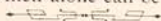


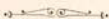
OCCULT TRUTHS.



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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THE CAUSE AND CURE OF POVERTY AND SICKNESS.

You are sick and will be poor ; are poor and will be sick ; are both ? The sick are always being made poorer by calling on others for aid : the poor are growing sick from lack of the comforts of life. Both conditions must come, one following the other, as a consequence of wrong thought, opinion, belief, or feeling. It was not exposure to weather, taking cold, contact with bacteria which CAUSED your sickness. Those things were only links connecting your diseased condition with its true cause,—diseased thought. You are not poor through any accident or misfortune which was not your fault. It is solely your fault but manifested through events or persons. The latter, your delusion considers to be the cause.

You should be as glad that your heart-condition has materialized so you can sense it as a mother is to see the rash come to the surface of her child's body. Your disease of body or purse cries aloud and incessantly to you : "Your heart is wrong ; change your views of life ; the inward fire will destroy everything unless you rouse to different conditions." The poverty, suf-

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fering, pain, are beneficent, divine, beautiful. They emanate from the All-Good, solely to induce you to abandon delusion and seek truth. A painter backing on his scaffold, while admiring his work, would in one step more fall backwards and be crushed on the pavement. To save him, a friend hurls mud on his painting. So the All-Good, to save you from falling into worse and worse suffering hurls poverty, suffering and pain at you.

Can I properly heal your body, by hypnotic "absent-treatment," letting you remain in your wrong thoughts? Ought I not to rejoice that the All-Good is showing you there's something wrong? Who would benumb the pain due to your persisting in holding your foot under a stone, when you can stop it all by withdrawing your foot? As wrong thought, desire, feeling is the SOLE cause of all sickness, unhappiness and poverty; and as the sickness, unhappiness, poverty will leave you, just as morning mist vanishes in sunshine, so soon as you change your view of life and destiny; you must not ask anyone to hypnotically treat your body. You must treat yourself to a change of thought, opinion, desire.

No doctor can cure you, no minister will send you money, no mental healer can hypnotize you into prosperity whatever he may do to your body, no drug can do other than chemically act on your carnal suit of clothes, no giving of money to anyone who pretends he can cure you, will bring inward salvation from wrong. The one sole means of curing your sickness, your poverty is within you and must operate from within your subconscious self at your desire and request. You have all the means within you of making your body healthy and your pocket book fat. No one can do anything for you, except as many honest physicians allege—"assist Nature by removing obstacles." This peri-

odical can tell you these things and so, as it were, assist Nature. Nature in this case is your own innermost impersonal and divine essence, your only true and real self which you have covered up out of your sight and obscured from view in only one way. That one way is wrong thought, wrong opinion, wrong desire, wrong feeling.

No person whose body is sick or pocket book empty thinks straight or will believe a hundredth part of the truth when told to him, for his body is sick and pocket full of holes solely because of the degenerate condition he has got his non-material self into. What is the use of resorting to drugs or to pretenders whose avarice leads them to hunt money, when the cause of all ones misfortunes is in his own heart and modes of thinking? Why look to someone to psychically hypnotize you from one delusion to another, when you have in your own inner consciousness a power, divine and omnipotent, anxious as water is anxious to run down hill, to flow into every nook and corner of your mind and submerge all your wrong thoughts and drown out all your evil desires, and purify all your opinions and make sweet all your motives. When that has been done a sick body is an utter impossibility and a lean purse an absurdity. All the health and vigor and happiness and houses and lands and fruits and gold are for the people of clear minds, pure hearts and correct desires.

I would not if I could, give health and wealth to people who cling to what I know to be wrong mental conditions, though they feel sure of their rightness, but I would do all I can properly to help them change their thoughts. If one tries to change your wrong opinions, however, you cling to them still more closely. A man convinced against his will is of the same opinion still and so will stay poor and sick. Do you

want me to heal your sick body or give prosperity to your business while you cling to the same bad causes (thoughts, desires, opinions)? Such people must stay sick and poor till suffering enough is created in them to cause them to cry out to that divine inmost within them: "Save me, Lord, or I perish." When you get to that point of suffering where you are willing to surrender the rotten self, which has caused a rotten body or bankruptcy, to the hidden inner and better ALL which is full of truth, joy, peace; and will persist in making the surrender permanent, the beginnings of health, wealth and happiness are made. If you can do it to perfection, the changes will be so great as to amaze you and your neighbors. Keep one wrong desire and it will clog all your business affairs. You have an absolutely perfect and omniscient power within your inner consciousness to appeal to for guidance. Make it your Lord and Director absolutely and it will send all truth bubbling up into your thoughts and make you full of wisdom. When YOU are right, your body must photograph your soul. Heart right, body healthy. Heart wrong, body diseased. Do not whine about a sick body? It is of your own chosing. Am I telling unwelcome truths? Will you try to delude and still further blind yourself and increase your sickness by saying: "Oh, I dont believe that. Do you?" Some one in the same blind condition will answer: "No, I dont believe that." Then you both will go off and wonder "why it has pleased God" to cast your lot in poverty, among disagreeable people, and to let such a thing as cholera or small-pox go travelling about over the earth.

Do I paint you as bad? Yes, your external and now conscious self I paint black. But your inner consciousness which you have obscured for the time and lost the knowledge of, I paint white as snow, pure as the waters of life, good as any deity ever could be, a miracle

worker, an essence of omniscience, a breeder of health, wealth, happiness, an infinite power in disguise, a more than God. Turn your attention up to your brain as the seat of your conscious activities and you will forget and ignore this divine power, will become puffed up in conceit which must inevitably photograph into disease. Other evils one by one will locate in you and work out upon your body so that people can see what manner of soul you have. Bodies are photographs of souls. Dont forget it. If your body has putrid sores on it, there is no reason for it except the putrid sores in your soul and which you have put there. The divine-man will read your very secrets in the physical body you exhibit. Be a secret murderer even and every palmist can pick out the line in your palm that says to him: "I am a murderer." Every thought of your heart makes a condition in your physical body. It is your sign-board to tell the few knowing ones what stuff you THINK is hidden within you. Whether you will or not, that interior force has brought all the consequences of your doings upon you and will continue to hand out in spite of unwillingness to face them the exact results of all our choices, eventually driving us out of house and home, and out of the physical body, if we persist in thinking folly and doing shortsighted things.



WHAT IS SIN?


All violation of law whether intentional or unintentional better be regarded as sin for it all brings its unpleasant consequences. A finger in the flame smarts just the same whether put there intentionally or accidentally. In the moral and ethical realm, violations result the same. Few people know that unhappiness

is caused by thinking evil. I know it and sometimes experiment to be sure of the law. The results are exactly the same as they were years ago when I was ignorant that thinking about the wrong-doings of others would bring on the blues in myself. If with error in your mind you take advantage wrongly of your neighbor in a trade and get ten dollars that in ultimate justice does not belong to you, you will loose these dollars or be defrauded of ten dollars just the same as if you had purposely stolen the ten dollars. The same obligation to learn ethical truth and practice it rests on us as the obligation to learn the effects of fire, water, arsenic and nitro-glycerine, before we fool with them. It will be the duty of this periodical to teach very different ethics from those popularly held.

Sin, as above defined is a force of terrible consequences. Its effect is to cloud and impair not only the mind but consciousness, and consciousness be it remembered is the divinest, sublimest gift to man, angels, gods—to all sentient beings. The sin-laden soul can discern but very dimly or not at all the real nature of what we call death, life, truth, error, redemption, incarnation, heaven, hell. Every one will admit that there is a veil between him and immortality and owing to the delusion which sin brings, most people now-a-days think that death is this terrible veil. That is not true. Death is no veil. Sin is the veil. Not a particle of the veil will be lifted at your death, indeed death itself is a delusion and humbug. There is no death. "The sting of death is sin." Get rid of your sin-karma and the delusive sting will have vanished. The change called death will not essentially change or improve your consciousness. We may soon come to know that "death" and "birth" are no real and essential factors in our existence. He who will not pierce the veil this side the grave, cannot go at once behind

it the other side the grave. We better regard death as only a delusive appearance, the mere dropping off of rags to be burned, and centre with intense earnestness all our thought on the fact that sin alone veils our divine powers, and that in proportion as we get purged of sin the veil will lift. Know the extent of your present sin laden condition by this one test: Your ability to comprehend the real nature of sin, sickness, death, immortality, of the ego, of yourself, and by your ability to use, for good, psychic, occult and miraculous powers. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap." We all reap in ourselves the full consequences of all our sins and accidental violations of perfect law.

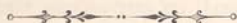
Occult powers include as we know all that the early Christians, the ancient Egyptians, the Hebrew prophets and the despised Hindoos have known. The rewards of good lives are infinitely greater than the rewards ordinarily preached for godliness, and relate to the life that now is. The life that now is and the life beyond the grave and the life that was before the cradle are all one life and capable of being comprehended within our consciousness while here inhabiting this earth.



WHAT MAGNETISM CAN DO.

J. C. Underwood M. D., gives us the following: A poor old woman in Magdalena, Mexico, was to have a quite serious operation performed upon her body by a French doctor who expected to chloroform her. She was averse to the chloroform but said she would undergo the operation without a cry or movement if Dr. Underwood should simply hold her hand in his. She had known him well and for a long time. He accordingly held her poor emaciated old hand and she under-

went a most painful and lengthy operation without a groan or a movement, only holding his hand a little tighter as the operation went on. She got well and is living yet. He then attributed it merely to the fact that she knew he was kindly disposed to her and did not think of magnetism. We say that there was a union of the two astral bodies such that the old woman had the benefit of all the strength and will power and vital forces of Dr. Underwood as well as of herself; and that she was far more intuitive than the two doctors in knowing what should be done to save her diseased body.



A PRAYER FOR HEALING.

The entire change of conditions will begin any moment we care to recognize the situation and act. Get dead in earnest and turn all attention away from the thinking brain down to the absolute centre of the body or to where you think the centre is and look your inmost self right in the face and say to it a hundred times every hour till the miracle is wrought: "My own real and true self to which I have been such a stranger, let me make your acquaintance. My hidden but divine self, become consciously known to me. Let me have no other Gods before thee. Oh! my divine, hidden, occult power, tear from my soul the intellectual delusions I have conjured up these many years. Wipe out the silly delusions I have hugged till they have bred disease in my physical body, leanness in my purse, and the disgust of good men. Oh! greater self, my true essence, save this I, this ego, which has so confidently asserted its puny powers. Save me from my little deluded self and open to my conscious gaze, my divine omniscient greater self. Instead of littleness, I want greatness. Give me more of all these blessed "evils" till I actually spew

out my deluded mental conditions, abandon my egotism and the self which thinks such stuff and till I flee inward to what I am not yet conscious of—my oneness in nature with all the Good. Blessed be sickness ! Blessed be poverty ! Blessed be persecution !“ They are all consequences of our own unwise transactions and sure sometime to teach us to do differently.



WRONG OPINIONS.

Whoever is in erroneous thoughts or beliefs has come to believe truly and sincerely that those wrong opinions are right. Holding them to be right, how is he to find out they are wrong? Never by argument or by being told. He has got to suffer the consequences in his purse, in his body or in his feelings. Do not argue with him. That is the mission of sickness and poverty. Don't try to stop his poverty or sickness except by aiding him in such way as he will permit to correct his thoughts. Error always asserts loudly in us : “I am the truth.” Your views which you are sure are the truth and which cause all your “misfortunes” will stick to you and fool your mind in spite of all your personality can do. One wrong opinion adopted, all your thought goes in a channel you think right but which is wrong because it brings disease and what the world commonly calls “evil.”

If you can but for one hour lose your little self in contemplating the inner breath which is your real self, all disease, delusion, and undesirable conditions will pack their baggage and silently sneak away to go to visit those people, who, wise in their petty conceits, chose to live in the delusions of their personal minds and hearts. Personality is the giant delusion. Its intensification is selfishness. Rise above personality in order to rise out of delusion.

CORRESPONDENCE.

Merida, Yucatan, Mexico, March 8, 1899.

DEAR SIR : In December last I wrote a little account of an incident that happened to me in Sonora, Mexico, for Dr. Bullard's medical Journal in Los Angeles, Cal. I have received three letters, from people far apart, telling me that my experience as told in the Medical journal, has been used by you in a publication called "Method of Healing With or Without Drugs." I suppose it is simply a similarity of incident that attracted the attention of my friends. At any rate I am glad that something has put us into communication on the lines suggested by the title of your pamphlet. I have lived and studied in these far away and out of the way countries for fifteen years. I have lived for months right in the ruined temples of the lost race of Yucatan. I have learned the language and studied their wonderful cure of disease, and I know that "There are more things on earth and sea" than our brother medicoes ever dreamed of in their philosophy. I will be glad to write you of what I have seen done for the sick by others without drugs. I will leave here for New Orleans, in a few days. Will you kindly send me your pamphlet, directly to New Orleans and oblige, yours truly. J. C. UNDERWOOD, M. D.

Lahore, Punjab, India, March 1, 2442 (1899).

The life of Holiness to realize which the young men of noble families renounced the pleasures of the world is a consumation worth striving for. The sensual pleasures eventually end in causing misery and pain. Truly there is no pleasure in the gratification of sensuality. The experience of the Holy Ones is before us. It is only those who strive after perfection who feel the tremendous nature of passion which is so difficult to control. For millions of lives we have been continuing to enjoy the senses. The habit has become so strong that it is very difficult to destroy it at once. There is hope for every one who strives, since the hardest stone wears away by the continual following of even tiny drops of water. Only we must be diligent in the fulfillment of duty.

We read in the New Testament that Jesus wept and he too invoked God Almighty for aid but no help came. My dear friend, the experience left to us by the Lord Buddha is before us. It is only the fearless, courageous, devoted, pure hearted disciple that can receive truth. I am glad that you are convinced there "is nowhere in the universe any God of Love like a human father." There is Wisdom and also Love,—just that love that you receive from your father or from your mother. The suffering is great in this visible universe. There is no getting out of it so long as we are actuated by our physical passions and selfish motives. The sufferings that we undergo are our own creations. We think so little of the existence of suffering and the

causes that we are thrown back in the path of holiness. Compassion comes to him who has emancipated himself from the egoism of his own nature. The more he gets out of his egoistic environments the more his nature becomes holy. Sacrifice is the only way to get wisdom. Patience, Truthfulness, or determinate Will, love to all and equal-mindedness are the characteristic qualifications of the candidate, who wants to realize nirvana. Attachment to any personality is to be avoided. It creates an unsatisfied desire for the enjoyment of senses. Righteousness as preached by the Lord Buddha is the only solution for all the difficulties that we have to go through. So long as we think egoistically so long we shall be in the clutches of Mara. We have to lead the holy life and surrender our selfish sensual desires at the altar of Truth. There is no known beginning of the past, there is no known future culmination. Life is existence undergoing change. Could we so regulate our minds and control our lower nature we should then have our minds purified so as to get the "aruja ganana"—the noble science of emancipation from ignorance. The basis of this knowledge is the Noble Eightfold Path. The only safe path is this Holy Path. Woe to him who lives in the atmosphere of sensualism! woe to him who is under the embraces of physical union! The world of today is largely in the clutches of evil. Everywhere in the East and in the West it is the same. Never for a moment think that the East is free from materialism. It is the home of sensualism. That is why a BUDDHA comes to preach the life of Holiness. If we suffer from the shylocks it is simply because we have been shylocks ourselves in our past lives. The law of compensation holds good; so we must be careful in this life not to be shylocks. Let us be free and give up all unworthy actions. Immortality is in the giving up of life for Truth. The Buddha lives long in the minds of the people more than any other in the universe because he taught this immortal doctrine of absolute compassion and sacrifice. This world is not a very pleasant place to live; but we have to live for the deliverance of others. By example we have to show the truth to the ignorant. Greenacre Conferences are good if you could get true men, but, how difficult it is to find them. In all subtle forms sensualism comes and the devotee is made a victim. I am not surprised to hear of Sanyasins becoming gormands. American dishes to the Sanyasin are ambrosia. I have seen that all these Indian Sanyasins who visit Europe and America indulge in luxurious food. They do not know the middle Path. I am now making a tour in India in the interest of the Maha Bodhi society. Everywhere there is yearning for purity; and when I do teach Purity they say it is difficult!!

Oh how difficult is the Holy Path; blessed is he who fearlessly treads it. The fragrance of a pure life is wafted like the zephyrs all over the four quarters. Be fearless in the path of Truth. Better to die the death of a hero than live a coward's life. Burn to ashes the evil nature by the fire of Purity. Oh Lord Buddha. I glorify Thee

for thou hast taught me the Path of Holiness. Strive on unceasingly to reach the goal in this existence by leading the life of noble conduct of the Eightfold Path.

I am yours ever sincerely till Nirvana,

H. DHARMAPALA,

Gen. Sec. of Maha Bodhi Society, 2 Creek Row, Calcutta, India.

An Amazing Experience.—For a long time I had been addicted to a habit which I felt was injurious and seriously impaired my usefulness. Many resolves to break off were themselves broken and my will seemed to be powerless to carry my determinations into effect. Regret and remorse which followed indulging the habit wore away and gave room to an increasing desire to repeat that which I knew must produce more remorse but the desire seemed irresistible. Last Sunday morning, I felt vaguely that if I went to church, something might occur to benefit me though I heartily dissented from the minister and his creeds. I also was told inwardly that if my habit was conquered, it would also without a word being said result by contact of aura, in saving a beautiful young man from the same habit. To this plan I mentally assented and quite as much for his sake as my own though aware that desire had many times before upset my plans. I arrived at the church which I have been prompted to select only to find that every seat was taken and people crowding the doorways. "Standing room only" the ushers said. Inwardly prompted thereto I made my way to the remotest door and where I could stand inside with more comfort. At the instant I had selected my standing place, two ladies occupying seats seven pews up very strangely rose and left the church. The usher motioned to a lady and then to myself to come up. She took one seat and seeing me approach she did the extraordinary and almost impolite thing of stepping out into the isle and waiting for me to go in, then resumed her place at the head of the pew. I looked in amazement to see myself hemmed in by this woman on my right and another on my left. In former years I would have been indignant, but since being told so often by The New Thought that "whatever is is right," I composed myself to learn how it could be so in this case. This was a high-church Episcopalian place in which nearly all the liturgy is sung. I threw myself into harmony with the music but paid no attention to words sung or spoken. By degrees I discovered my environment more fully,—a very devout woman exactly in front of me, another behind me and one also behind her; these five (one each side of me one in front and two behind me) were all very devout and were flanked by men or children. Picture it and you will see that here was the form of a cross (†) with myself in the centre. Shortly, I became conscious that there was a discarnate intelligence of great purity directly above me (a spirit, the spiritualists would call it; a guardian angel St. Paul would say), and the voice came to me

"make yourself negative and receptive to the goodness and purity of those about you." Knowing something of the astral body and its powers, I did as directed, projecting my astral body into the aura of these people about me. By degrees I became filled with the intensest joy and happiness and felt lifted out of myself. My emotions could with difficulty be controlled. It culminated in the discarnate intelligence saying to me: "The Christos, which is a vital force, has been made yours. Your tendency to that bad habit is eradicated. It has been crossed off, crossed out of you. You will never again feel its force. Behold as proof, the cross (†) into which you have been so curiously projected while others still stand in the isles and doorways." I looked about and it was all true. I made out now for the first time the exact location of these five women, whose faces were all angelic with goodness and purity. How those particular women got into those places and I into their midst was as strange as the fact that my soul was then and there purified and no inclination to resort to the old habit has since returned. I can understand from my knowledge of music and of the astral body, how I came into intensely harmonious vibration with the members of the cross and how my negative attitude enabled me to absorb from their inmost natures, and how their magnetisms, being alike, attracted them together though entire strangers to each other; but why did those two women go out and how did I get there at that exact moment to take a vacated seat while scores, even women, had stood and continued to stand through the service in the isles and doorways? Will the editor please explain?—C. K. S.

I have read your little book on Healing over and over many times and I expect to continue to do so as long as I feel I need it or it answers my needs as it has done so far. I call it a blessed little illuminator. By some previous readings, I was fully prepared to accept its teachings. I do not understand yet the Inner Breath, but from that very morning when I first read it I began to be better in physical health. I am anxious to be well and strong physically but more so spiritually and to walk in the Better Way. When I read it and "Occult Truths" I feel helped and lifted up into the most delightfully exstatic frame of mind and that helps me physically. Then I am strong to do what I know to be right, to be patient under adversity, to be calm in my inner self. This changed frame of mind I see the effects of even in my little children.—S. C.

QUESTIONS AND ANSWERS.

Subscribers are invited to send in questions.

9. Is it wrong to desire material prosperity? It is not wrong to HAVE material prosperity. It is wrong to be poor, sick, or unhappy.

But as wrong external conditions are solely the result of wrong within and their mission is to induce you to change the wrong within, you better centre all your desire on correcting the latter, for when this is done you will have no need to DESIRE material prosperity for it will flow in upon you as the air flows into every place except when you shut it out. Material prosperity is pressing for admission to you home, the moment you get right within. You alone keep it away by wrong inside. To desire it without correcting the wrong is like desiring to eat sand, like desiring friends when you show no friendliness. Get the conditions right and you will have fire, food, friends, money, paintings, books, everything. It is of no good to desire material prosperity when you are indifferent to your inner life.

"I Will Fear No Evil."

10. What effect has fear? —If you fear, that condition will bring upon you the very things you fear. Your own worry and fear have themselves brought about your sufferings to a considerable extent. A millionaire can be reduced to poverty and beggary if only his mind can be kept in constant fear of poverty and beggary. You create your own surroundings by means of what goes on within you. I cannot here explain the successive steps by which this comes about any more than I can explain to a boy all the steps when I tell him: "Put your acorn in the rich soil and you will have an oaktree." Fear and worry never kept away a single thing you feared or worried about. Did it?

The Remedy.—This is so serious a thing that you must be willing to patiently and persistently do as you are told. Say over to yourself a thousand or a million times a day: "I will fear no evil." Keep it up EVERY DAY till you are conscious that you FEAR NOTHING—gods, men or devils. Say "I WILL fear no evil." Say, "I will FEAR no evil." Say "I will fear NO evil." Say "I will fear no EVIL." Particularly and especially keep this going in your thoughts the last hour before you go to sleep.

You must as patiently and continuously dwell on this as you ever did on a thing you worried about and you know that that was all the time for days or weeks. This will be an absolute cure not only against fear but against all the things you ever feared. Nothing comes to you except what you attract by these thought forces, and these thought forces intelligently applied will bring you anything in the universe, happiness, health, riches, friends, unhappiness, disease, poverty, enemies. You are what you chose to be. You will be what you will to be. These results come fast or slowly according to the intensity of your concentration upon them. A personal friend of mine while in Detroit worked himself into such an insanity of anger and intense desire to kill an acquaintance of mine in Brooklyn that he says he for a moment nearly lost consciousness and felt that he in Detroit had his hands on the throat of the man in Brook-

lyn. I chance to know that the Brooklyn man fell sick at that time and died three weeks later and the doctors said they could not find out what ailed the Brooklyn man. This is somewhere near the same principle employed by the mental science people for healing their patients by "absent treatment."

But under the law of Karma, my Detroit friend who does not know nor believe that he killed the Brooklyn man, will have to reap just what he has sown. He himself will in due time become the victim of another's hate and his Jesus whom he trusts in cannot prevent it. Beware how you use these forces upon others. Use then on yourself to lift yourself out of unpleasant conditions and to purify your heart and life. Had the Brooklyn man purged himself of fear and of wrong thoughts and become "strong in the strength which g-o-o-d supplies" the assault would not have touched his astral body and would have rebounded upon the Detroit man's astral body, perhaps to self-destruction. You must create within you an absolute fearlessness. You better not directly seek money by these means. But seek first the inner kingdom of good and its rightness when you will discover that all these worldly things are flowing right in upon you as easily as the rain-water trickles down the hill-side.

Dont go hunting doctors nor even absent treatment if you can avoid it. No doctor on earth can do for you what you must do for yourself. Learn the truth and live it, when health and all good will be poured upon you from all gods' universe where countless forces are offering them to you on the one condition that you be true to your own highest interests.

12. *Is Hope a Light divine or a mere Will-o'-the-Wisp?*—To the man who is conscious only of his human personality, hope must ever prove a delusion and a snare. He must not let it outrun his reason for truly the hope of ignorance goes smiling to defeat. Witness among others the hundreds who have spent their life energies over expected inventions like perpetual motion which never are or can be realized. They labor and hope and die. Hope is not a light divine but moon shine. When one has sickened of limiting his consciousness to human personality, and has drawn into his consciousness the knowledge of his latent divinity, his consciousness expands till he possesses intuition (a divine element). Wisdom is intuitional knowledge (sun-light) drawn from the universal fountain. Possessed, we have no use for hope. Hope becomes a back number, a dead letter. We cease to hope for anything, as we long since ceased to play with marbles. Why wish moonshine in the daytime? If wisdom, intuitional and perfect knowledge of a matter is ours, we develop faith which is neither belief nor hope. It is to all intents and purposes an infallible knowledge of a future event, since it has entered our consciousness not from human personality but from the impersonal fountain of all knowledge. Therefore get wisdom, get understand-

ing, and risen out of the lower self (personality), you will never have nor think of having hope. The Will-o'-Wisp has vanished like moonlight at sunrise.



NOTICES OF BOOKS, ETC.

Sexual Law and the Philosophy of Perfect Health by Chas. W. Close, Bangor, Me. This 16-page pamphlet gives correct laws of health. There are but three pages in it relating to sex. Much is condensed in small compass. A chapter on concentration is of great value. The author rightly recognizes that there are sick and diseased physical bodies and ridicules those people who try to cure disease by denying that disease exists. He also truthfully points out that much of the mind healing and absent treatment are hypnotic. Do not be scared however by the word hypnotic. Many a person has derived temporary relief from hypnotism. But you want to make clean and pure your inner consciousness, by contact with the All-consciousness, whereupon the physical will follow suit. Temporary hypnotic relief leaves you the same inwardly and disease will in due time reappear since its real cause has not been touched. Learn to be healed by the Great Healer so as not to apply to hypnotists, phrenopaths, homeopaths, allopaths, psychopaths,—all of whom are money-paths. The Great Healer is not a money-path.

In Tune With the Infinite.—There is a golden thread that runs through every religion in the world, and through the lives and the teachings of all the prophets, seers, sages and saviours, through the lines of all men and women of truly great and lasting power. It must enter the lives of all who would acquire peace, plenty, power, health, strength and fullness. We must build our own world from within. Thought is the force with which we build. But we also attract from without under the law that like attracts like. If thought be spiritualized, it becomes more subtle and powerful in its workings. This spiritualizing is according to law and within the power of all if they learn the law. To point out how to attain the above is Ralph Waldo Trine's purpose. Could he or anyone undertake a sublimer task? We feel greatly indebted to him for so doing and you will if you send \$1.25 to T. Y. Crowell & Co., 46 East 14th st., New York, for a copy and then study it carefully. Issued in November, 1897, it has already reached its tenth thousand.

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Send 2 dimes or 20 one cent stamps for a copy. If sick and poor say so on a postal-card, and I will send you a free copy. You will be cured without any expense if you can do as directed. Address—

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