

after you left, and I tell you it certainly gave us the thrills.”

There was a very talented professor of archeology from Arizona staying at the house who had heard it, and we asked him what he thought of the phenomenon, knowing him to be a rather matter-of-fact, hard-headed scientist. He said: “I am completely at a loss to account for it. It is the strangest thing I have ever heard. It seems to arise from the lava caves of the pedregal, to increase in volume and vibration as it travels nearer until the surrounding air is all aquiver with the weird sounds, then it gradually decreases and dies away in the direction from which it came. That is all I can say at present, and I have no solution to offer.”

The pedregal is a wonderful stage for the manifestation of such a phenomenon. Its caverns and crevices are covered during the abundant rains of summer with a luxuriant growth of maidenhair ferns, wild begonias, fuchsias, and lilies of San Juan (so-called by the natives); also the

beautiful pepper trees whose drooping branches sway eerily with the slightest breath of wind. It is supposed to be one of the places where the unfortunate Aztecs hid their vast volume of treasure from the covetous Spaniards. It contains besides many caves and subterranean passages a very interesting pyramid composed of round water-worn cobblestones from some old lake or river that completely disappeared beneath the streams of molten lava that escaped from the volcanic cone of Xitli, whose dark summit still frowns ominously on the sunlit smiling valley far below.

In this ghost-ridden and legend-haunted “tierra de Mexico” the incident of the “Llorona” here related is the only happening of the sort that I have been able to substantiate, and I can vouch for the truth of it without any reservations whatever.

A great many tales are circulated about spirit appearances in various old houses of the historic metropolis of Mexico City, but I have never yet had the opportunity of investigating them.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

FAMOUS SONGS OF THE OLD TESTAMENT

Wonderful is the esoteric knowledge contained in the Bible, so much of which we are accustomed to read perhaps hurriedly and carelessly without realizing the depth of meaning hidden in almost every verse. In the 21st chapter of “Numbers” which we are to study this month we shall find, if we consider it carefully, the entire path of attainment for the aspirant to the higher life, or Initiation, outlined for us. The Christian Bible is the supreme textbook for the Western world. Its books were written by sages and seers so as cleverly to conceal beneath historical data the

spiritual evolution of the Ego. This spiritual textbook is not concerned with the destruction of human life, of cities, etc., *but with the overcoming of the evil within ourselves and the transmuting of this same power into good.*

The Canaanites, also Moab and Edom, referred to in this chapter mean materiality or the mortal or carnal nature of man. We find in the beginning of the chapter Israel overcoming the Canaanites, and through this overcoming dedicating themselves at a place called Hormah, which means “devoted.” They journeyed as we each must do by way of the Red Sea—the call of the senses and desires. How familiar is that cry which

we so often know within ourselves: "The soul of the people was much discouraged because of the way."

Many among those who felt the call to duty were not strong enough to hold to the straight and narrow way and turned back because of the *fiery serpents*, not among but *within* the people. Then we have that great story of Moses, the illumined one, the high Initiate who teaches them how to *lift the serpent within themselves*. Surely this is one of the most beautiful lessons on the path of regeneration to be found in the entire Bible. After this they go forward "toward the sun rising" of a new and holier life.

III—THE SONG OF THE VALLEY

14.—Wherefore it is said in the book of the wars of the Lord, What he did in the Red sea, and in the brooks of Arnon,

15.—And at the stream of the brooks that goeth down to the dwelling of Ar, and lieth upon the border of Moab.

—Numbers, 21:14-15.

Arnon was the largest of the rivers entering the Dead Sea *from the east*. This is a song of transmutation for those who are endeavoring to live the life of purity and chastity. Those who made themselves worthy to receive it Moses gathered *at the well to give them water*—the water of eternal life.

IV—THE SONG OF THE WELL

17.—Then Israel sang this song, Spring up, O well; sing ye unto it:

18.—The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves. And from the wilderness they went to Mattanah:

—Numbers, 21:17-18.

This well must always be dug by *princes* and *noblemen* and *with their own staves*. Then it is that from the wilderness, materiality, they go to Mattanah which means "a gift"—*that supreme gift* whose price is oftentimes renunciation, heartaches, and sorrow. But when we are able to sing this song of the well, we know that the gift is more than worth all that we have paid to obtain it.

When we gain the power referred to in this song of the well, then we too shall ascend unto "the top of Pisgah." And even though our work must still be in the land of the Amorites, "we shall go along by the king's highway until we pass thy borders."

V—SONG ON THE FALL OF HESHBON

27.—Wherefore they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28.—For there is a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, and the lords of the high places of Arnon.

29.—Woe to thee, Moab! thou art undone, O people of Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30.—We have shot at them; Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which reacheth unto Medeba.

—Numbers, 21:27-30.

Heshbon means "intelligence" of the concrete or brain mind, and Sihon means "sweeping away." Chemosh is a god of Moab. Heshbon means those who worship the power of the intellect, forgetting that it is only an instrument to be used by the Spirit, and for the greater glory of spiritual things.

Through the wonderful power of regeneration working in man the process of the spiritualization of the mind takes place. "Heshbon is perished"—even unto Medeba, which means quiet waters. The god power which is born or awakened within is the supreme goal of our earth evolution: "Thus Israel dwelt in the land of the Amorites." The mind is the Path, and with its spiritualization we lift ourselves above the masses. We too then find the topmost peaks of Pisgah as Moses did, there to know the unutterable glory of pure spirit, that through the memory of its Light we may the better love and serve those who are still struggling in the wilderness of the world.

This wonderful chapter holds for us the key to the gates of "The king's highway." May we each one in a spirit of love, humility, and chastity learn to walk upon it.