

# BETIERO'S ORIENTAL MYSTERIES

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## THE HIGHER KNOWLEDGE

The Initiate may express all ideas by means of historical symbols corresponding to facts and to the positive sense.

A great many understand, or at least recognize the sense of the words which compose the analogical table given in the last lesson.

Said table corresponds to law and the comparative sense. But the full comprehension of the language of Initiates is reserved for Adepts only.

With the elements in our possession, we can give at least a partial explanation of this synthetical method, the last and most exalted in Occult Science. This can be done by explaining one sign, which gives the facts, laws and principles of the idea which it is desired to transmit.

The sign to which we refer and which is the greatest of all natural signs, is the "Pantacle."

The comprehension and usage of pantacles cor-

responds to principles and the superlative sense.

We have in this subject two things which must be understood before we can recognize the profundity of these mysterious figures.

These are, their construction and their explanation.

The deepest secret of Occultism and the one found only in the innermost sanctuary is the demonstration of the existence of a universal agent, designated by a number of names, and to put into practice the powers acquired by its study.

How can this force be designated by a sign? is a most natural question. For answer we shall study its properties.

To begin with, this power like the Creator who formed it has two polarizable qualities: It is active and passive, attractive and repulsive, positive and negative. We have a number of ways to represent the active. It may be designated by the figure (1) and the passive by the figure (2) which placed side by side give us the number (12), used to represent the universe. This was the process of Pythagoras.

Or we may use for the active a vertical bar and for the passive a horizontal bar. This gives us the cross, which has ever been the image of the active-passive, known to the Gnostics and Rosicrucians.

Though these two designations give us the active and passive they do not express the positive or negative, attraction or repulsion.

To attain the latter object we must search the domain of forms in nature itself, where the positive will

be found represented by fullness and the negative by its opposite. That is to say a vacuum. In this manner the active can be discerned in all the phallic emblems of antiquity.

By the fullness and vacuum we recognize the first elements, which express the primary qualities of the universal force.

As this force has the power of perpetual motion some writers have called it (The Movement).

This idea of cyclic movement corresponds to the circle and to the number ten.



These ideas are strongly expressed by a serpent holding its tail in its mouth.

Fullness or plenty is represented by the tail. The vacuum by its head and the circle by its body. Such is the sense of this ancient symbol.

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When you realize the profound knowledge contained in the great serial romance, Nedoure, Priestess of the Magi, and make up your mind to have a copy in book form, send at once to Nellie Hawks, Potomac Bldg., 30th and Michigan avenue, Chicago, Ill.

**NEDOURE****PRIESTESS OF THE MAJI****An Historical Romance Presenting a True Explanation of White and Black Magic****BY DR. T. J. BETIERO**

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## Synopsis of Previous Chapters.

The Author finds Mss. in an old Paris bookshop. Gobab, an old monk at Ouri Monastery in Kashmir, is bathing in Jhelum with young student Hari.

The Maharajah, who is on a hunting trip, approaches. For some reason they seek to run away. He orders both before him. Hari, the young student, a sensitive, is strangely hypnotized while gazing at a bright diamond suspended from the ruler's neck. This occurred several months previous to following chapter.

## CHAPTER III.

The Ouri monastery had been constructed several hundred years previous to the time of which I write. In harmony with the prevailing custom, its site was selected high upon the mountain side, almost to the summit.

Among other reasons this placed both Neophytes and Initiates in a region of pure atmospheric conditions, far above the disturbing vibrations constantly emanating from humanity.

The peak upon which the monastery is located is the highest one of the mountain ranges which enclose the beautiful and picturesque valley of Kashmir. Dividing the mountains from the grass covered valley, the river Jhelum silently meanders to the ocean in the South.

The monastery situated on the Western bank, looks at night like a huge yellow-eyed sentinel standing guard over the garden of Eden. And historical writers of some repute, declare this to have been the identical spot whereupon Adam and Eve spent their early days.

That side of the mountain rising from the river is thickly studded with trees, flowers and vegetation which become more sparse as the summit is approached, while curiously enough the opposite side is totally barren. Down this side ran a steep and rugged road, along which could usually be seen a vehicle or a pedestrian. It pursued its course in zig-zag fashion down the incline, continuing its way over a table-land to the village of Horis, about twelve miles distant.

Horis is but a small hamlet, with not more than four hundred houses—most of them small cottages giving shelter to perhaps twice as many souls. The greater part of these are guides or inn-keepers who wait in comparative idleness the greater part of the year, that they may reap a fair harvest during the pilgrim season, as the road branches at this point to the great highway leading to the shrine at Mecca. And when the village is filled, some of the pious travelers often seek shelter at the monastery.

As previously stated, it was now past the hour of midnight and all were asleep. Did I say all? All perhaps but one. I had started to retire more than once, but had as often refrained. For some reason I felt restless, apprehensive, and I might say, fearful.

But fearful of what? The question remained unanswered. In this nervous state I took from the shelf one volume after another. First I tried to decipher some problems from the Chastras. Failing in this I tried to reason with myself and in turn to become interested in the Pouranas, which treat of law, theology and medicine, and of the creation and destruction of the world, and many profound topics of like description.

But all to no purpose. When in disgust I had replaced the last of them, a peal of unearthly, mocking laughter rang in my ears.

Such phenomena had long since ceased to surprise me, and in this case an actual sense of defiance took possession of me. Thus, in a decidedly unpleasant state of mind I turned from the book-shelf and started to resume my seat at the little wooden table standing in the center of my cell, when to my surprise I saw plainly what appeared to be myself already seated in the chair I was about to occupy.

Under ordinary circumstances such an apparition would have intensely startled me. But that shrieking laugh that for a moment, I would have defied even Siva—the great destroyer. However, the mild expression of my visitor's face now turned toward me, indicated anything but a destroyer. On the contrary, he impressed me as a messenger of really good tidings.

Though sufficiently familiar with my own appearance to recognize in this strange being a double, it was equally certain that my own features had never

shown the light of illumination which marked my unknown caller. Dark curls, thick and massive, fell about his strong, well-shapen shoulders, forming an appropriate setting for the thoughtful young face, with a forehead of such size as to form a noticeable feature. The great expressive dark brown eyes, small mouth and full lips, with the light-brown complexion of a high-caste Brahmin, presented a somewhat flattering likeness to myself. As I gazed fascinated and wonderingly into those large liquid eyes, a smile lit up the features with an expression that words cannot describe.

In the same instant he arose and extended his hand toward me in a reassuring manner. Without a word I seized it and at the same time felt a powerful magnetic current flowing up my arm. It passed down the spinal column to the Lotus of the Kundalini, when it slowly returned to the brain.

During this time a delightful thrill of ecstasy pervaded my being. I felt vivified, exhilarated. In short, I was perfectly happy.

While I stood thus speechless and lost in this seeming state of supreme happiness, he raised his voice in song, chanting one of the inspiring Upanishads. His low, musical voice held me spellbound as he sang the following stanza:

"Om! To Brahm that is! All Hail!

Ohm! May Brahman of the sacred teachings in all—

All perfect my members—

Speech, Life, Sight, Hearing, Strength,

As well as all my powers.  
May I not be cut off from Brahman ;  
Brahman not cut off from me ;  
May there be no cutting off ; for me no cutting off.  
Let all the virtues of the sacred lore  
Repose in me !—  
Who find my sole delight in that self,  
May they in me repose.  
Om ! Peace, Peace, Harih Om !”

The song was of the repetitive kind called by Orientals, “a Pantoum.”

As this bright being sang, the ecstatic sensation increased so that with the last few lines of the stanza my voice unconsciously blended with his own.

When the last echoes had died away, he motioned me to a seat.

I was about to remonstrate ; but he placed a finger to his lips to enjoin silence, and again motioned me to the stool. Reluctantly I assented.

He approached me, and with arms folded on his chest, regarding me at the same time with a look of ineffable kindness and love. He remained silent a few moments—moments that under the circumstances seemed to me a long while ; then said in his soft charming voice :

“As you possess neither the knowledge nor power, O my Son, that would permit you to come to me, behold ! I have appeared unto thee.”

At this, I essayed to speak and ask him who he was, and why he had favored me with such a mysteri-



ous visit. My lips moved, but no word or sound came forth. No doubt divining my thoughts he continued: "I am thy higher self, and have come to speak of things you should know, O dethroned prince. This night you must choose whether thou wilt become a king and ruler of men, or whether thou wilt become a priest and servant of Brahma."

O Stranger of Light, I replied, speak further that I may better know the import of thy weighty words. First, thou speakest of being my higher self, and then doth mention me as a prince. Bear with me in my ignorance when I say thy words are but little understood.

"Of a truth thy words were foreknown to me," he said. "Thou art in reality my son and know little concerning the things of most import.

"That mankind may know the Grand Truth, the great Self incarnates from time to time during the ages of the earth. It is by means of the Buddhas or sacred teachers, that a wise Creator propagates truth throughout the world. Man is composed of Soul, Spirit and Matter. All things animate and inanimate have spirit. But man alone of all corporeal creatures has a soul. What you now see before thee, O Seeker for Light, is thine own soul, clothed in the shell of thy astral body. Since the time thine eyes encountered the sparkling bauble on the breast of the Maharajah of Kashmir, thy spirit and material body hath existed apart from thy soul and astral body. At the instant thou became deeply entranced, O struggling mortal, thy mentality became so negative that the adhesive

power of your constitution was overcome by the law of spirit attraction; which is ever struggling between the world of causes and the world of effects."

"O Master of Secrets," said I, "ignorance prevents me knowing aught of the world of causes and the world of effects."

"The world of effects," he replied, regarding me with a look akin to pity, "is, O neophyte, the material world, with which thou art somewhat familiar. In it, constant changes may be observed. Therein we find growth and decay; the masculine and feminine; positive and negative; organic and inorganic. And between the last two named, the difference is not so great as many would fain suppose, consisting only of what is called vitality—meaning of itself, the power to retain heat saturated with light indefinitely.

"The world of effects is sometimes, and rightly called, 'The Great Illusion.' Change is the watchword of earth. Nothing remains ever the *same* for one minute."

"And now thou wouldst ask, O wondering mortal, concerning the 'world of causes.' Some things I shall tell thee, but there is much thou art not yet ready to receive. In the sphere of causes may also be found an endless transformation. Castes are also found in the world of spirits. There are seven grand divisions. In fact the number seven pervades the universe, and has properties the occult student should understand. Know then, O Neophyte, that there is one unity principle which operates in all spheres."

"O purveyor of wisdom," I interrupted, "pardon if I ask——" "Speak without fear my son. For he who asks questions and he who answers them are one."

"Thou hast said, O my teacher, that seven is the important number, yet thou sayest the Unity principle operates in all spheres."

"True, my son," he replied in the soft melodious voice that held my breathless attention. "It is true that man has seven principles; the earth has seven ages; the solar universe contains seven planets; there are seven great colors, etc. The number seven consists of two trinities with the unit for a pivot or equalizing principle. And as my visit to thee this evening is for enlightenment, I will begin by instructing you in esoteric addition, that you may better comprehend the qualities of this great number."

"When we begin at the unit 1, 2, 3, 4, 5, 6, 7, we have 28 as the sum. If we continue by adding the two and eight together, we have 10, or the unit in a different octave. Dropping the cipher, we have one. Thus the added powers of seven give unity. The process of thus reducing any given figures is called esoteric addition, which you will do well to remember. For, from the ultimate atom to the central sun of our universe, nothing is the result of chance. Everything vibrates according to the exact law of numbers.

(To be continued.)

**NEEDED—NOT BY CHANCE**

“For neither didst thou choose thine own time to come into existence, but when the Universe had need of thee.”—EPICTETUS.

Discouraged and grown weak in hope and faith, I had doubted the wisdom of my BEING. I had felt that I had been “tried” to the utmost, and that I had miserably FAILED. The intensity of my heart to BEAR, and to LIFT and to carry hope with me to others as well as myself, had been strong and true. But as I have said, I had come almost to doubt the WISDOM of my being, notwithstanding the teachings from childhood that “was nothing created in vain.”

Had timely message been ever more timely given and received than was the message of this great teacher, this day? Truly had the HIGHER FORCES—the instruments of Infinite Power—placed in my hands at that hour the small-paged magazine whereupon my eyes were at once attracted to and riveted to the message of Epictetus.

I read and reread the twenty simple words that although so few in number contained a volume within themselves, and the world and its ways and byways grew mythical and unreal to me. I had been suddenly transported to another plane of existence. I found myself speaking to the author of the brief letter of re-introduction to myself and seemed to feel his presence, and to gather immediate strength therefrom.

“Epictetus, my truly FRIEND,” I said to him, “where, for all these years, have you been hiding yourself from me, though of you I have known in indifferent manner? Why sounds your very NAME to me TODAY as it has never sounded before, and why have I never taken note particularly before of your words of wisdom and beauty? Why have you never spoken

to me until now, when I have declared against LIFE and have sent forth wail upon wail of discontent and of the uselessness of living, or TRYING? Why did you not say to me in times gone by that even I, whose soul had traversed depths that few can understand, were I to try to explain to them—that EVEN I, I say, had not come into the Universe until the Universe had need of me?”

“Need of ME, Epictetus! Are you sure?” And for answer came from where dwells the Voice of the Silence—the voice of the soul, “I, Epictetus, bid thee KNOW that many times has the message been sent thee, and thou, child, would not believe. Would not even listen. It is possible, too, that but for acceptance THIS TIME the word would have been in future withheld, for Infinity itself will *compel* NO ONE to accept. And, remember not a time, or times, when friends that were true friends to you said, ‘Your every trial, in whatsoever form, *is needed*, else you would not have been called upon to bear. It is a refining process for the soul that, borne bravely, means to you LIFE ETERNAL?’”

Yes; I remembered. Remembered, too, how bitterly rebellious the words had made me grow. Remembered how, for long, one friend in particular became less dear to me. I resented it. Would not believe it. But the long, useless chapter of like REMEMBRANCES, we will pass them by. The entire chapter had made its impression, but in slight measure. And it was left for trials and heart-aches and responsibilities to awaken the soul to an understanding of the message of Epictetus when it should come. And when it DID come, it brought the light of reason, and a hope that had never comforted as had the hope of this day.

I had not believed that story of Occult truth embracing the history of many earth lives, reincarnation,

Karmic action and supreme justice. Rebellion fought for mastery, as rebellion ever DOES. But NOW I KNOW (and long ago I *knew*, just as I hope that SOON will my friends all know and realize), that just the discipline NEEDED will be meted out, until the imperfected life shall have been rounded into the flawless gem that, ALONE, in spirit form, can ever dwell upon the higher PLANES than this often mentioned "Sorrowful Star."

Shall we be forced to come back again? Or shall we so live and accept life THIS TIME, that when transported herefrom again (for we have been here, mayhap, times almost innumerable), we shall be released from the painful necessity of a return to the plane of sorrows?

What a happiness accompanies the thought that one is NEEDED. Think of it daily, and I will, TOO. Sit in silent thought, knowing that NOT by chance did thy spirit wend its way earthward when it came to take up the lost or tangled threads of past existences, to straighten and untangle, and to make strong and beautiful into woof and web for ETERNITY.

Never more glad was I to make acquaintance with earth-life individual than with my comparatively new-found friend, Epictetus, even had no other message been ever given to me from out his store of wisdom and of comforting thought. He opened up to me a vista new and beautiful. Through him I have come to accept life and its responsibilities in different light than had ever shone in upon my soul-mentality. He has helped me to bear, and forbear. He has proven to me that I came not here by chance, but when needed in the Creator's great plan. He has told me that it is in THIS cycle of TIME that I was needed, and that a part of MY work here, and now, and for all the days to come upon this plane of action, shall be to make plain to those

who shall come in my way that THEY came not into existence until the Universe had need of them.

And whether we fulfill the mission intended, remains with ourselves. No one will compel or force submission to "The Law"—not the INFINITE, though to the Infinite is due the EXISTENCE of the Law.

When those incidents in life that come into ALL lives, would sweep around me and hem me in and make the world look drear and desolate, I would oft repeat as comfort and solace to my soul, the little sentence that our mother found such help and comfort many times, and had handed down to us: " 'Even this WILL pass away,' " she would say. "It is a strength to me; a something that buoys me up, and makes the journey on bearable."

But NOW, added to the "Even this—," my heart finds joy and strength in the knowledge that I came not into existence until the Universe had need of me. Mother will add it, too, to her sentences of consolation when the clouds sweep over, and she will know that though dark and dreary, they never quite engulf. A born philosopher—that mother, though she has never known it, and in her modesty would not admit it.

NEEDED! I had never dreamed the hidden beauty of the significant word until analyzed by the light of Divine and divined analysis. Nor had I ever known the pathetic tenor of its syllabled sound until one day, one who is dear as life to me, cried out in one of her many times of moments and hours of despair: "No one needs ME! NO ONE NEEDS ME! The uselessness of my life! The worse than uselessness of MY life. Why must I live when NO ONE *needs* me? No life would be incomplete without me. O to be *needed*; NEEDED!"

I can never forget the day, or the heartache of it all. It took but a few moments to convince the earth-weary

heart that she *was* and IS needed, and not only in one home—one place—but MANY. Needed, loved, and a very necessary part of the great WHOLE. And, until the world had need of us—you, and myself and all who form a part of our lives—we had not come into the Universe.

If the assurance shall prove as great a comfort to YOU as to me, dear ones, I shall have fulfilled WELL a mission that seemed to have been given to me. For— for days, when self has asked of self, "What shall I say to our Oriental Mystic friends in a January message, that may carry hope and courage and conviction?" the answer has instantaneously and invariably been, "Tell them of the Divinely given message to you, through the long ago written words of Epictetus, that:

Neither didst thou choose thine own time to come into existence, but when the Universe had need of thee.

Nellie Hawkes,

No. 83 Potomac Building,  
3000 Michigan Ave., Chicago.

## DEPARTMENT OF ORIENTAL MYSTICS

To Our Brother Mystics in all parts of the World,  
Greeting:

As we have previously warned you in our letters of the past, we consider it our sacred duty to remind you again of the "trend of the times." The inspired books of the Bible teem with prophecies. Many of them have been fulfilled. Others are in course of realization. Bear in mind, beloved, we do not look for the destruction of the earth. The Bible says, in substance: "Nations will pass away, but the earth endureth forever." It is related that in the last days (of the gentile dispensation) we shall have a universal war,



in which all the nations of the earth will be engaged. Before this message reaches you the dogs of war may be let loose. Two nations, who have but a veneering of civilization, may rush into a bloody struggle armed with the most destructive modern weapons that genius and money can devise. If the quarrel could be confined to the two principals only, it would be bad enough.

However, all indications point to a world's war as the final result. At the bottom of the affair, we find sordid avarice, love of gold and indifference to the great Creator.

There are some who can see no farther than the material effects. And they reason that a war in the Orient will create a demand for our provisions and wares. Prices will rise and money will be abundant, so they reason; but the occult student knows that ruin in one part of the world cannot bring lasting benefits to the other parts. Notwithstanding the great resources of this nation of destiny there is a limit to its productive power.

And if we send our foodstuffs and supplies to feed the thousands who have forsaken the ploughshare for the sword, and raise the prices accordingly, may we not bring distress upon our own citizens who own no stock in the great Beef, Sugar and other trusts? We desire our brothers in love and truth to consider these possible conditions—and concentrate—that the war may not come, that mankind will soon learn the lesson of brotherly love and that Peace and Happiness will reign over the earth.

Fraternally,

Dr. T. J. Betiero.

## SUCCESS DEPARTMENT OF THE O. M.

Astrologers, Diviners, Mediums and all who possess the power to lift the veil of Isis and peer into the future, unite in predicting that the year 1904 will be one of misfortune and disaster, with many strange and sudden accidents. Granting this to be true, what must we do?

We should work harder than ever for success. We should unite with others who understand the power of mind over matter, and who realize the powerful influence of invisible forces in our life.

Let each reader join our Success Department. Send in three subscribers for *The Oriental Mysteries*. You will then receive an elegant certificate and three degrees, one each month, which will improve your health, increase your wealth and bring you into the plane of success and happiness.

Do not spend your time in worry or vain regrets. If your life has not been what you would have it in the past, turn your back upon it. Unite with us and our Adepts will aid you.

Send five subscribers and we will send, in addition to the above, a course of *Betiero's Practical Occultism*, which sells for the regular price of \$5.00.

In union there is strength. Let us hear from you. When you send us subscribers for the *Mysteries* we shall first thank you, and later your friends, whom you have urged to subscribe, will also thank and bless you.

### WHAT IS—IS BEST

For some months, we have had a strong impression or intuitive warning to leave Chicago and establish our headquarters elsewhere. At times this message from the Invisible came so strongly, we felt that the change must be made. But many things prevented a sudden change of base, so we continued in our work surrounded daily by what is doubtless the most in-harmonious vibrations in the land. But as proof that we should have hearkened to the small voice, a fire mysteriously broke out in our house, destroying many valuable documents and thousands of dollars' worth of stock. For this reason, we have been somewhat delayed in getting to press with this issue of *The Oriental Mysteries*. And under the circumstances, we ask you to bear with us.

As soon as our contracts are met, we shall no doubt, follow the guidance of our unseen friends and seek another home for our labors.

### HINDU ASTROLOGY

All persons born from January 20th to February 19th come under the sign of Aquarius, the last sign of the air triplicity.

The very strongest and the very weakest people are born under this sign. Many are a thorough success in life, while others are a failure in all they attempt, though naturally, these people are endowed with great possibilities and it is in large measure their own fault if they do not succeed.

One of the peculiarities of Aquarius people is to seek advice from others and then pay no heed to it; they forget the answers given them in reply to their questions, and some days they are exceedingly happy while others they are correspondingly depressed. Possessing unusual powers, they are often too indolent to use them.

Among people born under this sign are found some of the greatest spiritual healers. Every human Aquarius being is a natural healer, but the majority of them do not know it. They lack self-confidence, and need to waken to the fact that they do, by nature, amount to a great deal. They should improve every opportunity for gaining knowledge, and accept the work before them, making it a stepping stone to the higher, and to their ideals. With application, their possibilities for success are vast.

When Aquarius people come to a realization of their higher nature and live in it, they become noble, kind-hearted, gentle, and in judgment and discrimination they are excellent. They understand the importance of economy and strict application to business. They are honest, and debt worries them. They have the faculty of learning without much study; they seem to attract and absorb information. They have strong memory. By nature they are agreeable people, dignified and pleasing. As a rule they are peaceful people, control the temper well.

These people should cultivate the spiritual, and allow the mind to soar after its natural inclination. The so-called imagination should not be curbed. In re-

markable degree they possess the power of inspiration and divination. When aroused to spiritual or divine truths their improvement along every line is marvelous, and the highest general development follows, and thus they become lovable, charming and fascinating. They become very hypnotic and magnetic.

The planetary forces that belong to Aquarius people are wonderful. When developed, their magical ability to handle insane people especially, is marvelous. People only, born under this sign, should be selected to act as nurses and guardians for the insane at institutions for people thus afflicted. The penetration of the silent, quiet Aquarius individual has great hypnotic force. When spiritualized, their ability to heal the sick by their mere presence, is phenomenal.

In personal appearance these people are generally tall, fine looking, very dignified, with a healthy robust nature. The complexion is, as a rule, very clear. It is well to select for companions and associates people born under Aries and Sagittarius, as well as those born under their own sign. Libra people are sometimes also harmonious to the Aquarius born. Being finely organized, these people are sometimes too sensitive, and foolishly timid. They have great strength and power, but too seldom are aware of it. They should study mental science and occult science, as from a psychological standpoint they are very powerful.

As before indicated, Aquarius people are too inclined to depend on others. They must compel self-reliance and independence. Ask no favors of others. Grow

strong in your own powers. Use your brains. Let no opportunities go by you unaccepted and unused. Do not criticise others, but look very carefully to self-defects, and seek to obliterate them. Some of the most eminent people in the world are born under Aquarius. It is repeated that Aquarius people are inclined to either become very great, or to become dire failures. It lies entirely with each individual so born, as to which he shall be.

The gems of this sign are sapphire, opal and turquoise.

The astral colors are pink, blue, and Nile green.

The governing planets are Saturn and Uranus.

### **MAN'S OCCULT POWER**

In this age of commercialism, how refreshing it is to observe so many bright faces, eager for knowledge. Eager for that higher knowledge that will give freedom to the incarnate man.

When I thus speak of man, it is not alone with reference to his physical, nor is it altogether to his mentality that I address; it is to the soul, the imperishable ego within.

Before proceeding to discourse on the vast field of psychical power, which awaits but the effort of the unfettered man, we shall take a cursory glance at the man of the past, and those environments that have furnished the materials of his present cage or prison house.

The ancients, who possessed knowledge far in ad-

vance of the present generation, discovered that man was analagous to the Universe.

Thus it was common to make the comparison of the Universe to a great man, or man with a little Universe.

There is at present a great psychical wave sweeping over the earth. And it is not as some suppose; a whimsical fad.

It is a natural result of evolution. Mankind is now at the crucial point, where the age of materialism will give place to a higher and grander era.

The ancients arrived at their wise conclusions by the study of analogy. And it will be well for us to consider in detail some of their methods and conclusions. To begin with, we must first recognize occultism as a real science, and one that deserves a place far above the so-called positive sciences.

It is a subject about which the masses know but little, and I am sorry to say their opportunities for receiving knowledge are quite limited. Yet they are willing and anxious to learn.

The demands of the times have brought before the public a horde of those who pose as teachers. And in many instances the incompetent ones cause many sincere students to look upon this great science with discredit.

In the fascinating domain of occultism, many find a congenial field for the exercise of an ingenious imagination, while others resort industriously to compilation.

The incompetent teachers may be likened to a pilot, who assumes to know the waters of a strange sea. He guides the boat with false confidence until it strikes on a submerged rock and all are lost.

Since the public have become interested in things occult we observe that the teachers of hypnotism, at once change their sign so as to read teacher of occultism. Mental science also becomes occultism. Spiritual societies change their names to occult societies.

All assume to understand that mystic science which has but few real exponents on this side of the Atlantic.

Many of these pretenders to occult science composed a part of the great army of quack doctors. But judicious laws caused them to change their card to occultists., etc., etc.

Now all of these products of the times are treading on dangerous ground, because there are certain dangers in the path. And it is only by the guidance of a competent teacher that one can avoid these frowning.

On the other hand there are many who attempt to understand occultism by purely material comparisons. They would measure things immeasurable by their materialistic experiences.

This is also impossible. It reminds us of the North American Indian who visited civilization and brought back with him a watch from which the works had been removed. He described to them in glowing terms how the watch recorded time. He even affirmed in a loud voice that he had seen the feat accomplished. But after examining it the Indians concluded that as it could



not be made to record time in their presence it had never done so.

Therefore one must not judge hastily of things they do not comprehend, but study patiently and try to arrive at a fair understanding.

It may be well to caution the student against impatience.

Some beginners expect that a teacher should be able to confer magical power upon them without personal effort on their part.

Such neophytes should consider the many years devoted to preparation by such men as Pythagoras.

This great philosopher and teacher spent seven years in Heliopolis studying and receiving initiation into the ancient mysteries.

Even at that early day and time Thibet, Hindustan, India, Chaldea and Egypt were the headquarters of the real knowledge.

And at the present time we can do no better than study the wisdom of the Orientals.

To return to Pythagoras, when he had received the complete initiation he returned to teach his countrymen, the Greeks.

Nine hundred years previous to this time Orpheus had taught the same great science; he was also instructed and initiated in Egypt. But at the time he began his labors Greece consisted of about twenty colonies divided in religious opinions as well as civil laws. Yet he succeeded admirably and formed a fed-

eration that was under control of the supreme pontiff at Delhi.

The reign of Orpheus was followed by the muses. Although in Egypt there were only three—Mileti, Olde, and Nnemi—that is to say, the first was the producer or creator while Mnemi was the preserver and the duty of Olde was to make the others comprehensible.

The Greeks had nine muses who were supposed to be the daughters of Zeus and Menemoisine. The former represented the Being with eternal life. The latter the faculty of memory. It was after this period that Pythagoras appeared in Greece, rich in all the knowledge of Africa and Asia. He found upon his arrival that the Greeks had degenerated into a form of mythological veneration and that even philosophy had been effaced from their memory.

Some pointed to a tomb in Crete as the burial place of Zeus, the living God.

Others asserted that Dyonisius the Divine Spirit was born in the village of Beotie and that Apollo the Universal Father was born on a certain island in the archipelago. Thus he found the people laboring under these and many other extravagant illusions.

In fact, the grand truth which Orpheus had been trying to preserve through initiation had been entirely lost. But Pythagoras was the messenger to whom the divine truth had been revealed, and he did for Lycurgus performed for liberty.

In fact, the truth that Orpheus, the grand truth

which Orpheus had been trying to preserve through initiation had been entirely lost. But Pythagoras was the messenger to whom the divine truth had been revealed, and he did for science what Lycurgus performed for liberty.

The latter as ruler so reorganized the military strength of Greece that he was able to throw off the despotism of Persia.

The former organized secret societies that spread over Europe, Asia and Africa.

Composed as they were of wise and religious men to whom he had taught the truth; they soon made their influence felt upon ignorance and impiety.

Thus we see that Pythagoras rendered an immense service to humanity.

Now the question arises what did Pythagoras teach? Or, in other words, of what did the Egyptians mysteries consist? They began first by a study of analogy, through this they were enabled to determine the relations existing between things, and by which phenomena appears.

Therefore we shall give today the first lesson in the methodical study of occult science.

In the study of man three methods will lead to the same result. One may study man by investigating the organs and their functions.

This is the study of the visible by induction. One may study man by investigating the intelligence or that which is usually called the soul.

To be Continued.

**DO I BELIEVE?**

Do I believe when storms sweep over me —

That I have only needfully been tested?

Do I believe, when my frail barque's at sea,

And when from me the cable's all but wrested

Do I believe that He's forsaken me?

I KNOW that He is near; in time will FREE—

And comfort me.

Do I believe, when griefs and cares assail,

That they were best for me? That I must bear

My part of all the burden on—nor fail

To lighten cares for others everywhere?

I DO believe, tho' oft MY heart does break,

The burden MUST be borne for my soul's sake—

And I must journey on.

I KNOW—for it has proven been to me—

That soul of mine for purpose here was sent;

I know that protestations make not free,

And only can submission bring content.

I KNOW the soul thro' tribulation—GROWS!

And thro' its sorrows WINS, and thus bestows—

Its work of love.

I do believe when tangled woof and skein

Have seeming all but my brain paralyzed,

There's been a deeper meaning in the pain

Than I before had ever realized.

And I believe the tangle WILL grow straight

When I have patient learned to trust and wait—

His own good time.

I do believe the mighty hand of Him  
Who rules the entire world of mystery,  
Will guide and light the way when all grows dim,  
And will reveal His reasons all to me.

And I believe the darkness that enshrouds  
*Will* lift! And silver lining of the clouds—  
Will soon gleam through.

Nov. 13, 1903.

Nellie Hawks.

### SOME NEEDED REFORMS.

Suggestion plays a greater part in the affairs of mankind than is generally supposed. There is hardly a day passed without our influencing some one. Though we may be unconscious of such effects, they none the less exist, and are potent influences in our daily lives.

As Paracelsus aptly remarked, "When we learn the power of human thought, and realize its influence in the realm of matter, we will enact laws to prevent idleness. In the same way we add, That when we understand the importance of suggestion, whether consciously or unconsciously projected, we shall know better how to institute needed reforms.

Chicago is now experiencing a reign of crime and lawlessness.

Four young men from twenty to twenty-four years of age are now awaiting trial for their lives charged with seven cold-blooded murders.

A citizens' protective league has been formed to in-

investigate the causes and to devise ways and means to banish crime and criminals from the city.

While the motive is a worthy one and the field of action wide enough to satisfy the most enthusiastic member, we note with sadness the weakness of their first resolutions, which laid much of the blame for existing conditions on the city's executive officers—the mayor and chief of police.

This might naturally be expected at first consideration of the matter, but the thoughtful man will easily find the first and succeeding causes attributable to suggestion.

This is a great business center, where competition is keen, and where success comes only to the shrewd, bright and energetic.

Here may be found great buildings, vast stores and crowded streets. The children are taught that success depends on their individual efforts, without sufficient knowledge of God and the great invisible world of intelligences that surround us, and exercise a powerful influence on the lives, the successes and failures of humanity. Thus when the child becomes a man he plunges madly into the maelstrom of business and political activity, believing and considering only those things which may be seen, felt and heard. He becomes a materialist, and if he attains wealth he is looked upon as a successful man.

His wealth supplies him with all required power. If, however, he meets reverses and fails to secure the coveted wealth, he has but little to comfort him. He has

trusted to the arm of the physical and lost. Then in desperation such a man may turn his attention to crime. For that reason God and the spiritual light should be taught in our homes and in our schools.

Among the strongest means for conveying suggestion we may class the daily papers. Their power for good or evil is vast. Therefore the editors and managers of these great instruments of suggestion should be taught the laws of psychical phenomena. When they have proper knowledge of suggestion and realize their power over the public mind, we shall no longer see crimes heralded in gigantic type, which is often intensified by the use of red ink. Furthermore, it will not be permissible to enter into the minute details of murders, suicides or robbery. We may here state that within the last month one of our daily papers excelled itself by publishing the photo of a bandit with his revolver aimed and in the pose used to take a human life. Such publicity has done much to inflame the minds of the susceptible. Such recitals cater also to an abnormal and unhealthy appetite for sensation.

Let the newspapers or their managers rather start the reform by placing the chronicles of sensations and horrors in a less conspicuous place.

Let parents give more attention to the spiritual development of the young.

Let our actions demonstrate the Golden Rule.

Let the journals cease putting forth the opinions of regard to their fitness or ability to discuss the subject at issue.

Let us awaken in the young a reverence for the beneficent Creator, so that they will strive to live in an atmosphere of harmonious vibration. As the present atmosphere of disturbed vibrations invite disaster not unlike that brought upon Sodom and Gomorah.

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