

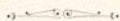
OCCULT TRUTHS.



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



EDITED BY ANAGARAKA CASKADANANDA



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WHO MADE YOU ?

Who got up this plan for a being to be called man ? Some fool who arranged for good people to have sick bodies ? Some idiot who would allow wise people to be beggars ? Some silly gump who thinks erroneous opinions ought to be rewarded with riches ? Some scoundrel who when we are sick and unhappy puts us at the mercy of greedy fellow men who alone can heal us ? Some rascal who delights in the sight of beggars, cripples, nasty sticking filthy carcasses containing degenerate souls ? Some half-witted spook or spirit that knows less than a wise man ? No, sir. No, madam. Everything in you which you dont like is of your own creation in those hours when you asserted personality and you have all the powers and possibilities of a Creator hidden underneath your mass of bad opinions, bad thoughts, bad desires, which you have sedulously accumulated for years and years and years during which you have kept saying "I" and have ignored your divine inner consciousness and shortsightedly lived for the moment. The eternal All-consciousness is not a personal god, not less than personality but as much more than personality as the ocean is more than what was a drop while returning to it. I am in real essence

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—not an “I” but of the All-consciousness beyond which there is naught.

To get in condition to “Know God,” it is necessary to get rid of the “I.” Drop your personality but never your consciousness and in time you will realize that the “I” has dropped out of your consciousness and that the latter has enormously expanded and has become cosmic. Then you will be able to say “I and my Father are one.” No longer the “I” lives but the All-consciousness lives in and actuates the physical body which people will suppose to contain a personality. Actually it does not. When you make for your frail mind a personal god, you drag down the All-consciousness to your own level of personality, and get lost in delusions.

A DELICATE QUESTION.

We are obliged to deal very plainly with a delicate subject and those who have false modesty may feel shocked if they read it. So many letters have come to us revealing unhappiness and trouble of a terrible sort due indirectly to wrong views of this subject that we feel it necessary to write first for the benefit of those who suffer, and secondly for those who aspire to enter the occult realm.*

A man and wife should never occupy a bed room together, much less the same bed night after night. If they do, few can or will resist the temptation to resort to playing with fire. When man and wife have decided deliberately to have offspring they should chose deliberately and with great care the time for impregnation. There should be special physical and mental preparation therefor. Once accomplished, the strictest continence should be maintained till another child is desired. If the foregoing rules are violated inhar-

*Read also Dr. Holbrook's "Advantages of Chastity," written from medical aspect.

mony and anguish will be the indirect but inevitable outcome.

The little indulgence needed for rearing six children in twelve years will not amount to a habit. The act is soon forgotten and the mind not corrupted, but let the thoughts begin to run in that direction, they grow constantly intenser till not a night passes free from desire. Ungratified desire is very injurious. It impairs the mental faculties. Gratified desire multiplies desire. The habit formed intensifies and one must either be injured by unsatisfied desire or by the nervous exhaustion due to wasting the life currents. There is but one thing to do—keep the subject out of the mind, let not desire arise, quench it, dispel it, rise above it, forget it. Determine before marriage NEVER to indulge it as a pastime. It is but a momentary pleasure at best and brings its bitterness afterward to teach us not to repeat it. She that looketh upon a man to lust after him will in the hours of sleep go out after him with the astral body and find him.

The world about us is full of people who confining their sense gratifications to married life make great hue and cry and scandal over young men and women who do the same thing outside of wedlock. The impression consequently prevails quite generally that marriage not only legalizes but makes proper such licentiousness. This is not the case. The man and wife who seek sense gratification together for its own sake are doing themselves a harm just as great as if they were unmarried. The organs in question were not made for playthings either outside or inside married life and the human body will not stand their being so used for any length of time. Nineteen-twentieths of our people are nervous because of abuse of these organs. All use except for purposeful impregnation is abuse.

The protestant clergy of to-day appear to know absolutely not one single thing about the primitive christians all of whom observed a strict continence. They not only cannot heal the sick, open blind eyes, raise the dead, etc., but they foolishly suppose that no one else can do so. This is due in no small degree to their private habits. Protestant clergymen not only create and indulge passions, but never raise their voices against married peoples' vices, in their churches. They are money-hirelings and being themselves guilty, they cannot mention the matter. In their passion-blinded hearts they often imagine the catholic priests to be impure. (The writer is not a catholic and has no motive aside from truth to praise them). We have observed many priests whose countenances told a very sensual story, but there are many priests who by perfect continence and other practices unknown to protestants have come into some little of occult power.

The facts regarding re-incarnation become here of the greatest importance. No child inherits any trait of character from its parents. Each child brings into life traits and tendencies from its preceding incarnation and by occult forces is drawn to parents that have similar traits. All sorts of creatures await incarnation. When a man and woman unite to make an incarnation possible the soul nearest like them at that moment gravitates naturally into the fecundated ovum. If the man and woman are lewd and indulging passion outside of a responsible relation, a soul of terrible tendencies is attracted. The writer has had a chance to study bastards and finds them of terrible inherent traits almost always tending to crime. If the man and wife are given to selfishly amusing themselves together, they will attract selfish and undesirable souls to become their children. If married people would limit their passions strictly to attracting such children as they

wish to rear, and cultivate the right elements of character, they would attract to incarnation some of the most beautiful souls that exist. Such children would prove the greatest of blessings to their parents. A few such can be found if we look about us but nearly all children are the children of lust. Married lust which exists everywhere is as injurious in these respects as any other lust. For men and wives who are all the time practicing this debasing habit, and especially for the protestant clergymen to lecture young people who have once or twice tasted the forbidden tree is as absurd and hypocritical as anything on the face of the earth. A marriage legalizes offspring. It does not license licentiousness. Thousand of men and women live in horrible homes and in sickness, poverty, or unhappiness little suspecting the fact that it is due to the mental and physical degradation which indirectly flow from married licentiousness.—A. G.



THE MYSTERIES.

When one looks out through his colored panes of glass he sees all things in the street with the same distinctness that he see them through white glass; but when you, a passer-by, in the street, try to look in through those colored panes you see nothing. You have to go on *THE INSIDE* in order to see something worth seeing. Such is the case with the entire realm called mysticism or occult. The truths here are such that a man will sacrifice all for them when he knows what is their nature. A first century mystic used the illustration of a woman lighting a candle and sweeping the entire house to find the pearl, and he told a young man who was "not in it" that if he wished to get in, he must change into such a frame of mind that he would

gladly go and sell all his possessions as a means to this entry, in case he found, as he probably would, that avarice stood in his way.

QUESTIONS AND ANSWERS.

Subscribers are invited to send in questions.

5. Am I to do absolutely what I am asked by others? When you have learned the magnetic laws, I shall answer yes. No one ever did and no one ever will ask you to do otherwise than act out yourself. If you are invited to so-called evil, the love thereof in you found another like-hearted person and summoned him to you and he voiced what you perhaps could not voice of your hidden nature. No absolutely pure woman ever was approached by vile man. No absolutely honest man ever was cheated. No lovely child ever was hated. Make clean and pure and good the inmost recesses of your heart and the opposite cannot approach you. I know intimately such a woman who has travelled in Europe and Africa alone and never met harm. She is fearless too. She is getting so magnetic, that if a villain approached her, she could fell him as dead as Ananias by force of will and without lifting a finger. All power is given unto me in heaven and earth and hell when I and the father are one. The only evil you ever will see is of your own creation and will be destroyed also by you without it ever reaching another person. That person may create some evil for himself and then you two will surely fraternize and you better do as he asks in order the sooner to see the fruits of your own creation, hate and destroy them. So giving to him that asketh is only acting out yourself, and you surely want to do that or else change yourself.

6. Pray, who am I anyway? Well, if you will read the 55 pages written by Ralph Waldo Trine and published by Thos. Y. Crowell & Co., 46 E. 14th st., New York City, for 35 cents, he will in his book, "The Greatest Thing Ever Known" tell you exactly who you are.

Is the I dual, sometime good, sometimes bad? The "I" is a unite, not a duality. Endowed with choice, it chooses all sorts of things, some producing happiness and some producing unhappiness but all being good and none evil. There is no evil except as the discomfort we get from violating law seems evil to us. The "I" may obey the carnal body or may compel the carnal body to obey it. The "I" is destined to that annihilation which overtakes the individual drop of water when it falls into the ocean. It is no longer a drop maintaining a separate career, lonely and limited but if it were to say "I" now the entire ocean would be comprehended in that "I." The sooner we sicken of a lonely, separate career from omnipresent Good, annihilate "I" and let our consciousness expand into identity


with the omnipresent Good, the sooner will we find good in everything, and find everything ministering to that infinitely enlarged consciousness which comes when the "I" has gone. Absolute destruction of the intellect, sensibilities and will—all three components of the ego as viewed by psychologists is on the program as the only means through which to realize our real nature, and come into consciousness too grand to be told to sinful men. Remember that Good is impersonal and the "I" must be lost in the Good.



CORRESPONDENCE.

Wants To Advance.—I have read Christian Science by Mrs. Eddy, thought a great deal of it and realized great benefit from it. I have also read the Philosophy of Mental Healing by Whipple and some works on magnetic healing, hypnotism, etc., but I like the principles enunciated in "Healing with or Without Drugs" the best of all. I have had some experiences along the line of Spiritualism, hence I am a seeker after more of the true light. I have been longing to know the true way and think this little book which I have read and re-read comes as the result. I want you to direct me further.—R. L.

The New Thought.—It is wrong to speak of the revival of divine knowledge as the new thought. It is perhaps new to you and so the Hebrew language may be but the so-called new thought contains no valuable element that was not understood 2,000 and 4,000 and 40,000 years ago. It is older than Egypt. We call it new only because it is new to us.—S.



NOTICES OF BOOKS, ETC.

The Close of The Cycle.—The year 1900 ushers in a New Cycle. From 1890 to 1900 marks the ending of a Great Cycle, at the close of which the sun passes into a new constellation in the zodiac. This occurs once in about 2160 years, and has always a great effect on the solar system. At such a time the planets are in conjunction, a position which always exerts a great influence over the earth. When last the sun entered a new constellation, according to the correct chronology, Jesus was born. Really the Christian Era began 160 years later than our reckoning; that is, what we call the year 160 of the Christian Era was really the initial year. According to Hindu chronology, when the sun, preceding the birth of Christ, entered a new constellation, Chrisna was born. Some of the students of esoteric affairs insist that the year 1900 will find a new incarnation of the

Logos, a new manifestation of God upon the earth, who will do as much for humanity as Jesus did in his day. And what is of special interest to us, the new God-Man is to appear on the Pacific Slope; some saying that he is already born. Those who know, tell us that every 2160 years there is a new Buddha or Christ born, who arouses the world to a higher life, gives to the people the knowledge which for centuries has been confined to the few.

When a Cycle comes to an end there are always changes and convulsions in the spiritual atmosphere, in which the physical world sympathizes. When we have learned something of the cosmogony of the universe, of the interdependence of all parts, we can easily understand that there will necessarily be great physical disturbances when psychic changes are pending. Since spirit is the noumenon of which matter is the phenomenon, it follows that the first effect of the end of the Cycle is on the spiritual side of things, quickly followed by changes in the material world. The latter we can plainly see and feel; but they must be preceded by spiritual convulsions, since first what is above and next what is below; first what is within and next what is without.—W. E. COPELAND, in *The World's Advance-Thought*.

OUR EXCHANGES.

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Health Culture. Quarterly, 50 cents a year, 341 Fifth Ave, New York.

Christian Life. Quarterly, 50 cents a year. Morton Park, Ill.

Free Society. Weekly, 50 cents a year, 43 Sheridan st., San Francisco, Cal.

Chicago Vegetarian. Monthly, 50 cents a year. McVickers Theatre, Chicago, Ill.

Progressive Thought. Monthly, 20 cents a year. Olathe, Kans.

Lucifer. Weekly, \$1.00 a year, 1394 W. Congress st., Chicago, Ill.

Eagle and Serpent. Bi-monthly, 60 cents a year, 185 Fleet st., London, E. C. England.

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