is said to be cowardice, and that of the reasonable soul is folly. The greatest of all vices, according to the ancients, was injustice.

To avoid these faults the philosophers recommended four principles of virtue to their disciples: Temperance to conquer the faculty of appetite, courage for the unreasonable faculty, prudence for the reasonable faculty, and for the three vices combined justice was regarded as the most perfect virtue of the soul.

We have thus far considered the two numbers, twelve and three, but as numbers had for the ancients an esoteric or secret meaning, which is also important to the student who would comprehend the occult science, we shall devote some time to the esoterism of numbers.

First one may ask, whence comes this number three which fills so important a place in the writings of the ancients. This number, which extends through their metaphysics, and comes to us throughout the centuries and is finally considered or treated by one of the world's greatest writers—Balzac.

We must first recognize the fact that the ancients employed a special language with which to record their occult knowledge. This language is now almost entirely lost. It was the language of numbers.

Plato, who found in music other things from those known to the musicians of our day, found also in numbers a sense or meaning unknown to our algebraists. To prove this mysticism of numbers it is only necessary to open any ancient book of occultism. You will find this idea reigning throughout.

Note—The ancient priests had three methods of expressing their thoughts. The first was plain and simple; the second was by the symbolism of figures; the third by the sacred hieroglyphics. Thus they used three kinds of characters, but not three different dialects, as was generally supposed.

The ancient magi having observed equilibrium in physics, concluded naturally that there must be an equilibrium in metaphysics. Thus they recognized God as living and active and the negative upon which he acted was called matter. Therefore in the beginning they placed spirit and matter, or the movement and the stability.

They recognized also the existence of three worlds—the natural, the spiritual and the divine. Therefore there must necessarily exist a cult material, a cult spiritual and a cult divine, which may be expressed by actions, words and prayers.

Although we may not be able to recover the secret language of numbers in its entirety, we shall explain

it sufficiently to aid the student in his progress. We shall first endeavor to find out whether or not the formula of the ancients—All is in all—is correct.

We will take the first phenomena at hand, the light of day for example, and see if we can find a law sufficiently general to exactly apply to phenomena of an entirely different order. The day opposes the night, thus constituting the period of activity and repose which we find throughout nature. The opposition of light and darkness is the most marked phenomena in this consideration. Observing it more closely, do we find this opposition absolute? We find the contrary. Between the period of absolute light and darkness we find on examination that which is neither light nor darkness, but partakes of the nature of both. This is called twilight.

When the light diminishes, the darkness increases as the latter depends upon a greater or less quantity of light. Darkness is but a modification of light. In order to discover the law hidden under these facts, we will generalize instead of using special terms.

We may say two things entirely opposite in appearance have always an intermediate point common to both.

In the realm of the sexes we find the male opposed to the female. In physics, we find heat opposed to cold, positive to negative, etc.

Law—Between two opposites there is always an intermediary which partakes of the nature of both.

First Fact—Male and female result, a child.

Second Fact—Solid state, gaseous state; intermediary result, liquid.

Third Fact—Father and Son; intermediary, Holy Ghost.

Second Law—The opposites are different only in the degree of perception.

Male	}	Family.	Solid	}	Matter.
Female			Gaseous		
Child			Liquid		
			Son	}	God.
			Father		
			Holy Ghost		

(To be continued.)

TREND OF THE TIMES

All of the great prophecies of the Scriptures have been fulfilled in their regular order. Some of them have not as yet come to pass, but all indications point to their ultimate consummation.

All thoughtful minds have considered the inevitable great strife that shall precede the millennium. Who can look for a moment on the great armies and navies of the world without realizing that at no distant day the great prophecy of strife shall come to pass? When we note the jealousies of nations as well as individuals, and observe the feverish anxiety with which they regard each other's war budget, how can we close our eyes to the approaching conflict? At such time will arise the hosts of Armagideon, whom none can with-

stand: This causes us to consider the question of who and where are these countless hosts. Will the dream of the German emperor be realized, and the yellow terror become a reality? Or will it be from another continent that the prophecy is realized?

In a convent college hidden among a grove of palm trees at Jarabub, in the Libyan desert, where no white man's foot has trod, dwells a man who is feared by England, France, Spain and Italy. He wields greater power over the Mohammedan world than does the Sultan over Turkey. This man's name is Mohammed el Senussi Al-Mahdi. Millions of Mohammedans all over the world confidently look to him to overthrow the power of Christendom and plant the crescent above the cross all through Africa, Asia and Europe.

Senussi is the head of the Senussiya, the greatest secret society among the Moslems. British and French officers who have reported upon this society estimate the numbers at 50,000,000 of adherents among the finest fighting races of the world. All of them are sworn to fight to the death against Christians whenever their leader chooses to give the word.

The influence of this dread secret society is felt wherever Mohammedans and Christians come in contact. But up to the present this influence has been exerted on the side of peace rather than of war. The policy of the society is to wait for decades or even centuries, until a fair chance occurs for overthrowing Christendom by one decisive blow.

Although the society is known and feared by Euro-

pean governments, it has never attracted public attention. It works too slowly and too secretly for that. Yet it is no new thing. It was founded in 1830 by the grandfather of the present Mohammed el-Senusi, who bore the same name.

This man, who was descended from the prophet, lived at Fez in Morocco and became famous for his piety. Like a good Mohammedan, he made pilgrimages to Mecca and other holy shrines, and then established a zawiya in Alexandria, Egypt. For his renunciation of the sins and follies of the mullahs and dervishes he was excommunicated by the Sheik-el Islam at Cairo, whence he fled for his life across the Libyan desert.

After many wanderings he settled at Jarabub, a spot northwest of the oasis of Siwa. Here he established another zawiya and soon gathered together thousands of students and followers from the fanatical Moslem tribes of northern and central Africa.

He preached pure, austere doctrines which appealed to their intensely religious spirit, as the doctrines of the covenant appealed to the Scots in the days of Claverhouse. Above all he preached hatred of the Christians and the duty of rising in a jehad (holy war) against them when the signal was given.

Since this time hundreds of sanctuaries have been established in the principal centers between Morocco and Mecca where agents were appointed to enroll adherents in every part of Islam. Missionaries were sent far and wide and the fraternity was organized on a world-wide scale.

A RICH WAR CHEST

But this was not all. Senussi the First began to accumulate a war chest and armory.

The sultans of the interior and the sheiks of the Bedouin tribes in the desert sent him valuable caravans of ivory, ostrich feathers and gold. Thousands of pilgrims from Bornon, the Sahara provinces, Morocco, Egypt, Arabia and elsewhere brought him treasures. Senussi the Second died a few years ago. Like his father he saw no result from his work. His son now reigns and apparently means to pursue the same waiting policy.

Nobody can say when this vast power of the Senussiya will be launched against Christendom.

EMISSARIES EVERYWHERE

Nobody familiar with the inner life of Islam in Africa can doubt for one moment the power and extent of the fraternity. Its emissaries are to be found everywhere. They are always treated with the profoundest reverence, as if they were direct messengers from heaven. In Morocco, Tunis, Algeria, Tripoli, Egypt, Nubia, the Soudan and the Saharan provinces Senussi is all powerful.

His followers greet one another by an elaborate system of signs and passwords like Masons. The secrets of the fraternity have never been betrayed. The Bedouin tribes of Algeria say the Senussi and his lieutenants possess marvelous psychic and occult powers. They can read all the thoughts of men, detect treach-

ery even before it is fully developed in a man's mind and strike the traitor dead by their will power as he goes to sell his knowledge.

What frightens England and France most of all is that the Senussi have recently begun a vigorous propaganda among the Mohammedan troops who garrison their African possessions. British officers throughout northern and middle Africa report that they have good reason to believe that most of their men have joined the Senussiya and cannot be relied upon in time of need.

When will the blow be struck? What will be the result of these vast preparations which have been going on ever since 1830? Time alone will tell. Undoubtedly Senussi controls a mighty military machine. His army exceeds in numbers that of the Czar of Russia.

It is improbable if not impossible that Islam should conquer Europe, however careful and vast the preparations. But it is conceivable that they may drive the French out of Algeria and the English out of Egypt and Central Africa and then form in northern Africa a vast Mohammedan Empire.

SUCCESS DEPARTMENT OF THE ORIENTAL MYSTERIES

We are more than pleased to note the activity of our readers in complying with our request of last issue. New names are flowing in to us in a constant stream.

And consequently many life-members are being added to our society.

THIS OFFER IS OPEN TO ALL

To become a life-member in good standing without further dues you have but to send us three paid subscribers for *The Oriental Mysteries*. We chose 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 receipt of the three subscriptions, and each month thereafter you will receive a degree until you have received 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.

THE VOICE OF GOD

BY A. C. DOANE

The spirit voice in the soul of man
Is the guiding sound of nature's plan.
When we say nature, we mean God's life
In all the worlds, and through all strife.

Man's voice has misdirected man
From selfishness was laid the plan
To enslave the minds of the human race
And bring mankind into sad disgrace.

If man had listened and then obeyed
And done what the God within him bade,
We would live in peace with one another
And have no wars nor slay our brother.
But the voice of man has led us astray
Into wars and creeds and divers ways,
Yet the time has arrived for the light to shine
Into the soul of man, for that light's divine.

COMMUNICATION

Dr. T. J. Betiero:

Dear Sir:—A sample copy of your paper reached me, and it was read with interest, especially your lecture and vision on the location of heaven and hell.

About twenty years ago I was suffering with an attack of malaria, and certain physical conditions augmented my perceptive faculties to an acute degree. My imagination or hallucinations appeared to follow

the lines described in your vision. I saw distinctly a great and perpetual process of construction or creation.

A world was being rapidly populated by a race of olive-complexioned people, who appeared mature and in an immortal prime of life. This world appeared to be a vast globe belted in the center by a zone of fire and molten matter which was undergoing a cooling process toward the poles. As the surface became adapted to habitation hordes of beings seemed to spring up fully developed and ready to begin life. Every day the newly created land seemed to expand into a vast area, and strange to remark, each one of the vast legions of beings who came forward to dwell in the land seemed perfectly happy and contented.

Note—Who can say that there are not worlds created like in the vision which I was permitted to see? Mortal man has perhaps no true conception of what we may consider the universal heaven, where dwell those creative beings whose labors are exemplified by the law of universal life, which does much to demonstrate that immortality is not a myth. Who can doubt that there exists an Alchemist, Omniscient, who can subordinate the rejuvenescent properties of the elements to the maintenance of external life? It has been said "There are many mansions in the Father's House, and there may therefore be many worlds allotted to the dwellers therein.

I dare say you have thought upon all these matters and perhaps hold different views. Still, I have ventured to express myself in this hasty letter.

Very truly, B. F. Averill,

May 1, 1903.

Howardsville, Va.

THE VERY SOUL OF IT

When once the Spirit, mind, has penetrated the many times seemingly impenetrable darkness that surrounds us, it is not infrequently the case that the forthcoming LIGHT is at first, almost too dazzlingly bright to seem real, or even a possibility for us, individually. For we have groped in that darkness so long, and just because we have not understood just how to figure the way out.

It is "too bad! TOO BAD!" that all this weariness and dreariness has bound us so fast in its chain, simply because we have not understood a right method of extrication. But all the sighing and regretting in the world is powerless to make things better, for it is quite a different course that is required, and we shall waste no more time in ways of that kind.

The great trouble is that we have failed to trust and obey. Faith neglected grows daily more weak until we fall to relying on self rather than to putting perfect faith and trust in the invisible all-force that is so inexhaustible and equal to our every need and emergency.

"Did you ever notice and ponder upon it, I wonder," said a sweet little soul to me one day whose aspirations and ambitions are limitless, but whose opportunities for self-culture are somewhat limited, "how, in the night, when you go from a lighted room into a dark one and then turn and go back to the light one, so much easier is that short journey, and how differently one feels when going towards the light? And some-way, I have always felt that I would some day find that

light which would make my every-day life seem that same way. Shall I find it?" she said in conclusion.

Dear little heart! She had felt her pinions fettered, and her hands all but literally tied, as it were, and she felt that I, in the new work taken up, was slipping away from her, and into fields where she longed to delve and roam, herself. Soul-hungered for more time to devote to study and to the taking up of the New Thought wave sweeping over the land, she had forgotten that "all things come to those who wait," for the waiting had been seemingly so long, while the ambitions and longings grew more intense and greater in numbers.

Dare I say that when fitted for the greater undertaking than the one engaged in, we are lifted up and out of the place we stand in, and set down again, but into the next higher or lower little resting or working place in which we belong? For, in the daring I am stepping on ground that one day it was quite unwise for one to venture upon with me, when the same assertion was made regarding myself. I did not believe that every one is just where they belong, or that if prepared for another and better position they would soon be found therein. I did not believe it, I say, for I was in a state of mind where I was more apt to jump at conclusions than to reason them out logically, and to rebel where rebelliousness but made the matter worse. I could not believe that thus and so could have been meant to be so. Oftentimes I had imagined that had I a stronger hand in the fitting of self to place, and place to self, all would have been infinitely better; the

adjustment superlatively improved upon; the world at large more evenly and justly balanced, and self at least, better content.

But everything was just as it should be, and it was well that in strict accord with the great plan I was forced to live and move and have my being.

You in your corner of the universe, and I in my own little niche, each so adroitly and perfectly fitted, and each placed there by the Master Hand; there to remain an atom in the forming of the great Cosmos until that same Master Hand shall have found it wise to again make change in accord with the working of those same first laws or Universal Principles.

My lessons were happy-bitter ones, for there is no walk in life but that embraces the bitter-sweet. Experience is the teacher that is the greatest of all eye-openers, though human teachers are great leaders of the blind when they themselves see clearly. Such a teacher I found one day, and his words were heeded. In a great outburst of longings confided to him,—said longings embracing some wonderful things I wanted to do but that I seemed not to be able of accomplishment just yet,—he rose to remark that when I would diligently set myself to the task of preparation, just that soon would I find myself lifted to where I longed to be. And so,—I am preparing, and have been doing so for a long, long time. And the more I study and prepare, the more do I find that, no matter what the work in hand, it is a work given of the great soul, to me, and that work must I do, and that

place must I occupy until such time as I shall have proven worthy and competent to be entrusted with greater.

In the quiet and solitude where leaves rustle and birds sing to the melody of the rustle, where kine and equine life abound amid luxuriant foliage and herbage and where nature almost unmolested holds sway, I found the sweetest joys of my life, and such opportunity for unfoldment as the hurry and bustle of the great throbbing, pulsing city could never have given me, and I feel to be grateful and thankful for the country, almost above all things else, and all other opportunities. It was there that I had time to reason out the why and wherefore of the many things that, otherwise situated, I should have failed to see and know. Living so near to nature's heart I had discovered the LIGHT that is told us "lighteneth every man,"—that light that "lighteneth reason."

"Do everything as unto the Lord," I read one day. And that statement didn't set well a single bit. That was some time ago, to be sure, and it was at a time when I was apparently in a particularly rebellious state of mind and body. Yes, body! For I was so constantly "tired," and so thoroughly worn and tired through and through that I couldn't believe it possible to wash dishes and cook and sew and work, work, WORK, "as unto the Lord," and I exclaimed, "The foolhardiness of some folks anyway! Drudgery 'as unto the Lord,' indeed! The Lord is highly mistaken as to the mission I should fulfill." And in righteous (?) indig-

nation I continued to wash dishes, etc., but NOT as unto the Lord,—until such times as came the awakening that brought to me a true consciousness of the situation.

It had not been a part of my nature to consider work in the light of drudgery. Work of all kinds that came my way to be done, and in housekeeping especially, was a friend of mine until literally worn out, brain, muscle and nerves, I had openly rebelled against being made to believe that such work, when I was unable to do it, could be done "as unto the Lord." But the LIGHT broke through one day, after many glimmerings,—forewarnings of the LIGHT that eventually shone through, disclosing the manifold beauties in life that I had not dreamed existed.

It was just that beautiful heart-warming sort of light, dear heart, that brightens up things so materially to the material eye when one goes forth from the dark room into the light again.

And this time it was the eye that sees when the eyes of the material sphere are tight shut. I let go of the death-grip I had taken on the material body when I had tensioned every nerve and muscle to the snapping point, (in very truth, literally, the "snapping (snappy) point, too), and then and there I began to SEE! Literally and truly to SEE!

Perfect self-control does not immediately follow one's first letting go of self. It is a long pull, and a hard pull; one that must be steadfastly kept to through one's whole life. But it comes easier and easier with

practice, and with each successive time of rigid self-discipline.

In every breast stands that light—hidden to be sure in all too many instances, but ready to shine forth and bring the real illumination when forced to do so through a careful unearthing and clearing away of mental and physical debris. When smothered and eternally smothered down and down, and kept from sight, that inner light, the soul of mentality and intelligence, can no more shine forth than can the mid-day sun when black and tempestuous storm-clouds hide its face away. And so many of “we” are literal storm-clouds, even unto the tempestuous order of things.

It is the ETERNAL LIGHT we are seeking, and the ETERNAL light that we are entitled to, and there is no way so sure of accomplishment as through the realm that is all peopled with bright and helpful intelligences known only to those who seek acquaintance-ship with them through an understanding of occult science, or so-called New Thought principles.

Shall we master, or be mastered, is the question? For it is unmistakably one or the other that we shall do. Shall we take LIGHT for guidance, or live in that darkness that Intelligences or Elementals of dark regions struggle heroically to keep us all in? The LIGHT is all within ourselves. Simply RECOGNIZE that LIGHT, is what the teacher before mentioned said to me one day. His cry was “Seek the KINGDOM within. Wake up and recognize that you are eternally of the great Spirit principle. Wake up and claim your own.” But I, among many others, was

for the time being too indolent, too ill, or too something to "WAKE UP." But the drifting became intolerable in time. He had set me to thinking, and that was the greatest necessity of all at that time. There was wading and wailing and drifting and discouragement right before me, and to be constantly reminded that the kingdom sought was all within and only waiting recognition was galling and exasperating. But it had the desired effect. It is that same effect that thousands are needing today to make their pathway towards health and peace and actual financial prosperity, and it is going to take "preaching" and continued reminding to bring them to the point of RECOGNITION.

Plunge to the heart and soul of it, intermingling the heart and soul of your individual self with the plunge into the world of research and understanding. "Ask and ye shall receive." Search for the LIGHT and it is yours and mine. Your soul and mine are but a reflection of the great and Universal Soul, and we shall shine bright or as through a glass darkly and dim, just as we choose, and just as we decree. Not a particle of religious "cant" or sentimentalism is there about or in it either. It is all solid fact and based upon solid, inviolate PRINCIPLE or LAW—which is GOD, and is unmistakably GOOD.

Even yet I am longing and working for the PERFECT peace that comes with a more perfect knowledge. But the partial knowledge has brought at least partial peace, and has brightened things wonderfully.

I am seeking for perfectness. Isn't that of your ambitions likewise? I want to be more useful and helpful and correspondingly happier. Don't you?

I think the soul-hungriest mortal I ever met is a man that lives way down in Alabama. Someway, when I met that man, I had not gained as yet, discernment sufficient to read the hunger in his face and eyes that I later learned to know, and it did not occur to me until he disclosed his heart to me, that he was literally starving for the LIGHT that he had been given a wee bit of a sight of, and that he had been told by the teacher and lecturer spoken of previously, was "ALL WITHIN."

I met him eighteen months ago. A month ago I wrote him. For, when taking my hand for a good-bye he said to me "If the 'Kingdom within' dawns first upon my vision and I am able to RECOGNIZE it, I will write at once to you and tell you that glad tidings. If it comes FIRST to YOU, you likewise will write to me and make the fact known, will you not?" And such was the promise between us when we separated, each a-hungered, and each in dead earnest in our searching into the very soul of it.

When a month ago I wrote him of many changes within, and in a worldly sense as well, I did so in eager anticipation, and was rejoiced to receive the tidings sent back to me that, although the LIGHT had not revealed itself as yet, dazzlingly or brilliantly, it HAD been made sufficiently manifest to bring a deeper and truer understanding OF life, and an incentive for further delving.

Among railroad men and railroad work he said, he found it applicable and helpful, though he believed that under different circumstances and surroundings he should be more speedily blest with that deeper insight. But he railroaded, and I washed dishes, each knowing that wheresoever the step leadeth, there the light listeth. And all the world loves light and happiness, and is diligently seeking therefor.

The only trouble is—we have been seeking blindfolded for a greater part of our lives. But miraculous the changes we would say, did we countenance such a thing as miracles, since Occult and New Thought literature has come to girdle and envelope the world, and since master-teachers of the once hidden truths, and teachers of a lesser degree than mastership but of much value none-the-less, have come forth to teach and guide and lead. And they have led us, and are leading us, right into the soul of it.

NELLIE HAWKS.

UNSOLICITED LETTERS FROM OUR STUDENTS

Lexington, Oregon, May 11, 1903.

Dr. T. J. Betiero, 2960 Indiana Ave.

My Dear Doctor—It is with very great pleasure I acknowledge receipt of a course of your soul-inspiring and magnificent course of Occultism. This course, although deep and profound in its significance, yet is written in such plain language that any person of ordinary intelligence can comprehend and practice the exercises for development set forth therein.

Every sincere occult student should possess a copy of your soul-inspiring and superb course. It is, indeed, a sublime revelation to every true occult student. The power and knowledge derived from the practice of the exercises of your course cannot be measured by any earthly standard of value.

My faith in the superiority of your instruction to all others cannot be shaken by any human agency.

You can use this letter or any portion thereof as a testimonial if you desire. Fraternaly yours,

JUSTUS A. MILLER.

Lexington, Morrow Co., Oregon.

Any of our friends who have joined the Success Department of the O. M. and feel that they have received great help therefrom, may send free-will offerings to either of our adepts, no one, no two or no three. An offering to either will insure a personal reply.

San Antonio, May 26, 1903.

Dear Sir—Friend: This morning when your letter came to my hand a sweet sensation went all through my body. Many thanks for your strong vibrations, and when I get the illumination you may expect a nice little present from San Antonio, the Pearl of the Southwest.

E. G.

Ayasangha says: "That which is neither spirit nor matter; neither light nor darkness, but verily the container and root of these; that thou art.

CLAIRVOYANT FORETELLINGS

"I am sorry to learn, dear friend, that you have been, apparently, deceived into a belief in your so-called 'Occult Science,' 'Clairvoyance,' and things of kindred nature," ran a letter recently received from a writer-friend.

"I know your motives are of the purest, and your ideals of the highest, and there is no doubt in my mind of the honesty of your purpose and your own sincerity in your desires to bring before your friends what you deem a beautiful truth and Science, and all that. But it pains me to see you so deluded, for all that 'MAGI; YOGA; Occultism, Clairvoyance and all the rest is actually absurd and ridiculous. It is rank quackery and charlatanism. However did you happen to become identified with such an absurdity?"

This friend goes on to tell me that he hopes to "rile" my temper to such a pitch that he shall be able to set me to thinking. "I mean to sort o' throw cold water on you," he continues. "But some way I'm afraid it will be, on my part, much like throwing water on a duck's back. You are so kind 'o' set in your ways'".

And truth to tell, never was quotation more aptly used than the one of throwing water in the direction of the duck family of the feathered tribe. All this warning fails of its intended mission, and all the cold water in Christendom that could be showered in my direction would fail of its purpose,—such is my real enjoyment of so harmless a thing as this same "cold water," and so firmly is my faith and belief in Occultism planted and rooted.

Fact is, I had done a vast amount of thinking and another vast amount of delving before I came boldly to the front with the very few comparative assertions that I have yet to make. What I have said has been said with positiveness and assurance, and with no intention of retraction. What I have yet to say to my old-time friends and all my new ones, bearing upon the subject of Occult truth, will fill volumes before I have said my last say, and, if in all these years to come wherein I shall talk, lecture and write, (for there are many years of usefulness yet before me), I shall have brought the real truth to the notice of even a few of these people, my mission and my labors will have been far from in vain, and they will be rich in reward of the heart-happiness and conscientious kind.

Clairvoyance has been for many years, a demonstrated, exact science. I do not mean to say by this assertion, that mistakes are not sometimes made by possibly the best known mediums, in giving what is termed, "READINGS." In the main, however, the natural clairvoyant gives to the seeker, exact pictures of the past and present, and tells quite with precision what the future, and especially the near and immediate future, bears in store. Nor is this at all wonderful or strange when one understands the LAW of CAUSE and EFFECT.

Things deemed by the uninitiated and not informed, to be miracles, are in no sense of the word miracles. The unseen and practically unknown world is a world of so perfect law and order as to put the laws of men

to shame in comparison. Understanding that every word, thought, action and movement is eternally and distinctly photographed upon the canvas of etheric composition, it is not difficult to further understand the truth of possibility of the sensitive or medium seeing with distinctness what has transpired and is transpiring in the life of the human subject whose personality is for the moment or time taken into consideration and put under the searchlight of real and eternal truth.

At the time of Mesmer's great success, the French government appointed a commission of scientific men to investigate and report upon the possibilities and uses of this great invisible force. In their report, they stated that the existence of personal magnetism was a fact; that it could be used for great good, but that in the hands of the unscrupulous and the ignorant, this same force could be made productive of much harm.

All this, the world in general recognizes to be truth, and because of this being so, the science has so far as possible, been kept from the knowledge of the viciously inclined and the unprincipled, and this has clothed Clairvoyance and Occultism with a seeming mystery that has made it seem mythical and unreal to the masses, whereas nothing more beautifully and upliftingly true has ever been given to the world TO investigate, prove and then to speak intelligently and positively concerning.

Occultism embraces clairvoyance, and other features scientific and ennobling. Under the beneficent influence of occult teaching and research the world is growing

not only wiser, but better. Man is learning not only that self-protection is the first law, but he is likewise learning how best to protect himself and those he loves from the invisible forces that are round about us all, and that not mastered BY man become the masters OF men and all human kind. Clairvoyant warnings or foretellings are thus made man's safeguard and protection, and Clairvoyant sensitives are a boon and a blessing to the world.

One grandly beautiful outcome or result of the study of Occultism is the awakening fully to the injunction, "JUDGE NOT!" As a worldful of people we are inclined to sit in judgment upon our neighbor's movements, having no knowledge of interior motives, and that without having first divested our own eyes of the motes or beams that have blinded us from perfectness in the walks of life.

None can judge of another correctly unless he can in exactness place himself in the same conditions as the one whom he has presumed to judge, or criticise. This being an impossibility, how dare we judge? And especially when we have wakened up to the fact that when we sit in judgment we have ventured on ground so dangerous that quagmire and quick-sand were comparatively safe.

One who would in the present day deny the existence of electricity would be considered densely ignorant, or neglectful in his observations. And any one who understands the relation of magnetism to electricity could not admit the existence of one without the existence of the other.

Magnetism, both personal and terrestrial, are no longer matters of doubt, nor subjects for argument. Baron Von Riechenbach, one of the most painstaking and profound scientists of his day, has given us abundant proof and highly convincing data.

To those who stand even yet scoffing the truth of, and doubting the existence of true clairvoyance, or "Clear-seeing," I would call the attention to the official report of the Royal Society for Psychical Research, which is published under the name of "Phantasms of the Living." This book consists of a carefully compiled list of experiments confirmed by highly respected and prominent persons under oath.

Clairvoyance is a science of wonderful beauty as well as of wonderful power and scope. Worthy of perpetuation and still greater development, it is continually safe-guarded and fostered, and has long since bloomed into a degree of such perfectness as to be considered by those who do understand its significance and power, desirable and invaluable. And the writer, never daunted, but daily strengthened in belief in Occultism and all that it implies, will pursue to the end (and there is no end; no death), the studies and investigations that give back so rich and glorious returns for every hour and breath of time so expended. But for space I could give to our readers, phenomena and demonstrated facts of the workings of this unseen, but definitely known force from and of the invisible planes. Foretellings of the medium and mediums that have proven definitely correct. Dangers impending have been

averted because of timely warnings; business affairs adjusted; eyes opened to possibilities, and to need of watchfulness; dangerous grounds avoided for unwary feet, and things of a diverse character have been revealed that have proven not only of timely assistance, but that have changed the whole trend of affairs, and brought peace and plenty where quite the reverse had obtained before.

From time to time I shall give to our readers bits and incidents of the nature of Clairvoyant Foretellings as known to me, and of a character to be fully proven. Brought, as I am, in daily contact with the workings of Occult and Clairvoyant knowledge and demonstration, I shall have many things of interest to pass on. Many things are now in mind, of past occurrences, but space just now forbids recital. Nellie Hawks.

DEPARTMENT OF ORIENTAL MYSTICS

Dear Brothers:

As you will note your monthly message comes to you within the covers of *The Oriental Mysteries*, which will henceforth be the official organ of our order.

Brother Barton, of Union City, Michigan, editor of the *Philomathian*, is entitled to our sincere thanks for the many courtesies he has extended in granting us the use of his worthy journal until the present time, when we announce with pleasure our position which enables us to publish our own journal, which we hope to make one of the leading and most instructive magazines of occultism in the world.

As our order is and should be considered in the light of a great family we hope that all members have our interests at heart and will overlook no opportunity to secure subscribers for us that we may continue to grow. Bear in mind the fact that the greater we become and the more support we obtain the more we shall be able to give you by way of helpful knowledge.

Exercise—First, for development. Stand erect, with mouth firmly closed. Place hands on the hips, so that the fingers almost meet in front over the abdomen. Then as you draw in the abdomen assist with pressure of the fingers, at the same time allow the breath to escape through the nostrils. Throw out the abdomen, contract, throw out, and continue thus for one dozen times. If the next day you feel a slight soreness do not become alarmed, as it only shows that you are developing muscles which have not been sufficiently used.

Practice once daily.

The above exercise will be found very useful, as it tends to the development of the solar plexus, which is a matter of great importance to occult students, as it is through this nerve center the astral body takes its leave of the physical.

The only eternal and living reality is that which the Hindus call Paramatma and Parabrahman. This is the everlasting Root-Essence immutable and unknowable to our physical senses, but manifest and perceptible to our spiritual natures.

REINCARNATION

This subject is of vital importance to every human being. It has called forth arguments pro and con. During the last decade many preachers have discussed it from the pulpits of orthodox creeds. It is found to be one of the staunchest pillars of the Oriental philosophy. Their records describe in detail the return of Vischnu in the several Avatars.

And during the life of Christ he is said to have asked of his disciples, "Whom say they that I am?" which plainly shows that many thought him the reincarnation of some by-gone saint.

Without referring to the extensive literature of the subject we shall consider the subject along rational lines. To begin with, reincarnation is necessary to establish the even justice of the Creator. And it makes plain many things that would otherwise be mysterious if not confusing. Suppose, for example, a child is born to one of our wealthy and respectable south-side families, and on the same day a child is born to a family of those unfortunates who form part of the levee district. Time passes, and we will further suppose that ten years later both children suddenly pass away. The one has been well trained and has been brought up in the influence of a good family and no doubt Sunday-schools and churches, while the other has learned to swear, knows no one save depraved people, has no conception of God or spiritual things.

Can we believe that both these children will be judged equally? The former to receive its reward, and the latter to undergo its eternal punishment? It hardly seems just.

We will take again the down-trodden negro of our southern states or the despised Jew of Russia; one is

lynched and mobbed on the slightest pretext, the other is robbed and murdered in whole communities.

All of these things become clear to us when we accept the grand law of reincarnation.

May it not be that the soul of the proud southerner may on its return to earth enter the physical of a negro baby? And might not the soul of the deceased negro enter the family of his persecutor?

In the same manner the soul of the fiery Russian may be forced to enter a Jewish body and vice-versa.

This would be a verification of the law of equilibrium which is found hidden in the depths of all natural phenomena.

I am aware that such reasoning will be repugnant to some, yet we believe it is the eternal truth. All souls are here in the earth sphere to receive such experience as will fit them for higher life in more exalted worlds.

Evolution tends upward and onward as long as harmony prevails. When we become inharmonious we must go backwards.

The Hindoos believe that we each possess a physical body in harmony with our past lives, and that our future bodies and lives will be influenced by the Karma of our present acts.

They teach that every human being exists in the center of a magnetic sphere called the auric egg. If his acts are good, this aura will be bright and luminous in color. But if his words, thoughts and acts are evil, his aura will become dim and dark, and may even entirely disappear. Such beings then become as the lower animals even during life in the human form.

A closer study of such creatures will show a resemblance to one of these dumb creatures. It may be to the lion, the fox, the serpent or to others. It is believed that in the next life they will be found unworthy

to enter a human form and will appear in the guise of the animal whose characteristic they possess.

Some believe that after once reaching the plane of man there can be no deterioration, but the inexorable law of reincarnation and Karma makes transmigration a necessity.

So we should ever keep before us the thought that our every act, word or thought tends to the formation of our future physical bodies until we attain that perfection of earth life that will permit us to forego rebirths. Let us keep ever before us the golden rule, "Do unto others as you would have them do to you," and your future will hold for you no unpleasant horrors.

NOTICE

This department is devoted to our beloved brotherhood. Henceforth some instructions will be found herein. And no doubt our fraternal friends will have something of interest to contribute from time to time. Send in your experiences as well as new subscribers.

NOTES

Personal immortality is conditional, for there are soulless men.

The essence of the Divine Ego is "a pure flame." An entity to which nothing can be added, nor nothing taken away.

If thou would live and enjoy the life which has been given thee, take not the life of any living creature.

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