

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 MIRACLES AT LOURDES.

A miracle is something unusual and wonderful but not a violation of the laws of nature. It may be performed by psychic law and appear to transcend physi-

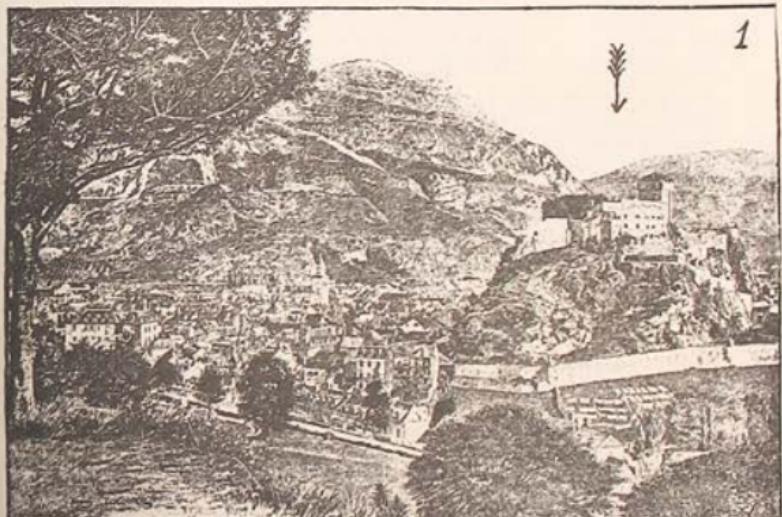


Fig. 1.—The town of Lourdes is in the valley at the left; the citadel to the right. The mountain is one of the foothills of the Pyrenees and the grotto is located in the north side of the rock under the arrow. We are looking west.

cal law but no laws ever have been violated by miracles and there is nothing supernatural. To a savage familiar only with locomotion on foot, the first sight of

a railroad train in rapid motion would be as amazing as a miracle is to doctors. The most astonishing cures are all the time taking place at Lourdes but by means of psychic and breathical law.

The only religion in France where Lourdes is situated is that of Rome, commonly called Roman Catholic. Protestants very generally have prejudice or antagonism against that which connects with Rome. They distrust and speak against miracles at Lourdes for that reason and also because no branch of Protest-



Fig. 2.—This scene adjoins the one shown in figure 1 on the north. The grotto is located on the bank of the stream under the arrow and opens to the north. The church is built over the shrine to commemorate the locality. We are still looking west.

antism has ever known anything about miracles. What it cannot do, it thinks others cannot do. Its followers are suspicious of all miraculous claims. The writer has no attachments to either Protestantism or Catholicism. He has no desire to cry up or down either one, but he knows apples when he sees them regardless of whose tree bore them, and he cannot be scared out of eating a good apple by the knowledge that it grew in Hell or elsewhere. The writer went to Lourdes with-

out the knowledge or consent of any Protestant or Catholic ; he did not participate in any of the rites or ceremonies of any church while there ; he did not read a bible, listen to one, pray, listen to a prayer, sing, partake sacrament or do any so-called christian act ; but he experienced there a miracle which was of such extent, grandeur, importance, novelty, as to leave in the shade those trifles which commonly occur in the way of healing, and so far beyond anything that average mortals would believe possible to occur that it has never been told to any human being as yet. If we tell of instantaneous healings of the lame, the deaf, the blind, the paralitic, people shrug their shoulders. The wonderful appearances of the Lady of Lourdes to Bernadette cannot be accepted by Protestants for Protestants never saw a disembodied intelligence and in consequence they do not think it a possibility, and with their creeds and mode of life it is an impossibility. The Catholics very generally believe that miracles occur and can accept the recorded accounts of cures at Lourdes. The phenomena which the writer witnessed and experienced, however, in his judgment transcended all recorded cures. He knows of but one person whom he would dare ask to believe the story if told, and that person has in Egypt had a similar experience.

The writer knows absolutely that Roman catholic masses and other rites performed by people who go to Lourdes have no necessary connection with causing the miracles. Most catholics think they do but they are mistaken. Doubtless the devotions of the people aid materially in putting them into a suitable frame of mind but the frame of mind needed can be otherwise acquired. The writer did not expend one cent of money in that connection and the management must be credited with absolute freedom from all yankee, that is to say mercenary, schemes in connection with the place.

In 1858, Lourdes was an unimportant village containing people of average intelligence. Bernardette Soubirous, born there in 1844 was not 14 years old, frail, simple, artless, docile, candid, affectionate and lovable. Owing to her frailty she was not educated, but was pious and had great horror for all evil. Wrongs perpetrated in her presence caused actual suffering. She had a face full of sweetness and sympathy, black hair and brown eyes. Her parents being very poor, she wore an old black woolen dress. On Feb. 11, 1858,

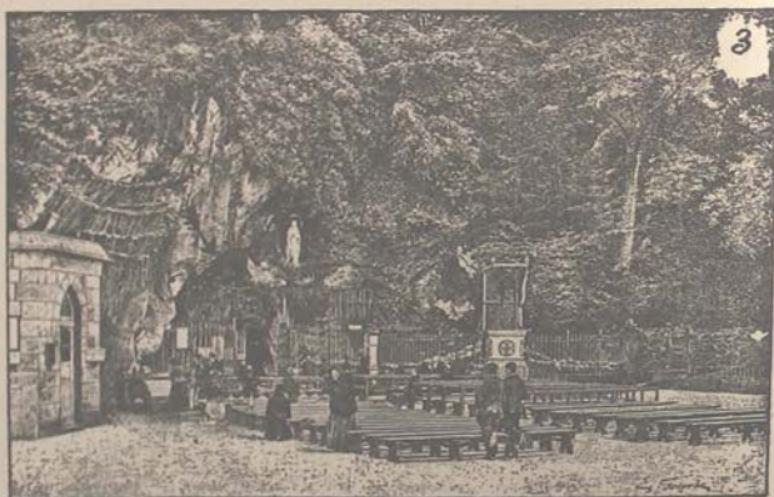


Fig. 3.—The entrance to the grotto is at the black place near the ground level and under the statue of the virgin. The place is never so deserted as shown in the picture unless late at night or in very unclement weather.

she went to the stream with others to gather drift wood and when opposite the Rocks of Massabieille, at exact noonday her attention was attracted by a rustling sound and looking towards the grotto she saw a female form a dozen feet up the rock, standing as if on a briar bush which grew there. Her fright subsided as she knelt and repeated the Ave Maria (Holy Mary, full of Grace, the Lord is with thee. Blessed art thou

among women and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us, sinners, now and in the hour of our death), and as the apparition smiled and made the sign of the † with the † of her rosary which she held in her left hand, Bernadette, who wore her rosary wherever she went, imitated the motions and recited the chaplet. This was the first of 18 appearances of the so-called Virgin to Bernadette only. Subsequent appearances were in presence of hundreds up to thousands of people who saw the countenance of Bernadette transfigured, saw her fingers several minutes in flame that did not burn them, saw the water burst forth and increase to a stream, but no one except the artless child saw the apparition. None of them were clairvoyant. On many occasions this ignorant little girl was questioned most severely as to what she saw and gave the following description of "the beautiful woman" as she called her:

A woman of ordinary height in all the beauty of youth and health, clad in a long white robe, shining splendidly and of stuff not to be compared to any known upon earth. The robe was bound at the waist by a flowing belt of azure color. There was a long, white, veil, in one piece similar to the robe which, covering the head and shoulders, fell down to the ground enveloping the body. The feet of virgin purity were bare and seemed to rest on the wild-rose bush that grew there. Two luminous roses, the color of gold ornamented the upper side of her feet. Her two hands were joined in front of the waist. She presented the appearance of one engaged in prayer. She held a long rosary white as snow. Its grains seemed united in a chain of sparkling gold. A golden cross, luminous as the roses, terminated the rosary. Her countenance bore inexpressible beauty. It breathed an air of majesty, innocence, goodness, tenderness and peace. The brow

was single and of marvelous beauty. The eyes were celestial blue, shedding forth a charm and a peacefulness that stirred the love of Bernadette. Her lips breathed goodness and a divine calmness. There was nothing of vagueness or indecision in any feature of the apparition. It moved the hands and inclined the head when it saluted Bernadette.

Following is a tabular arrangement of the appearances and events:

The Period of Appearances of the Beautiful lady at Lourdes.

| <i>Visions, Year, 1858. The 15 ds.</i> | | | <i>Occurrences.</i> |
|--|---------|------|---|
| 1 Thurs | Feb. 11 | | Trip for wood. Fright at first appearance. |
| 2 Sun | " 14 | | Trip with holy water. |
| 3 Thurs | " 18 | I | Paper and penel refused. Order to come for 15 days |
| 4 Fri | " 19 | II | Father, mother and 100 people present |
| 5 Sat | " 20 | III | A crowd of 400 to 500 people. |
| 6 Sun | " 21 | IV | Several thousand people including a doctor. |
| — (Mon) | " 22 | V | No appearance Late. Did not go till noon. |
| 7 Tues | " 23 | VI | First secret given in presence of 7,000 people. |
| 8 Wed | " 24 | VII | Second secret and order to pray for sinners: great crowds |
| 9 Thurs | " 25 | VIII | 3rd secret. Water appeared in presence of 10,000 people. |
| — (Fri) | " 26 | IX | No appearance but first miraculous healing occurs. |
| 10 Sat | " 27 | X | Illumination and voices in the evening. |
| 11 Sun | " 28 | XI | Candle service began and has never ceased! |
| 12 Mon | Mar. 1 | XII | Order to build a temple there. No clergy present |
| 13 Tues | " 2 | XIII | 2nd command to build church and come in procession |
| 14 Wed | " 3 | XIV | Immense crowd, police and troops present. |
| 15 Thurs | " 4 | XV | A person raised from the dead in presence of 20,000 people. |
| — | " 5-20 | | Each morning Bernadette there but no apparitions. |
| 16 Thurs | Mar 25 | | Appearance and announcement, "Je suis l'Immaculée" |
| 17 Mon | Apr 5 | | Candle did not burn her. 9,000 witnesses. |
| — Thurs | June 3 | | Bernadette partook her first communion. |
| 18 Fri | July 16 | | Final appearance witnessed from across the stream. |
| — Wed | July 28 | | Bishop of Toulouse appointed investigating commission. |
| This great number of interviews with Bernadette in the presence of such multitudes including people still living puts imposture quite out of the question. | | | |

THE COMING OF THE WATER.—Prior to Thursday, Feb. 25, 1858, the interior of the grotto had been perfectly dry and the many natives who had been in it from time to time knew there was no water there. On this date and while the apparition, Bernadette and an innumerable throng of people were present, water began to appear. The stream increased until it equalled 500 quarts per hour, which flow has continued incessantly until now. Millions of people have been there

to drink the water which is not a medicinal water but simply a plain, pure sparkling, limpid water and thousands have attributed their amazing cures to drinking this water. It has been carried away by tons to all parts of the earth. There is nothing chemical about it. If it possesses any healing properties more than Croton or Potomac water they are psychic and imperceptible to medical and scientific men. It has never been claimed that the water possessed peculiar qualities but yet drinking it has always accompanied the miracles. In my own case psychic sensitiveness increased immediately upon drinking but the amazing things I experienced I did not attribute either to it or to prayer. Most people healed have prayed. Many would say the prayers and not the water healed the sick. Especial efforts are made however to plunge paralytics and prostrate people into the tanks of water all over and while astounding cures have resulted, more than one dead body has been taken out of the water I was secretly informed.

The Greenacre Camp and Conferences.

In the town of Elliot, Maine, on the East bank of the Piscataqua river and four miles above its outlet into the Atlantic which is at Portsmouth, N. H., there has been held during the months of July and August 1895, '6, '7, and '98 a gathering of people who have cut loose from Orthodoxy so-called. There is a large tent and a hall for mass meetings, a hotel and a camp ground in which are usually from 20 to 40 private tents. Bakers, grocers, milk men, (I am ashamed to add butchers,) laundry wagons, and fruit peddlers visit the camp and supply everything needed at ordinary prices. Some twenty near-by farm houses receive boarders at \$6 to \$8 per week. In these ways probably 300 to 500 peo-

ple are accommodated in one or another of these ways.

Every afternoon there is a lecture in the large tent. The topics range through every phase of "advanced thought" even to the rank socialism of Prof. Herron and the various phases of the woman-movement. The management is not afraid to admit anything however radical, and thinks more of free-speech than of a symmetrical plan in these lectures. There has been magnificent music at these meetings.

Every morning there is a more private lecture in what is termed the Monsalvat School of Comparative Religion. This, in 1898, was extremely rationalistic. Everything had to fit within certain wide intellectual limits and the spiritual as distinct from the intellectual was ruled out. Representatives of Christianity, Mohammedanism, Judaism, Vedantism, and Rationalism gave very interesting lectures upon their beliefs and principles. The effort was by intellect to weigh the great religious movements of the earth. It was all of great intellectual value.

In preceding years, Christian Scientists, Spiritualists, Mental Scientists, Metaphysical healers, and similar people gave courses of instruction and many psychometrists, palmists, and astrologers offered their services. They attached fees to their work and came into some disfavor with the management, perhaps on account of mercenary aims, perhaps because there was not harmony between them and the rationalists. There also had been tendencies to Mysticism, Psychic phenomena, and the Deeper Occult things, all which were largely absent in 1898, or more properly speaking secret.

Once or twice every day were devotional meetings, not prayer meetings but "goings into the silence," and very helpful soul uplifts. Perhaps these could be called spiritual.

But after all, the greatest things that have occurred at

Greenacre have been the strictly private and almost secret interviews in groups of three to seven kindred spirits who exchange knowledge of the hidden mysteries underlying what the world is pleased to call by all sorts of names. Go to Greenacre for truth and you will surely make some acquaintances that you will prize highly. Get into the hearts of those who know and you will learn secretly what the managers can not have publicly proclaimed. Indeed such things can not be told except in the hearing of those who are ready to receive them. If you are not ready you will perhaps get nothing. If you are critical and self-opinionated, every wise person will be mute in your presence except as to the weather and yesterday's tent lecture. Be a humble learner, appreciative, anxious for the hidden mysteries in order to use them and you will probably get your cup full to overflowing and have your capacity to believe what the world refuses to believe taxed very severely. One lady in coming away in 1898 told the manager that she had derived more good in some secret interviews with one who never spoke publicly than from all the public exercises.

What will be in 1899 no one can prophecy. The manager neglects to answer our inquiries and will probably neglect to arrange a program till the last moment and then let it run itself rather than be run, but all that matters little to those who have imbibed something of Greenacre methods. The prevailing idea in dress, exercises and everything else is through freedom to let Greenacre wag as it will. An intelligent plan formed and executed on business principles would probably crowd the place too full, so we must not complain of unbusiness like doings. If we are after the good we shall get it. It is quite likely that our EDITOR will camp there during the coming August and know intimately all who want to know him and confer with him.

Use of Earthly Magnetism.

When your bare feet are exposed to the ground and long abdominal breaths are slowly inhaled, magnetism is drawn from the earth into the body. Its invigorating effects can be very plainly felt and strength results therefrom. This alone is sufficient to cure many diseases if your mental attitude is all right. This is the principle of the so-called Kneipp Cure practised free of charge by the village parson Mr. Kneipp, who until very recently lived at Woerrishofen in the south of Germany.

An Englishman relates how he had been troubled for many years with ulcerated varicose veins and used quantities of medicines of all kinds with no avail. Finally as a last resort he went to Germany where he was completely cured in four weeks, during which time he was required to rise at 5 o'clock and set out for an hours walk barefooted across the fields, gardens and meadows, until a vigorous perspiration set in and the soles of the feet gradually took on a nettle-burning, and prickly feeling. At the end of four weeks he awoke one morning to find himself glued to his sheets in bed by a nasty yellow fluid or slimy matter which had discharged from his pores all over the body. It was easily removed and in a few days all trace of varicose veins had gone from his body forever.

This exudation of accumulated poisons may take different forms, but can always be produced by combination of three factors : correct mental attitude, bodily contact with earth magnetism and deep abdominal inhalations. This can be practised any where and without expense.

Most people are content to get physical cure and stop magnetizing there. But if the person with a well body practices these same exercises, still further refinements will take place and the psychic or soul powers

develope. The prophet Isaiah plainly and distinctly says that he prepared himself for prophesying by going "naked and barefoot." This is to take on the earth's magnetism which heals physical bodies only through soul-uplifting. In ancient times every person who entered Solomon's temple or a Masonic lodge left his sandals outside and went in barefooted. There he stood upon the bare ground and inhaled in unison with others. The Jews and Masons still practice taking off shoes on the second, third, and fourth, story floors, keeping on their stockings and are utterly ignorant of why their predecessors "put off their shoes from off their feet."

What Is Left After Losing the Personality.

The Eastern religions teach Nirvana—that condition in which the human or natural man is lost in the infinite Allness. Jesus is credited with teaching the loss of his humanity through union with divinity when he and the Father become identical. People say : "Oh, I dont want to lose myself, my personality. It would be going out into nothingness, into annihilation." Since they do not realize that even now the Father-power works in and through them, they imagine that Nirvana is nothingness. Far from it; it is Allness. It is needful to know that in losing self in the infinite All, you lose only delusion, sin, fear, bondage, disease, sickness of soul or body, death and unhappiness. Do you not wish to lose all these and what causes them ? Apartness from the Allness is what causes all that you call evil. The opposites, truth, rightness, fearlessness, freedom, health, strength of soul and body, life eternal and bliss uninterrupted are the characteristics of Nirvana, of union with Allness. There is a paradox always between the human delusion and divine truth. To one living in the frail human plane, all real truth looks to be contradictory. Only lies and delusions appear as truth to the human personality. Hence the gross misconceptions of Nirvana and of union with the All. When you have that union, you still

enjoy every right and proper thing including this world's material gifts. No one has such full measure of all good things as the soul united with the All while still in a material body. It is foolish to suppose that we seek this union because of some dreamy heaven supposed to exist somewhere beyond the grave. There is no such place. Heaven is Nirvana and to be tasted as soon as possible. This can only be through loss of delusion and evils which attach to personality. Personality is simply Apartness from the All. In the All there is no division into this and that personality. Cease to lead a separate existence, unite your consciousness with its source from which you as foolishly separated as did the prodigal son from his father. That parable teaches this identical lesson. Come back, oh wanderer from the universal consciousness with your consciousness into the All-conscious and you will realize what the parable typifies. The rags and starvation typify your intellect. Abandon it and come back to intuition. Intuition is the sum total of telepathy, of thought transference, of mind reading, of psychometry, of prophetic insight, of prevision, of reading past incarnations, of astrological understanding, of palmistry, of phrenology, of cheiromancy, of alchemy, of mysticism, of clairvoyance, of clair-audience, of divine knowledge and wisdom. Every scholar knows that these are all outside of intellect and they are. They belong to the Nirvanic condition and come only through intuition. Intuition is the medium through which Allness speaks. Will you have personality and intellect and be counted worldly wise but ignorant of all divine things, or will you permit Allness and intuition to operate in the consciousness which has been substituted for "your" consciousness? Between now and 1911 A. D. there are to be 144,000 who drop personal consciousness, 12,000 in each of the twelve zodiacal signs, and take up the All consciousness. Read in Revelations what is to become of them, and of the uses they will make of the above-named gifts of intuition. Will you be one of the 144,000? Through them is to be ushered in the reign of universal peace on earth, which Hollingsworth and others have seen and de-

scribed. A messiah will put himself psychially at their head to direct in secret their peaceful and loving work. To them alone will he be known and psychically visible. The world will as it always has in the past laugh at the foolishness of fanatics. The church 1900 years ago was ready to crucify the messiah ; it is equally ready to-day to spit upon and slander all who repudiate its soul-less creeds and substitute divine intuition in their lives. Their clergy must feast and clothe themselves at the expense of the masses. In the 144,000 will not be a single person who lives upon the earnings of the poor, or is actuated by desire to build up any human institution. Next to personality institutionalism is the worst kind of apartness. Allness has no need of institutionalism to advance truth and right. The moment truth seekers organize societies, they begin to grow apart from Good and to exalt someone above his fellows. Keep out of all organizations that have officers and handle money. They contain the root of all evil. Seek the All and union with nothing but it. Through it we all shall be one.

Selfishness and Money-Getting.

Now let's be rid of nonsense on this subject forever. It is for the interest of every human being to have and use wisely lots of money, houses, lands, books, pictures, friends, food, drink, health, happiness, and the rest. Your intuitions tell you so and tell you to seek them. Then enters your shortsighted blundering which gives you their opposites instead of what you seek, simply because you go about it in the wrong way. It is not selfish to want any or all of these things. It is selfish to want to deprive others of them in order to have them yourself. But there is enough for all or will be when all seek aright. People keep writing to us as if it were wrong to want wealth, health, and happiness. It is only wrong to want them by wicked means, and that is wrong principally because when so obtained they neither give satisfaction nor stay. No thief ever was able to retain and use wisely what he had stolen. No riches stay with him who has gotten them by

avaricious methods. The usurer who takes advantage of the necessities of a fool will not be able to keep his money ordinarily. If in rare cases he does, it is in order that the accumulation many go into some public museum, library, college or park after he has repented of his wicked means of accumulating. To get wealth by theft, by usury, by lying, or by avarice is selfish. To get wealth by fair exchange, by truth, by skill, by benevolent means is not selfish but wise, and to refuse to distribute it, when gotten, to tramps and beggars is not selfish either. To do so would be maudling, silly, weakness, doing moral injury. The greatest reason why kind-hearted people are poor is because they are not safe custodians of wealth. They let their weak sympathetic feelings overcome their judgment and they distribute from their earnings to the lazy, diseased, immoral hypocrites who pretend they are unfortunate instead of reapers of their own sowings. To permit such people to lie and to deceive us, to continue in their rotten condition of heart and mind and to receive of our material goods is wickedness which will be punished by deprivation of goods that we do not properly safeguard. Men write us that they are out of work and their families suffering. Why is it? Only because it is not safe to put money in their hands. Were they good stewards fit to be entrusted with other peoples money they would be given plenty of their own. The mass of idle people are men whose "kindheartedness" leads them to ignore all moral conditions and to scatter right and left all that comes into their hands. Get one of them to hold his hand up before your eyes. You can see right through between his fingers. He can't shut his fingers together tight enough to hold water in his hand. Not only water but money and secrets and all slip right through his closed hand. But that person whose fingers close tight is a good custodian and will keep your or his own surplus earnings safely. He will keep your secrets too. If the lefthand is more open between the fingers than the right you are a better custodian than you used to be. The right reveals present conditions; the left your remote past.

TO GET MONEY.—You must not directly seek what you want but indirectly. There is the fatal error of all selfish people. They grab so lustily for the penny close by that they never can see the dollar some distance off. Grabbing close-by penuries that others want is selfish. Pulling in by skill the hundred dollar bonds that others cannot see may be done in an entirely unselfish manner. Indeed it is far easier to make a thousand dollars unselfishly and by wisdom than to pull in selfishly a dollar by extortion. Learn these laws and you will without selfishness or other sin have all this world's goods you can possibly handle. Seek first the Kingdom of God, means seek to employ correct principles and to do good, when all these will be added unto you. You now have all you deserve now. You to-morrow will have all you deserve to-morrow. God (The Good) meets out to you your deserts far more exactly than you do to your children and that may be pretty well.

Thou Shalt Not Lie.

There is a large body of liars in this country who are just now getting into much trouble and persecution. They affirm when rotting with disease, "I have no disease." They treat sick people because they are sick, by teaching them to say and believe that they are not sick. If not sick, why treat them? This reckless lying works mischief. A subscriber writes to say she has terrible pains and weakness of body; "of course I know that I am not sick" but the pains continue. Now, let us face the truth and the truth shall make us free from bondage unto sin and death. I have a sickly diseased body and it is because I have had and still have wrong thoughts, feelings, desires. If I keep the latter and believe "I am not sick," I am believing a lie and go uttering lies. Only after I have been redeemed by the indwelling Christos from my wrong thoughts, feelings, desires, can I affirm of my inward self "I am not sick." When redeemed by the Christ principle from sin and sinning I can truly affirm "I am not sick." But when that redemption has taken place my body will manifest health

whether I go around affirming or not. Hence the silliness of the lie. A lady wrote for a free copy of "Healing" which we give to the sick and poor and said : "I cannot say I am sick though I am under treatment by a healer ; I cannot say I am poor though I have no money ; I hope you will send me the book." What idiocy ! I carry a spade and refuse to call it a spade. I wear shoes and deny that I wear shoes because I prefer to call them by another name. All liars shall have their part in the lake that burneth with fire and brimstone and the hotter the fire the more shall the righteous rejoice. But no liar need stay a liar nor stay in the brimstone if he renounce lying.

This awful blindness to lying has come over the people who prostitute the Inner Breath to money making. A secret which we shall give without money and without price to the worthy, they used to sell for \$500 and now demand \$300. Had they unselfishly guided people to healing they would not have fallen into this habit of lying. But, say they, the phrase "I am not sick" does not refer to the body but to the soul. Still you lie, for the body cannot manifest sickness without a sick soul. For a sick soul to declare "I am not sick" is more than a lie ; it is blasphemy. Admit and confess with tears that your soul and body are both sick ; throw your soul unreservedly upon Christos ; then you will be healed by its soul first and body after. Body must photograph soul and disprove all lies.

Questions and Answers.

Subscribers are invited to send in questions.

16. *What Books Shall I Read ?*—There are many hundred books out of which we shall select something adapted to your present needs if you tell us what you have already read and how each book affected your mind ; also how you feel towards the churches of to-day, towards spiritualism, theosophy, the so-called mental science or Christian Science ; also your habits, your diet and health.

17. *My Wife is Pregnant and Frequently Wants Marriage Intercourse : Should She Have It ?* Yes, if you want a child that will have its bent of life towards the sensual, that in the cradle will keep its hands where they ought not to be, that will corrupt other little boys

and girls even before puberty, that will seduce the opposite sex at eighteen, run riot in licentiousness at twenty-five and perhaps commit rape at thirty-three. That is exactly how such children and adults are produced. It is a sure prescription, as sure as powder to burn when ignited. All is law in this world and we decide what laws to set in operation. How do you like the fruits of such married sensuality? Civil law says you may even force your pregnant wife against her will. So you are free to have what children you want.

Correspondence.

Is Better.—I have read "Healing" and think it has improved me. Please send May number. P. J., New Jersey.

Power Coming.—I am beginning to experience the All-power of occult truth and to realize the truth in your writings. At times there comes over me a wave of power that almost carries me away. Then I impart a powerful influence to friends who are in my presence. Imparting good much benefits me too. Unnecessary desires are leaving me without effort to fight them. Give me guidance to infinite wisdom so I may benefit others without money and without price. I give you my sincere thanks. P. W. B., Ohio.

An Astral Trip.—I have just had an experience while asleep which was more than a dream. For a long time I heard most delightful singing by male voices. Many of them marched as they sang. The movement and rythm was something grand. The words interested me intensely but notwithstanding the reality of the scene I could not recall them when I awoke except this: "What they would they cannot [but] you can do." The movement reminded me of the rush of a great cloud before an oncoming summer's storm,—rapid, majestic. The marching intelligences did not hurry but uttered every word with surprising distinctness. They were once at the top of a great staircase at the foot of which I was lying and there were great halls or balconies: D. T. Mass. [He was out of his physical body in the astral body and visited the astral realms under a guide. It not only seemed real but it was real, more real than any waking experience. The great musical composers of the world have been nothing but imitators of what they heard in the astral. The great sculptors have all first seen their subjects in the astral realm after this manner. D. T. is the first of our subscribers to attain to this but others will rapidly progress. This, however, is only a very trifling beginning of occult power and opportunity. Swedenborg could go out at will and wrote volumes of what he had seen in this way. Read his "Heaven and Hell." It will help D. T. to recollect what he saw, and prove a guide book to what he is going to see hereafter if he "lives the life" more fully. EDITOR.]

Miscellaneous Notes.

Five Months In the Astral.—Miss Tony Brosheit, age 23, of Milwaukee, Wis., was "in a trance" from July 23 to Dec. 23d, 1898, at her home in Milwaukee.

On July 24 she did not awake from her night's sleep as usual. All had been normal up to that time. The eyes opened at times but she seemed unconscious to her surroundings. Many physicians tried and failed to wake her. Suggestive therapeutics (hypnotism) finally brought her out of the trance. She was very weak but able to say a few words and takes liquid food. It was wrong to make these efforts hypnotically.

Criminal Folly.—Protestantism, or more strictly speaking the self-styled orthodoxy commits a gross error by deifying the personality of one Jesus of Nazareth while also crucifying the impersonal CHRISTOS or Christ-power which is given or offered to us all. It exactly reverses the truth and gives us soul-destroying falsehood. When we ask bread it gives a stone.

Pay What Thou Owest.—Admittance to the Occult depends, among other things, upon right comprehension of and the strictest compliance with the law of compensation in our relations with each other, but human delusion usually underestimates what others do for us and overestimates what we do for others. Beware, oh beware, all ye seekers for the Occult Divine, breaking the proper equilibrium. Dont give something for nothing. Dont take something for nothing. But remember many other things than money will compensate.

Door Bell Ringing.—I have just answered the bell merely to find an old negro who said: "I was just looking for a colored family round 'ere somewhere." In fact there are no colored families near here. What more annoying than to be called down stairs on such an errand? But I was not annoyed. I am very thankful. Instantly I turned to see what work I had been called away from and to consider its desirability and opportuneness. I had just entered upon overhauling a room which would have occupied me 3 or 4 hours. I now, upon consideration recall that I am needed at another place for a forgotten matter. I am glad to have been interrupted and would not for ten dollars go back to the overhauling till tomorrow. Hundreds of times I have put this law to the test and reaped joy and thankfulness every time. Try it and report. It's true of all interruptions.

Pagan Ceremonials.—We are told by the *Open Court* that the ceremonials of the Christian church are mere adaptations of pagan forms which long antedated Christianity. If any one doubts it he can upon investigation verify the fact. But what does this prove? That Christianity is no better than Paganism says the infidel. That may be, though a better way to put it would be: that paganism has always had in it all the Good that there is in Christianity. The world

has never been left without outward symbols of hidden truth and the further back we go the greater evidence have we that the people understood the hidden meanings. The trouble with modern christianity and freemasonry is simply that neither of them understand the eternal and divine truths hidden in their symbolism, which symbolism and ceremonials neither of them invented but copied from precedent peoples.

The freemasons parade a picture to represent the All-seeing Eye, but perhaps not one of them has experienced the psychic phenomenon described therein. They prate about squaring the circle in their 32nd degree but not one of them apparently can perform this occult process which hundreds of occultists have performed. The long-faced Episcopalian repeat at every service the "Apostles Creed" in which are concealed the most amazing occult truths in the form of metaphor. They all believe it, thinking of its literal sense (which is bosh) and their minds wander back to Jesus of Nazareth. The fact is, when I repeat it, no clause of the Apostles Creed refers to anything outside of myself but it is all an occult description of what my psychic eyes can see within. Oh! ye blind ceremonialists! When will you substitute the spirit for the letter?

The Gods.—There are many and great gods which you will be able to learn about later on, but for the present, if you wish to advance, banish the word from you. Do not permit it to enter your mind as with most people it stands for a humanly created and delusive thought. You cannot use it to any advantage. You cannot agree with other persons upon a meaning for the word. No word is valuable except as representing a definite and distinct idea, held in common by two or more people. Few people use it to refer to the great gods of the universe which would be correct, but they try to make it fit what is called the unknowable, beyond and above all the gods. Immediately they declare this "unknowable" to have personality. The gods have personality as one of their limitations distinguishing them from each other. Every *personal* god is thereby distinguished from some other personal intelligence. Two persons may be quite similar but the one cannot include within it the other. There is an All-Good in which we, personal beings, live and move and have our being (over personality), but IT is. There we must stop. It is. No more. To say it is personal is to place limitation upon it. Only because we are human are we personal. When we have put off all human limitations we shall have put off personality (not consciousness) and become one with the All-Good. We shall have expanded all that is good within us to oneness with all that is good without us, transmuting our narrow little consciousness into all-consciousness. Your cheap personality rebels against this. You dont want to lose your little self in the great ALL? You still are fond of these earthly toys which give pain and poverty.

Notices of New Publications.

Fate or Law? The Story of an Optimist, by Warren A. Rodman, 218 pp. cloth, one dollar, Lee and Shepard, Boston, Mass. To those of our readers who have just begun to learn occult truths and need the so-called metaphysical in small doses because they cannot take large ones, we recommend this romance, with the injunction: While pleased with the story, be sure to imbibe the principles illustrated and practice them in your lives. A novel, as perhaps you do not know, is itself no fiction but is that form of truth which average minds are likely to regard as fiction. To you it may seem untrue but to the author it was actual history. While you find it difficult to believe that this book portrays actual events, we know that the author has not told the most amazing things that come to those who live the life therein described. He knows that, but he has tempered his story to your powers of belief. He has unobtrusively slipped into the story the right sort of leaven which will increase in readers minds even without effort. It is a source of congratulation that standard publishers like Lee & Shepard are now ready to help advance the "new thought" and that there is money in doing so.

It is delightful to notice that nowhere in the volume appear even once the words god, christ, church, religion, prayer, worship, salvation. So there can be no cant. But he who has absorbed the writers teaching will have risen so much above what such words ordinarily mean as to realize the truths which in their best use those words once, if not now, were intended to convey. Try to rise above words into the realm of the unexpressed. So will you get over word-worship—a heinous fault of the day. This book will aid you in doing so. If you will, one may profitably read between the lines and get more from this reading than appears on the surface. Do not forget that the Occult philosopher never tells all he could tell. For certain reasons he is obliged to use hints only at times. Your own intuitions will enable you to interpret these hints. So while this book will perhaps satisfy the seaside lounger seeking "light reading," it will also satisfy the deepest longings of the human soul for self-unfoldment.

Why I Am a Vegetarian.—J. H. Moore has written and the Purdy Pub. Co., Chicago, has published a witty little pamphlet entitled as above. The title is very unfortunate. The pamphlet is a protest against meat-eating upon the grounds of sympathy and rights of lower animals. If I had time I would write another entitled: "Why I am neither Carnivorous nor Vegetarian." Indeed Moore betrays that he is better than his title, on page 38 where he says: "A breakfast of oat-meal and cream, a couple of eggs on toast, whole wheat muffins and butter, a nice rich apple or banana is much more civilized, nutritious and economical than one in which bloody beef plays the chief role." Why, my dear Moore, there's not a veg-

etable in your whole breakfast! You are quite right in warring against flesh but you are all wrong in talking vegetables, especially those that grow under ground embedded in barn-yard manure. There are psychic and higher grounds for eliminating meat and potatoes, of the most wonderful nature upon which the writer does not touch at all. But, all you who eat the carcasses of fellow creatures, buy this book and learn your stupidity. It only costs 25 cents.

Science the Book of Genesis.—This is a very abstruse and recondite psychology claimed to have been derived by very liberally translating this ancient Hebrew writing. All its proper names are translated into mind qualities, thus for "Lord God" use liberty; for Cain, natural sense; for Abel, spirituality; Enoch, experience; Irad, excitement; Mehujael, prostration; Methusala, dependence; Lamech, spiritual death; Adah, physical attraction; Zillah, ignorance; Jabal, shiftlessness; Jubal, hilarity; Tubal-cain, disease; Naamah, sympathy; and so on through the hundreds of barbarous names. You will easily see that this substitution makes a totally different essay. I am surprised that Haviland has not substituted for the oft-recurring numerals their spiritual significances. Two years ago I listened to a similar exposition of Genesis by Dr. Rufus Choate of Georgetown, D. C., and became fully convinced that the Law of Correspondences which was known to Plato and utilized by Swedenborg could be applied in this manner. But Dr. Choate applied it to every number of which there are so many in Genesis. Work of this character can be done only by men who have highly refined their natures by occult processes, and this work can be comprehended and appreciated only by advanced minds. To meat-eating, sensual, nervous and average people it will be all nonsense without investigation, since they cannot be induced to give any intelligent attention to such things. But to those of our readers who are crucifying the flesh, creeds, passions, and matter, Frank Wood Haviland will appear a seer and prophet of no mean order. The two books cost \$1.00 obtainable from the author at 205 West 118 street, New York City.

Practical Mind Science.—This is what Mr. W. E. Towne of Holyoke, Mass., calls the 33 pages he has written upon Power of Mind, the All Good, Manhood, Happiness, Life's Secret. For fifty cents he sends you a copy. If you could not get the knowledge otherwise you could well afford to pay fifty dollars. There are happily many ways now open. If you starve it will be your own fault. There is remarkable unanimity between what he says and some things heretofore published in this periodical. Of course we commend his entire 33 pages. He does not deny the existence of pain but he denies the necessity of perpetuating it. He recognizes that when we get into oneness with the All Good, we then have merely to LET all the bounties of Nature flow into us. How like what we have

told you is this: "The greatest foe that stands between man and a realization of his desires is fear. We attract whatever we reach out for or expect. Through fear we draw to ourselves all conditions of unhappiness and become victims of sin, sickness, and death. Fear poisons the body and causes congestion. It saps life to the very centre." Major J. W. Powell, LL. D., who lost an arm in the civil war tells of having seen men in battle roll upon the ground in groans and tears and intensest agony declaring they had been mortally wounded, when in fact no missile had hit them. Fear hit them. The fearful, says Revelations, shall have their place in hell. Surely your hell you have largely created by indulging fear. But living apart from the All Good, you CANNOT resist fear.

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