

OCCULT TRUTHS.



A monthly magazine hinting at Divine Alchemy or that wisdom and those mysteries which alone can be understood by initiates.

"Etre toujours Philosophe."

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A CONFESSEDLY INTELLECTUAL RELIGION.

Assembled in Washington, September 27, 1899, was the Pan-Presbyterian Alliance containing the most scholarly men of that church. Its sessions opened with an address by Rev. John De Witt, Professor in the Princeton Theological Seminary entitled "The Attitude of the Reformed Churches Towards the Holy Bible." We cordially assent to the truth of a statement made by him after describing the historical attitude of protestantism toward the Bible on the one hand and in sharp antithesis, the new biblical criticism which demands to be heard and accepted: "It is perfectly clear that we have reached a crisis of belief. Of the necessary result of the wide acceptance of the new critical conclusions upon the churches and people it is not necessary to enlarge. We can all see that in the event of such an acceptance there will be a revolution in our ecclesiastical and religious life. It will be impossible for the Bible to continue to hold [in our minds] the supreme place it holds to-day and this ancient support having been withdrawn or weakened, many of us will seek some other support in its place or as its ally, like sacramentarianism with sacerdotal directors, or estheticism with

its gratifications, or mysticism with its [to us] vague but powerful emotions. I am inclined to believe, however, that because of the INTELLECTUAL [not his capitals] habit bred in our people and our churches by education of almost four centuries, the first halting place of the most of us will be rationalism." And may the time hasten! Rationalism is one step nearer truth than the position of intellectualism you now occupy. That must be the outcome. It results from the false corner-stone of all the so-called reformed churches.

Many mystics have had to travel over that identical pathway. Blessed is he who does not halt there longer than is needed to learn the limitations of intellect and the unsatisfactoriness of rationalistic conclusions. This corner-stone he thus described: "The exaltation and exclusive employment of Holy Scripture produced in the reformed churches a distinctive type of Christian character which I think we are justified in calling the INTELLECTUAL type. Of course in using this term I am saying nothing about intellectual gifts and attainments. I am endeavoring to describe a religious type. I am only endeavoring to be true to history, in describing the genius of the great family of churches whose representatives we are. Because our type of christianity is DISTINCTIVELY INTELLECTUAL, we of all the churches are, perhaps, most vitally interested in the fate of the Holy Bible. For if the Holy Bible were once discredited, what would be left to the reformed churches but the platitudes of natural ethics and the half-starved and hunger-bitten dogmas of natural religion?" Good and grand! But your distinctively intellectual type must and shall stand the severest intellectual criticism from the new biblical critics in your midst as well as from the world without. It shall be measured by the measure you have selected and must go down. Your fears will be realized

and there shall be left to you only the "platitudes" and "dogmas" before twenty-five years more have passed. Your chief corner stone of intellectualism is rotten for religious purposes. It can foster belief; it never can lead to faith. Faith comes never till the intellect has been crucified, dead and buried. Faith is the gift of God—not an intellectual product. Intellect is an absolutely impassable wall between man and God. No ray of light or of faith can pass through it. It must be absolutely thrown down and repudiated in order to open up any communication between God and man.

Your reformed churches rightly discarded tradition, the claims of a corrupt priesthood, sacramentarianism, improper reliance upon the fine arts, the vague and powerful emotions of mysticism; but you lost all trace of apostolic power. You never have healed the sick, never have opened blind eyes, never have entered lion's dens, never have handled poisonous serpents, never have taken poison into the body, never have raised the dead, never have shown the spiritual or astral body, never have given demonstration that there is no birth and no death, never have uttered a prophecy, never have seen God in the burning bush, never have walked through fire and sword unscratched, never have suspected that telepathy, clairvoyance, mind reading, thought transference, prophetic dreams, visions, psychometry and kindred powers all flow to-day as ever from knowing the Christ power in its fullness. You have no lot nor part in any of these matters all of which Jesus taught his disciples and the early church exercised for 200 years, and secret orders have exercised to this day and still exercise. Your intellectual religion is an error, a snare, a delusion, and is of no earthly use aside from producing your ministerial salaries except to aid the natural ethics and conservatism which many secular organizations contribute to equally with

reformed churches and without pretense of being religious.

Why can you not discover that intellect is good only to measure intellectual things, but that "spiritual things must be spiritually discerned"? Presumably because you do not know the difference in fundamental essence between intellectual and spiritual things. A vague idea exists that there is some difference but no clergyman ever gives a clear description of the difference because spiritual illumination has not yet replaced his intellectual illumination to which he trusts in all his affairs of life. Spiritual illumination cannot come except through the "Holy Spirit" (Special Breath) which occurs during cessation of pulmonary breathing. This latter can be secured only by practices unknown to the "reformed churches." In reforming out the abuses of Catholicism, they parted with every trace or hint of the breathical (i. e. spiritual) powers and fell to intellectualism of creed. This is the "fall" described in Genesis, from intuition which is direct contact with the Sun of righteousness to the poor Moonshine of intellect. God gave the Sun of breathical intuition to rule if we would let it, but as man was destined to go into the dark, he gave the Moon of intellect to rule the night. The "reformed churches" are without exception floundering in the moonshine of intellectuality and must die thereby exactly as did the Jewish church nineteen hundred years ago.

If this religion is "distinctively intellectual" as you truly claim, then is it distinctively human. If human then is it the exact opposite of divine and is a religion only in name, the very unfortunate fact which explains why only the moneyed people attend church.

Professor De Witt's use of the word "mysticism" shows that he has had absolutely no heart-experience of mysticism, hence of union with the Absolute. All

self-styled "religion" which is devoid of such a secret and mystical union is a false religion and is not a re-linking (re-ligio) to the One from whence all have journeyed like prodigal sons. One trace, one glimpse of this experience ends forever all intellectual discussion over the verbalness of scripture. He who is illumined by a not-pulmonary Breath (Sanctus Spiritus) sees in Genesis a description of a path over which he has come and in Gospel myths the means he has used for again reaching union with a "father" whom he so foolishly left long ages ago in order to feed upon the husks of intellectualism. Judaism lost the secret Breath and went down; it never was more devoid of spiritual power and of living truth than are "reformed churches" today. Intellectualism can never know mysticism and will always misrepresent it when seeking to mention it. Intellectual criticism of the gospels will prove beyond controversy inside 25 years that the alleged trial of Jesus and his crucifixion outside Jerusalem on a cross between two thieves is not and never was history. Where then will be even your "platitudes" and "dogmas?" To the mystic, all this is welcome. The Gospels are worth a thousand times more to him as divine fables than they could be simply as history. But he knows the lesson of those fables and that lesson I cannot say "saves him" though he is saved. It is the mysterious record of how he got saved. But intellect was not "in it" at all. The everliving and eternal essence called Christos alone can save from the human self. Whether a Nazarene was Christed 1800 years ago is not the vital question, but am I Christed through crucifixion of intellect, sensibilities, and will? Has it wrought the "great work" of establishing a secret breathing in which pulmonary breathing ceases, while one is in conscious union with the All? Away with all dogmas, platitudes and higher intellectual criticisms.

Know Thyself If Thou Wouldst Know God.

The great command of Socrates was "know thyself." He did not urge people to know God. He knew God and that knowledge enabled him to see how to lead others to the same knowledge. It will appear to every human mind strange that he should take such a course to such an end, but it was the only way. It is now the only way and is a sure way. This whole subject is a mystery to the human mind and lies occultly hidden where only the worthy can reach it. We write about it but we do not explain it. We are forbidden to do so by an interior monitor and by the unbelief and ridicule which people in general would shower upon our declarations if we went farther into explanation. This much of clue those who know more may give to those who know less. You will never, never, never know God till you first know yourself. Whoever, upon being asked if he knows himself, replies that he does not, and most will frankly admit it, does not know God and has confessed it in his declaration that he does not know self. How can this be? Simple as two times two when you are in the secret. Unfathomable when you are not in the secret. Go to work then to get acquainted with what is within by introspection. So long as you find yourself within, you will never find God anywhere. The only place to find God is where self was or used to be and of course that is also within. Now the secret is almost laid bare. Only the thinnest gossamer veils it. If you cannot tear that off you must keep it on and confess you do not know either God or yourself.

There are outrageous fools who go about prating "I am," or "I am God." Never was greater blasphemy and there is no other blasphemy. That is blasphemy pure and simple. God is the Not-I, the Not-self. I am all except God, viz. delusion and folly. Your con-

sciousness will never know God till divorced from the I, the ego, the self. Knowing the latter and submitting it to annihilation, the God-consciousness is the All. Beside it there is none else. God never said "I" except by metaphor. There is no self, no ego, no I, in God or appertaining to God and when you know God you will know this fact.

The subjugation of the self is the one only teaching of all the bible stories. Those stories were not history but fully teach this one only path to all goodness. Abraham was called upon, according to the fable, to subjugate his own reason, will, feelings (the self) by going exactly counter to their dictates in the most cruel murdering of his only son "as a sacrifice." The sacrifice was of Abraham's ego. When he had made that surrender of reason, will and feelings all was accomplished and the balance of the program was countermanded.

The Jonah story teaches identically the same thing. In face of the inevitable doom of the ship and all on board, he was compelled to consent to give up his life but when he had proven his willingness to be drowned the myth brings him and the ship safe to shore.

The Jesus story elaborates and enlarges upon this one idea, the absolute crucifixion of all one is, has been, or seemingly will be. With great detail the story emphasizes this one only problem of true existence the total loss of the self, but as in the cases of Abraham, Jonah, Noah and Jesus, that having been done, all turns out right in resurrection, salvation, redemption, happiness. Such is the one only cornerstone of every true religious system, of every drama, of life itself. Upon the accomplishment of this ego-loss comes knowledge of God.

This is a paradox beyond grasp of the mere intellect. He that seeks to save his life, the ego, shall lose it.

I Will Do What I Want to Do.

It is a strange psychic law, yet a law, that we better do anything we really want to do, be it labelled good or bad. Remember there is no evil—the reverse of good and that the Creator has made it possible for us to do nothing out of which will come no good. Get that law absolutely fixed, that nothing is unmitigated evil. The prohibitions of the ten commandments are simply warnings that the doing of those things will cause suffering and that we will come to wish that we had not done them. Thou shalt not steal is no more a moral command than thou shalt not eat or drink to excess or thou shalt not cut off thy right hand. We may do all these things if we want to. If a passion siezes us to do something “awfully wicked” and persists and insists, had we not better take in the consequences of so-doing as a deterrent to repetition? If I want to wade in mud and water like a dog I will do so. Probably one experience may cure me. If I want to taste the forbidden fruit of sensuality, why should I not do so and filled with shame and perhaps disease learn not to want to. If I want to get drunk why not get drunk, have a swollen head and be disrespected by all men till I don't want to?

It is surely a great mistake to forcibly repress young people from taking their fill of folly. Unsatisfied longing and desire may even unseat reason. Desire is to be conquered and if it cannot be conquered by reason and counsel then it needs to be suppressed by bitter experiences. The mystic looks to the suppression of every desire as fully as you look to conquering what you call wrong desire. Enlightenment shows us at length that every desire is wrong and we should come to where we have no desire. Then without exertion we float upon the infinite sea of boundless bliss. There is no desire that does not end in suffering, the adepts say. Desire

is born of the Ego. I desire. When there no longer is an I, only the Not-I, there is no desire. God never had a desire, never will. In the infinite good are all things and there is no room for desire because of limitless abundance. How to suppress the I? By every possible self-humiliation, even going to the "anxious bench" to be prayed over by fanatics. Will its suppression and the suppression will come. Submit gladly to any awful scandals providence heaps upon you. As Job was tortured till nothing remained of him, so will you be crucified on the way to adeptship.

Karma and its Destruction.

Please explain Karma. I have been told that what we sow now we surely reap in the next incarnation, that we cannot possibly change the next karma but can change this one although under the same law as the next one.—S. A. P.

Theosophy is doing great good in proclaiming what the church ignores, but foolish theosophy ignores what the church tries to proclaim. So long as you stay human permitting the ego to dominate, and conscious of selfhood, the law of Karma works. Watch your own life and you can see Karma working all the time. I arrived at the Dewey parade to-day late. There was no chance to see. So I began to sow Karma. I worked all the children in sight into good places, for the moment trying to forget self, but knowing the law. Soon the crowd opened and let me right up to the front. I always concern myself to get other people fixed nicely in full consciousness that if I sow wheat I shall reap wheat and often I stare in amazement to see the best places open for me with the very beauty of a miracle. I am as selfish as the farmer who in order to reap, sows wisely.

Most of your Karma comes back home in a few days or hours. Watch it. Only a little will go over to next

incarnation, such as general habits and acts committed late in life like double murders etc., which necessitate your being murdered twice. Theosophy leaves us, however, with this endless chain about our necks and consigns us to despair and fate. It ignores the Christos redemption and the transubstantiation from human to divine which instantly terminates the operations of unpleasant Karma in such cases. Behold a mystery: "We shall all be changed, in the twinkling of an eye," from human to divine through destruction of the human egg-shell which releases the divine life within. That change may be after you have passed through one thousand more incarnations, during which time Karma works its just effects upon you, or it may be long before you finish this present incarnation. So long as the I remains, Karma will work upon it, but the I is a temporary, delusive excrescence, an egg-shell, a parasite upon infinite beauty and wisdom. In the latter is no undesirable Karma. Tomorrow, yea today, the indwelling essence of a negative nature called Christos may destroy the positive ego (I) giving in lieu of Christos and Ego, the Sanctus Spiritus. The Christ says: "If I go not away the Comforter will not come." In the total loss of the two, arises the third, as in chemistry the positive acid and the negative alkali eat up each other and leave neither acid nor alkali but a neutral salt. The same is true with positive and negative electricity and throughout nature "redemption" is symbolized to us in everything. The seed dies and rots in order to release new life. So do "I".

So then, no longer does the law (Karma) reign over us when we have been Christed and lost the Ego. Till then, we must reap an eye for an eye and a tooth for a tooth which is none other than the law of Karma. But this being Christed is no such thing as "conversion." Christians are converted (turn around) but I have never

found a Christed christian. "Whatsoever a man (a human Ego) soweth, that shall he (the human) also reap." But cease today to be hu-man, let self become extinct through recognition of the infinite Allness at work always in your mortal body, and the whole business of human sowing and human reaping terminates instantly just as the clock stops the instant the earth quakes. This infinite miracle may take place in the carnal body, and your fellow men may not discover a change from human to divine. They dont know the divine when they see it anymore than you do, but when transformed you will know that you have been freed from all bondage to Karma, to sin, to death, to the planets, to excarnate spirits, to fear, to ignorance, to impotence. When the change has been wrought, existence in a mortal body may continue at will a thousand years, miracles of every nature can be wrought, all knowledge, and all powers realized. This is the bliss of Nirvana. But can you undergo the change?

Correspondence.

A Sincere Truth Seeker.—Writes: "I have looked for truth in Christianity, in materialism, in astrology, in palmistry, in mental healing, and while finding some truth in all, I have not been able to find truth as heralded by the occultists who promise sure relief from sickness and poverty. I even patronized that great I-AM, Thos. J. Shelton, whose "silent word" (7) must have been absorbed by some other needy mortal, for I am still poor (5) and somewhat sick. Poverty is often the cause of sickness. Is it an evidence of ignorance or of folly, and is wealth the representative of wisdom and of "true living"? Wot not, for I know some *very* poor wise-men,(3) and some very ignorant rich-men who know absolutely nothing of the "inner breath" nor have they been compelled to undergo the agony through redemption. I have noticed that, after extreme mental anguish, financial benefits were thrust upon me as from a pitying father to a repentant son. A test of the promise "whatsoever ye shall ask," etc (4) dissipated all belief in obtaining immunity from sin and debt as well as sickness. Why is it necessary that benefits be obtained through (6) suffering? We have many examples of suffering in-

creased by want. Why does the rule work but one way? Fate (2) is truth or it is error. If error, it is strange that those who have Jupiter in ill-aspect at birth rarely if ever become wealthy, whether they are aware of the aspect or not. As you see I have become skeptical but am always open to conviction. An honest skeptic makes an honest convert. I want some infallible test (1) as to what is truth for to be truth it must be infallible.—C. T. S.

ANSWER.

So many points are raised above that it is hard to satisfy them at once. Brief comments will be made trusting to future opportunities for details.

(1) *The One Sure Guide to Truth.* The one only infallible guide to truth is your own intuitional nature, which is a deep-seated sub-consciousness. Its seat is at the solar plexus or centre of the body. By practice you will learn to distinguish between deliverances of the brain and those of the solar plexus. The latter are often alluded to by ignorant people, who when questioned how they know they are to have a certain future experience reply: "I feel it (not think it) in my bones." It has taken complete possession of their consciousness. Women often have this in advance of fatal accidents about to befall husbands and sons. A friend of mine by the name of Gibbs, intending to take a night train from Stanton, Va., to Cincinnati, was so overwhelmed during the day with "indescribable feeling" (not opinion) that he must not go that he could eat no supper and later could not walk. He abandoned his trip at 8 o'clock p. m., whereupon he became calm and slept well. Next morning he learned that the train had been wrecked and many killed. With practice, abstract truth may be drawn from this source. I have obtained knowledge of future events, of unknown facts, and of abstract truth in the form of dialogue between myself (the thinking Ego) and this divine, infallible essence which centres at the solar plexus. I admit that weeks and months of a special training were necessary to bring me to ability to do this. The first and great preparation is an incessant desire to become acquainted with this intuitional power such that one will be constantly introspecting to catch its operations. Many so-called worldly men get it without knowing how and use it in business affairs. Women very generally recognize it because their lives are purer and more unselfish than men's lives.

(2) *Fate.* It is fated that all the forces we set at work shall produce their legitimate consequences but it is not fated that we shall set this force at work today and that tomorrow, though I believe it is fated that we shall acquaint ourselves sooner or later with all the forces, good or evil so-called, for they are all good. The laws of astrology are undoubtedly true and will rule us as by fate unless we by will-power do what shall overcome the stars. But while we can rule the stars and destroy for the time being so much of fate, I do not

believe it best to do so. I am under Virgo and I better conform this incarnation thereto than to try to break its force. Gain will be fastest if we utterly abandon all use of our separate wills and keep in the divine tide.

(3) *Very Poor Wise-men.* No wise man is poor unless he prefers to use his powers for the acquisition of knowledge. Every wise man may be rich if he cares to be. A wise man would rather not be burdened with the care of very much property. The ignorant rich-men are ignorant only intellectually but they are intuitional and would lose their riches if they were devoid of wisdom. They have wisdom as to property but may not have wisdom as to the maintenance of health. Wisdom is intuition, not intellect.

(4) *Asking and Receiving.* The churches are full of people who ask and never receive. The world is full of those who receive seemingly, without asking. You cut your quotation too short. You omitted "faith." There never was a thing asked in faith which failed to come. But faith is intuitional knowledge that the way is open. Few church people ask in faith. They have no knowledge of intuition, hence of faith. This however, is true; if you ask but one thing at a time and hold the desire till you get it before asking another, there will be no failure and weeks will not pass before you shall see things shaping to fulfill your wish. Of course your wish must be a consistent and possible thing. You cannot wish to be rich and poor at the same time. You must not wish to sell your horse at your price, but if you wish to sell and are willing justice should fix the price, the purchaser will come. You must not waver in the desire to sell. You need not advertise. Your wish will bring the customer to you.

(5) *Poverty.* I am unable to find a person in poverty who does not deserve poverty and who is not to be kept in poverty to prevent his doing mischief. I have hunted everywhere in vain for a poor man who is a good steward fit to be entrusted with the care of money. Everybody is trusted with all the property it is safe to let him have. Many people seem to have too much for their good and no one too little. How much money do you give your children when you know they will use it to their own or other's injury? Every human being may have all he wants provided he first fits himself to be a good steward. I am surprised at times that "God" lets certain men have as much as they have—NEVER that he keeps poor men poor. I will take the contract to make every poor man well-to-do for ten per cent if he will obey my financial instructions. The money I see squandered all the time by those who do not own their own houses makes me shudder and wish to close their purse-strings. Being out of work is solely due to folly and speaking anthropomorphically; it pains "God" to see men such fools that they must be "punished" with idleness. I have never seen a day since the age of 16 that there was not twice the work ahead that I could do. Since being an employer, I have had hard work to find enough honest and faithful workmen to do the work that

could be furnished. In all this wide land, with half a million tramps there is not a single case of necessary idleness. In 1895, a tramp lay on the grass in Philadelphia sickened of his life. He said: "Dam, I will now work for any wages I can get." A voice within immediately said: "Go South." He let the psychic forces lead him. He came straight to Washington and to my shop not knowing whither he was being led. There he applied for and received a job. In six weeks he was foreman of the shop. I never saw or heard of him until he reached the place, at an hour when another workman had just quit work from laziness; and occultly speaking to make a place for him, but later he turned out to be a gambler, thief and drinker, so that he had to go tramping again.

(6) *Suffering.* If men would learn by precept there need be no suffering to secure benefits. We are told: "There is no name given under heaven or among men whereby we must be saved" except the Christos which usually means suffering. It makes us suffer in order to humble and subdue the Ego which has exalted itself. The Ego will not down unless it is struck in the face. If it exalts itself again immediately, it must be struck and suffer humiliation again, but it is entirely possible to bring up a child so that all this may be avoided. We suffer in getting back to be as little children. Except we become as little children we cannot know intuitively. That suffering may, however, be minimized if suitable religious teachers can be raised up who will teach truth, not creeds, for love, not for money. After the crisis of November when conjunction of all the planets ushers in the new dispensation there will be such raised up. We are upon the eve of the most amazing changes in the world, psychic, religious, political and social. Suffering increasing want means that Nature is producing redemptive suffering by natural means. The tramp gets barefoot so as to magnetize his body by earth contact and help opens his intuitions.

(7) *The Silent Word.* I do not admire the boastful "I-AM," but if he spoke health or success to you in the silence and you were not made healthy or successful it was because you were not in the requisite negative (receptive) mood. He nor any other "God" can impart to you unless you become passive and willing to receive. Your general unrest and scepticism is not a negative condition. It is rather a positive because a critical one. Your I asserts too much of doubt and unrest. You are not like an infant passive in its mother's arms, which you must be in order that I-AM may hypnotize you with health or success. Play the infant towards I-AM Shelton and you will be as truly hypnotized by him as you desire to be. There can be no doubt of that.

Finally, if you will enter upon a thorough study and practice of what you can find in this monthly you need not resort to hypnotism. DEVELOPE YOUR OWN DIVINITY and live in its sunshine, in health, in abundance.

Getting Well.—I gave a copy of "The Method of Healing" to a Mrs. Gaffney who read it and carried it on her person for days at a time. Then she gave it to a man to read who was sick in bed with consumption. The reading did him so much good that he got up and and has gone to Canada to visit. He is constantly getting better.—Mrs. M. A. Bryan, Orchard Hill, Mich.

DEAR SIR: I have completed the reading (28 days) of the pamphlet "The Method of Healing, etc." Some days I had to read it in the morning instead of the evening as I found it more convenient. I trust that this did not make any difference. I am quite satisfied that I have derived material benefit from its readings so far as my health is concerned. The wife too is better and I have no doubt but that this has come about by my talking only health to her. Your book has certainly changed my manner of thinking and while I have been healing myself I have helped to heal the wife at least so far as to cause her to feel and think better. Very Sincerely, Geo. H. Booth.

Canon City, Colo., Sept. 21, 1899.

I am pleased, yes, much pleased with the sentiment your publication gives out. We have so many different magazines, journals, etc. that claim to teach the truth, that it is a great pleasure to receive ONE that really has truth for its purpose. The article "How Christos Redeems" is after my own heart. I know it to be true, and only wonder that others have not found out long ago, this principal of redemption. When will the world do away with the ridiculous idea of vicariousness? I have for many years considered it the most dangerous of all doctrines taught. To my mind it is only a license for wrong doing, to say naught else, of its perniciousness. I most heartily endorse the expressed views on "Development of Supernatural Powers." They are sound and true. May you continue to prosper in your grand efforts to further the cause of truth.—*G. H. Scofield, Pomona, Cal., Sept. 16th, 1899.*

Psychic Phenomena.

What Belief Does.—Mrs. Cathrine Ketterer of 1122 Third ave., New York City, widow of John Ketterer, a Brooklyn jeweller, visited a doctor on Sunday Sept. 17, 1899 who told her that death was near. On Monday she went to Mount Sinai Hospital to be examined. The doctor told her so she reported, that her heart was so much enlarged that she might die at any time, that one of her lungs was gone, that she carried two tumors and had a diseased liver. She came home very much depressed and grew more and more despondent. On Wednesday Sept. 20, in despair over her supposed condition, she suicided by using a rubber gas tube connected with the gas jet. This necessitated an autopsy. Dr. O'Hanlon, coronor, found the heart, lungs

could be furnished. In all this wide land, with half a million tramps there is not a single case of necessary idleness. In 1895, a tramp lay on the grass in Philadelphia sickened of his life. He said: "Dam, I will now work for any wages I can get." A voice within immediately said: "Go South." He let the psychic forces lead him. He came straight to Washington and to my shop not knowing whither he was being led. There he applied for and received a job. In six weeks he was foreman of the shop. I never saw or heard of him until he reached the place, at an hour when another workman had just quit work from laziness; and occultly speaking to make a place for him, but later he turned out to be a gambler, thief and drinker, so that he had to go tramping again.

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Finally, if you will enter upon a thorough study and practice of what you can find in this monthly you need not resort to hypnotism. DEVELOPE YOUR OWN DIVINITY and live in its sunshine, in health, in abundance.

Getting Well.—I gave a copy of "The Method of Healing" to a Mrs. Gaffney who read it and carried it on her person for days at a time. Then she gave it to a man to read who was sick in bed with consumption. The reading did him so much good that he got up and and has gone to Canada to visit. He is constantly getting better.—Mrs. M. A. Bryan, Orchard Hill, Mich.

DEAR SIR: I have completed the reading (28 days) of the pamphlet "The Method of Healing, etc." Some days I had to read it in the morning instead of the evening as I found it more convenient. I trust that this did not make any difference. I am quite satisfied that I have derived material benefit from its readings so far as my health is concerned. The wife too is better and I have no doubt but that this has come about by my talking only health to her. Your book has certainly changed my manner of thinking and while I have been healing myself I have helped to heal the wife at least so far as to cause her to feel and think better. Very Sincerely, Geo. H. Booth.

Canon City, Colo., Sept. 21, 1899.

I am pleased, yes, much pleased with the sentiment your publication gives out. We have so many different magazines, journals, etc. that claim to teach the truth, that it is a great pleasure to receive ONE that really has truth for its purpose. The article "How Christos Redeems" is after my own heart. I know it to be true, and only wonder that others have not found out long ago, this principal of redemption. When will the world do away with the ridiculous idea of vicariousness? I have for many years considered it the most dangerous of all doctrines taught. To my mind it is only a license for wrongdoing, to say naught else, of its perniciousness. I most heartily endorse the expressed views on "Development of Supernatural Powers." They are sound and true. May you continue to prosper in your grand efforts to further the cause of truth.—G. H. Scofield, Pomona, Cal., Sept. 16th, 1899.

Psychic Phenomena.

What Belief Does.—Mrs. Cathrine Ketterer of 1122 Third ave., New York City, widow of John Ketterer, a Brooklyn jeweller, visited a doctor on Sunday Sept., 17, 1899 who told her that death was near. On Monday she went to Mount Sinai Hospital to be examined. The doctor told her so she reported, that her heart was so much enlarged that she might die at any time, that one of her lungs was gone, that she carried two tumors and had a diseased liver. She came home very much depressed and grew more and more despondent. On Wednesday Sept. 20, in despair over her supposed condition, she suicided by using a rubber gas tube connected with the gas jet. This necessitated an autopsy. Dr. O'Hanlon, coronor, found the heart, lungs

and liver to be entirely healthy and no trace of tumors was found. There was trace of slight internal disease only. She might have lived many years, as she was only 43 years old, but for her belief that she must die.

Faith Curers.—Sister Antoinette Jackson organized a Mount Zion Sanctuary in September, 1882, in Chapel Avenue, Greenville, N. J., upon 4 acres of land fronting New York Bay. A church has also been built at 525 Bramhall Avenue, Jersey City. At the meetings are prayer, preaching, singing, and the anointing of sick persons with oil. Many testimonials of those who have been healed are given. Consumption, cancer, paralysis, blindness, drink habits, tobacco habits, passion for gambling, and many other things have been cured. She herself was healed in 1880, while praying. She heard a voice within cry: "Daughter, thou art healed." The pains were gone, Rest and peace had come. With them came bodily vigor such as she had never before had. The same voice bade her build the church which has been erected. She asked no aid and solicited no money but it came pouring in from those who had been cured till there is now a surplus of \$100,000 in the treasury. No collection is ever taken up at any service. Not only are no people discouraged from going to doctors but they rather like to have doctors diagnose cases before they are healed. A creed runs somewhat like this: The Son of God has come into the world and gone away but the Lord Jesus will come again; the Holy Spirit has come upon earth and is still here; healing is through faith in the name of Jesus Christ.

Questions and Answers.

Subscribers are invited to send in questions.

21. *Are There Other Causes of Disease Besides Wrong Thought?* Yes, wrong desires and wrong opinions.

22. *What is it to be Pure in Heart?* To be free from all wrong thoughts, feelings, or opinions. To have no envy, malice, jealousy, hatred, unkindness, passion, uncleanness, fear, selfishness, impetuosity, laziness, sympathy with sin, disease, or folly.

23. *Why is it I do not get Anything in the Silence?* Because you don't go into absolute silence of thought. Keep on trying till you do.

24. *What Will Become of Those Not Spiritualized in This Life?* Try it again in another. Same that becomes of any other work you don't do today. It simply goes over to tomorrow.

Notices of New Publications.

Idols Dethroned and Dominion over the Animal Kingdom by Flora Parris Howard, Los Angeles, Cal., price 50 cents, 87 pages.

Of the 87 pages, 5 relate to Idols Dethroned and five to influence of mind upon animals. Then follow 20 other chapters on various topics. The author says that she has put insects away "by the spoken word." "You may speak once or many times before you are freed from the power the insect world has over you, but speak on and hold on until you get it." "If you hate them, they will hate and sting you." We think the bees will not sting if let alone even if hated.

However much meat eaters love bedbugs their love will not repel so much as the decaying meat attracts. These bugs will not touch a clean body nourished on pure food however much hated. Flora has more to learn before asserting: "Love them and they will let you alone and go to their homes," if bidden "in the name of the Christ (truth)." There are truths regarding animals that the author might feel after to advantage. The author advertises to give treatments present or absent by the power of the spoken word, for cash.

The Friars in the Phillippines. Rev. Ambrose Coleman, O. P. Marlier, Callanan & Co., Boston, 1899. If you wish to know the "other side" of the urgent appeals made by Protestants in the interest of their so-called "Christian" missions, send fifty cents for this book and read it. The friars are men of self-abnegation who give up all for acquiring divine knowledge and power. The missionaries of protesantism are salaried propagators of creed.

Miscellaneous Thoughts.—Mr. S. G. Shroyer, of Oklahoma City, Okla, has sent two pamphlets on what he calls Divine Science. The paragraphs are related to various topics and persons including Mother Eddy and Father Ingersoll. Some of his observations we cordially endorse.

Miscellaneous Notes.

Soul and Spirit.—These words are usually supposed to mean one and the same thing. Recently, the writer had an opportunity to ask Bishop John F. Hurst of the Methodist church who is one of its leading scholars and he said he had always used them synonymously. Read the following quotations and you will see that they are so used that they cannot possibly mean the same.

Your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5: 23.

The word of God is quick and powerful and sharper than any two edged sword piercing even to the dividing asunder of soul and spirit. Heb. 4: 12.

The first man Adam was made a living soul; the last Adam, a quickening spirit. 1 Cor. 15: 45.

Behold my servant whom I have chosen; my beloved in whom my soul is well pleased: I will put my spirit upon him and he shall show judgment to the gentiles. Math. 12: 18.

Ye have purified your souls in obeying the truth through the spirit unto unfeigned love. 1 Peter 1 : 22.

I will speak in the anguish of my spirit ; I will complain in the bitterness of my soul. Job 7 : 11.

The almighty hath vexed my soul ; all the while my breath is in me and the spirit of God is in my nostrils. Job 27 : 2, 3.

With my soul have I desired thee in the night ; with my spirit within me will I seek thee early. Isaiah 26 : 9.

In whom my soul delighteth. I have put my spirit upon him. Isaiah 42 : 1.

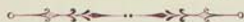
The Dark Day.—On May 19, 1780, it became so dark all over New England that people could not read good print in open air at midday. It continued from 10 o'clock in the morning until midnight. People could not tell the time by watches, read, eat or transact business without lights. The fowls went to roost in midday. When the darkness passed, the full moon had the appearance of blood. Whittier has commemorated it in a short poem. The immediate atmospheric cause has not been worked out but doubtless will be. The occult cause is supposed to connect in some way with prophecy that : "In those days, after that tribulation the sun shall be darkened and the moon shall not give her light." So they turn to see the connection. The Catholic-haters find that the power of papacy was overthrown in France in 1798 and much injured in 1776 by the U. S. declaration of Independence. The great Lisbon earthquake of 1755 is supposed to be also connected. They try to fit in these events into prophecy but they manifestly have not got it right yet.

Our Exchanges.

The Esoteric. Its author has got around to notice us in these words : "Seems rather inclined to be anti-Christian and, we should judge, leans towards spiritualism." If you regard the churches of to-day as true exponents of what is Christian, you may call us anti-Christian. We are, however, in full accord with the esoteric life and teachings of the first century Christians while equally so with those of all other religions in their purity. Regarding the character, powers, and presence of those intelligences which are not seen by the majority of people we are followers of Paracelsus and Jamblichus but have no connection with money-making mediums. We do not deny however that some of their phenomena are genuine. The editor of the *Esoteric* is hardly fit to expound esoteric things unless he is familiar with all the above. We claim to be in the esoteric ourselves.

The Harvester. A quarterly publication devoted to *new-old* theology. It claims divine inspiration, and infallible interpretation of the scriptures, is free to all who write stating that they will read and study it. The Harvester, Boyd, Tex.

Our Fraternal Exchanges.



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- Psychic Digest and Occult Review.* Cleveland, Ohio
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