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OCCULT TRUTHS



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OCCULT TRUTHS.



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

“Etre toujours Philosophe.”

EDITED BY ANAGARAKA CASKADANANDA

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THE NEW WOMAN MONSTROSITY.

The New Woman has sent me a paper containing her picture and an announcement that she has been elected President General of the Eastern Jurisdiction of the Junior Order of Epworth League Contributors to the Hireling Clergy Salaries. Her man draws one of these salaries. She occupies this important office out of pure disinterested benevolence, she would have us think. Nothing is to be said of the wires she and her's pulled in order to get elected, and we are to believe that distinguished merits caused a great outcry in her behalf.

The New Woman has had her brain educated in school or college to the total neglect of her soul,—the psychic element. She does not know that she has any psychic element. She has a lot of maudlin sympathy, thinks the liquor-seller to blame for drunkard's drunkenness, feels pity for professional beggars (who have nice bank accounts,) shrinks with indignant pity from unmarried harlots and sees the married harlots as all saved if they believe the right creeds.

The New Woman has lost the idea of motherhood and would live man's life instead of her own, for she has

no conception of the grandeur of true womanhood. She must write, not sew ; must talk of great social problems while ignorant of those psychic powers wielded by the mothers of all great men. She is never the mother of anything but brats and is ashamed to have been that.

She spends her whole life in self-exaltation. She wants to be seen, to be praised, to be accounted as a power in abnormal and fictitious society. She wants to impress her ideas upon weaker women, for she thinks herself God-commissioned to uplift by reason of her education. She feels equal to editing papers or writing poems. She wants to be a politician and so she schemes for universal suffrage. She taught school thirty years ago, and wants to be a school superintendent now. She wants "woman's rights,"—the right to unsex herself and wear petticoats before public audiences. She has lost respect for her mother who lived a quiet home life in seclusion.

The New Woman is the victim of a hundred delusions, but of course does not suspect it. She is perfunctorily religious but has not the remotest conception of what true religion is. She is forever a dualist, an eater of the knowledge of good and evil. She is, therefore, called to combat all sorts of evils. She is really atheist—without God in the world. She says she believes in a personal God and in a Devil, each contending for supremacy. To so believe is to be lost in atheistic delusion. She cannot see sense in the declaration that "he that seeketh to save his life shall lose it," for she is seeking to save her's and many others. This is because she has no conception of what salvation from self really is. Every week, she is in more need of salvation than ever before.

Conceit is the mainspring of this person. She can tell you what people are her inferiors and she prays for

other people with great condescension. She can tell who are saved and who need her prayers. This is really only a false opinion of hers and puts her in a very unenviable light.

It is only a question of time when every New Woman will get into fanaticism and disrepute. Carrie Nation is a fair example of this genus. Not a single public benefactor has arisen from all this group of people. Not one has left any work behind when her body has been entombed. Nor have they left admiring friends or relations. So unsexed have they become as to be neither respected at home nor honored abroad. While they live they feel much elated over every appearance of their names in the papers, even as Saloon-smashers.

Often she edits a paper. We have twenty such before us. Not one of them is or ever will be ten years old. She masquerades under a name that conceals her sex at times. Such is "Adiramled" the publisher of which, in response to my inquiry as to whether I ought to address Mr. or Mrs. replied: "I am both. Got the 'New Name.' Don't you see?" No MAN was ever yet insane enough to be ashamed of his sex.

If you want to see the woman idea run to seed, send to Etta Semple, Ottawa, Kans., for a "Free Thought Ideal" and get her cartoons. She denounces the bible because she says it enslaves woman. She is proud of being a hater of Christianity. She is a pessimist of pessimists. All these women, without exception, appear to be conceited pessimists. They think they would reform the world quick if they could only wear breeches, carry guns, kill calves, and be scavengers. There never was a New Woman who was not a big reformer. She knows just what she wants and she wants it bad. Yet she was never known to close a street car door nor be content with less than the middle of the sidewalk. Her kitchen harbors cockroaches, and bed-bugs inhabit her

beds. She pins herself together, not having time for sewing on buttons. In the *Woman's Tribune* of Feb. 23 one may find Elizabeth Cady Stanton quoted as saying: "I do not believe in the dogma: 'Resist not evil,' which is attributed to Jesus." She and all the others see evil. If evil were a reality, we could not resist its force.

Clara Barton of the Red Cross is not one of the New Women. Little Anita Newcomb, the author of "Anton" is not, Mrs. Richardson of Boston, who has done magnificent work, shows no trace of the malady and her home is a paradise, as I know from being a guest there. There is a divine and occult power in these women which can but be admired. They are not self-seekers. They have no conceit. They seem to have no ambition while ambition is the curse of every New Woman. There is an intuition in woman which if not crowded out by "Education" or conceit makes of her a modest doer of magnificent work, a seer, a prophetess, a mother of great men. These modest souls come to see God,—the all good, are never pessimists but are fountains of truth and goodness.

INSTRUCTIONS GIVEN TO A DEAF PERSON.

A locomotive engineer on the Madras Railway, living at Jalarpet in the Madras Presidency, having seen a note of ours in the *English Mechanic*, which is published in London, writes to say that he is afflicted with partial deafness and wishes instruction in mental healing. So we have written him somewhat as follows:

You have supposed your deafness from its incipency to be an evil, and have accordingly resisted the idea of its continuance. But this resistance has been the sole cause of its growth. Whatever or whomsoever you resist will resist you and feed upon your magnetism. Result, you are exhausted thereby and it thrives. If

when one does a thing you dislike, you object, he will continue ; but if you ignore him, soon he sickens of the job. If you mentally feel that some one is opposing you, you oppose him instinctively. Hence, resist not "evil" if you wish that which seems evil to cease. Indifference to small-pox, cholera, diphtheria, etc., saves the doctors and nurses. Fear them and you will resist them and so succumb to their power. They derive all their power from your magnetism which you project when you resist even mentally. As you trust a child to go right and see it does so, thus trust the body to go right and it will do so.

All "misfortune" is good fortune. It teaches truth. That is its mission. When it can no longer attack your ignorance, it will cease action. Till then it must operate. See this advantage in it, welcome it, and soon its force will be spent. Your ears began to be deaf because your mind had got deaf. Then resistance did all the rest. But this is excellent. You must now open your soul to truth. It will reform, remould, regenerate you. Then the deafness will fade away, its mission being ended. So you see why we are glad that you are deaf. We are sorry for the inconvenience it makes you but see you on the eve of being mentally regenerated. But for the deafness you would not have sought these truths. No drugs, no treatments, no prayers, no miracles are needed. Know well that naught is evil, that the end necessitates the means, live the life of beholding perfectness in every event, welcome all things, and disease will be impossible. You must teach yourself line upon line and precept upon precept till your heart sees divine perfectness everywhere, in everything, in every thought.

Meanwhile ignore the inconveniences. Do not try to hear or want to hear. Be sublimely indifferent to it but learn these lessons. Think of us daily as interested in

you, as in sympathy with you, as sending you divine peace. But we do not cure you. We direct your mind if you please. If cured; "Thy faith hath made thee whole." Cease all resistance in your thoughts and then faith can spring up. Cease all resistance or thought of evil and you will begin to feel: "I am better; I shall soon be well." Be exceedingly thankful to have known darkness, since striking a match dispells it. Be glad to have had air in your bottle, since pouring water in so easily sends out the air. Equally, rejoice to have had disease since letting light into your heart dispells it. It is negative—possesses no life in itself. It feeds only upon your antagonism. So don't antagonize. It will starve. We shall help you praise and pamper it and pet it to death. A fire not fed dies out. Fever not fed with ideas of evil ceases to burn. See all as correct and omnipotent power will flow through your spirit making your rejoice.

A Treatment for Dyspepsia and Torpid Liver.

In reply to an appeal from a man in Manchester, England, who has suffered many years and grown tired of drugs, we have said:

Select the mode of treatment which best commends itself to you and stick unqualifiedly to it with no mental idea of "just trying it." The one you select had of necessity been providentially brought to you and you must stake all upon it. Unless you can with the confidence of a little child put undivided trust in it, let it alone. There was never a cure on earth except as described in Mark x; 52, by the words: "thy faith." Unless "thy faith" heals thee, you will not be healed. Drugs, doctors, "scientists," quacks, Jesus, all together never healed one case. Jesus alone frankly admitted that "thy faith" is the only cause. You cannot have faith in yourself nor in two or more methods at one

time. So give up absolutely and concentrate on the single plan which God has thrown in your way. Only under these conditions will you wisely do as we describe.

For forty years or more, it was the strictest court etiquette with our late most beloved Queen, that no one should ever say or hint that she was or could be sick. To rigid enforcement of such ideas she owed 84 years of health. You must so select your surroundings that your mind shall forget a sick body if you would be well. It is nice to remember that Victoria practiced this law before Mary Baker Eddy ever carried her diseased body to P. T. Quinby in order to find out how to be cured. As you value life, ostracize everybody who will talk to you of possible disease.

Your mind is full of material thoughts of material things, of pessimism and of evil, all of which must go; but they will go of their own accord as the air goes from a sponge when you saturate it with water, provided you proceed to saturate your mind as directed. Stop reading or talking about funerals, sickness, fights, murders, wars, combats and the great mass of news about material things contained in daily papers. Select from Tennyson, Wordsworth, Emerson, St. Paul, or the New Thought literature something to be read over and over and over. You must stick to the one author you select so as to come into strong psychic or soul connection with his spirit. Mixing will introduce inharmony. You do not read for curiosity or to see what he says but to attract his disembodied spirit into your very presence. This can be done. An old man who loves poetry tells me that years ago he read Elizabeth Barrett Browning and gazed at her picture till he actually experienced her presence and she said to him: "Let me guide your life and it shall be blessed." No human being was ever more really present than she was at that time. Such companionship produced by concentrated

reading and thought is a potent factor in healing both soul and body. We all may have what companionship we choose whether carnate or discarnate.

You would hold a mental attitude towards a son like this: "I do not consent that you smoke." Even if you knew of his smoking, your attitude would be unchanged. Just so you must hold the mental attitude: "I do not and I will not consent to a diseased body." Both the boy and the body must yield eventually to such a fixed mentality. Abandon the attitude because the boy breaks over or the body is not instantly responsive, and you are like the waves of the sea—cast about by every wind of adversity.

In mental treatment we do not neglect physiology and hygiene. The bowels move regularly. If they do not yield to suggestion, as they will when the trained mind suggests, use a syringe but never use physic. Sleep and diet must be proper. Mental treatment must be added to common sense and not to neglect of the laws of hygiene. From that man who told me that bath tubs are merely for the idle aristocracy since he had not taken a bath for 20 years and then only because as a youth he liked to go swimming, I should withhold mental treatment, affirmations, and Christian science till he had been soaked two hours in a Turkish bath.

For your dyspepsia, I prescribe a fast. You must not eat till you get very hungry and then not quite satisfy hunger. Save a little appetite for next time. Omit all your breakfasts and eat nothing between meals. If you are in a hurry to get well, fast 24, or 48 or more hours at a time. Then eat what your appetite craves without fear. But in general, eat eggs, cereals, fruits, nuts, coarse bread, cocoa or chocolate and let strictly alone all bloody meats. Underground vegetables are of little value. Don't be a vegetarian or a meat-eater. For \$2.00 I can send you a book which splendidly de-

monstrates the cure of many diseases simply by going without breakfasts and lunches. As most disorders come from bad digestion, this will cure many troubles.

Most of all, dwell constantly upon some morsel of truth, like "The Method of Healing With or Without Drugs," which has helped hundreds of our correspondents to change their mental habits. We give a free copy to penniless beggars ; self-respecting people send us twenty one-cent stamps for a copy.

The Secret Meaning of Numbers.

The most beautiful of all occult or hidden things is the meaning of numbers. Every time I pass a policeman I observe the number of his badge ; when I enter a street car, I observe the number of the car and the number on the conductors badge. Every letter that comes, I notice the street number of the writer. I notice the number of pages in his letter. I may count the letters in his name, thus : Carlos 6 letters, Smiley 6 letter ; middle name also 6 letters : hence 6 6 6 is the numerical symbol of this person. Charles has but 6 letters the h being only an aspirant. Every subscription which comes in receives its number on the list. If the bell rings and the clock hands point to 10:15, there is a number to be observed. Thus one can work on the subject almost continually if he likes. (Regarding 666 it is interesting to read Revelations xiii ; 18.)

Later, some articles will elucidate the subject, but now it is designed merely to say that great knowledge is hidden here, and a good illustration is just at hand. A gentleman from whom I had never had but three very short letters, had never seen nor heard anything about, was, I may say entirely unknown to me. In writing him the price of our bound volumes for 1899 and 1900, I felt mischief enough to add the following postscript regarding the number of the house in a north-

erly city where he apparently lived. The number was not 1235 but it contained those four digits in a different order. I said: Your number is negative and does not denote either fixity or success. If you interest yourself in occult matters and 'live the life,' you will in a few months move to another number and it will be of a positive character." Is not this rather bold to say to an entire stranger about the figures on his front door? I had not one iota of corroborative exoteric evidence.

But here is his reply. He makes it confidential; so, I can give no clue to his identity or whereabouts. "The statement is rather striking in view of the following facts. I know that, since living at the above number, my personal condition of affairs have lacked fixity and success. I have interested myself very carefully in occult truths for years previous to my acquaintance with your magazine. During the past few months I have with all the power I possess and with all the knowledge I could obtain 'lived the life.' We have arranged to leave our present residence and expect to effect the removal about March of this year. You will see therefore that your postscript statement is absolutely correct." I observe that his family name containing six letters is one of remarkable balance while his given name is positive and wisely aggressive. This would make it all the more incongruous to live at that number. His last letter amply demonstrates his character to be that indicated by the total numerals of both his names the highest and best.

The best book on this subject is "The Tarot of the Bohemians" by Papus who is a noted mystic living in Paris. I can import the book from London for two dollars and a half per copy including postage. The subject is, however, too deep for some of our subscribers. It can be made of great business and financial help to him who who "lives the life."

The Mission and Benevolent Nature of Suffering.

Suffering is a mystery, says the man who sees evil and seeks to escape from unpleasantness. Ask him how his God can permit suffering, and, while he remains a Christian creed-eater, he will say: My "God's ways are inscrutable." When Ingersoll has ridiculed his fear, superstitions and inconsistencies, he gets agnostic and doubts the existence of a God who inflicts unmerited suffering, for says he: "How can little children have merited the sufferings they often endure." So long as he eats the tree of creed which contains good and evil distinctions, so long will remain unsolved all mystery of suffering. So long as suffering continues, he cannot love his personal god, however much he says he does. He is lost and ruined in his "fall" due to Christian dualism. He is not capable of comprehending the explanation here to be given, and this is not for him.

Suffering cannot exist in the silence or beyond the silence. I speak from experience. The silence is the holy of holies—the presence of the Absolute. This is why Eddyism truly says that suffering is not a reality—only a fiction of mortal mind. Mortal mind is a very real appearance, as real as the rising of the sun but no more real.

Unreal things may have very real appearances. Such are all the optical delusions, mirage, etc. It takes years for light to come from some of the fixed stars. The one you appear to see now may have been annihilated long ago. A mahatma in his materialized astral body presents every appearance of being in a body of flesh and blood. Iron pyrites presents every outward appearance of gold. A college professor appears as a God in the eyes of a Freshman, but often, as a fool in the eyes of the trustees and graduates. To a materialist, "God" appears as a non-entity; to a Christian, "God" appears as a big over-grown king, a personality; to the Pantheist, "God" appears as the Earth, and as the No Thing at one and the same time; to Shelton, Adiramled, H. H. Brown, and others, "God" appears as identical with their own selves

and they assert possession of God-powers. These different appearances are all real appearances and are also really delusions. To the Christian dualist, suffering appears as an evil. To the Eddyite, it appears as a thing to be treated out of consciousness and she takes pay for ridding you of the belief that you suffer when she says that you don't suffer. She recognizes suffering as calling for the psychic attack which she makes in the silence. She ignores the cause and mission of suffering. She sees a chance to make money by physically healing you. She confirms your belief that suffering is undesirable, and then for gold and silver, helps rid you of it, TEMPORARILY. She pretends to have done you a benefit, but she has deceived you. She has painted your boil with iodine and driven the appearance of disease inward. Suffering is always a coming to the surface of mental disease and you should coax it all out,—not let an Eddyite paint it with iodine and drive it in again because its disappearance will be only temporary.

Suffering is mental only. It is not physical. The head does not ache but the mind aches. A person suffering severe "headache" will forget all about it if the mind is directed to interesting topics, and will confess that for twenty minutes there has been no particle of pain. Let him dwell on the thought of pain and the ache will return. A decayed tooth cannot ache while within my mouth any more than while within my vest pocket. My mind can have a toothache if it gives attention thereto and comes into delusion. But in the silence, I can have no ache, no matter what be the condition of the body. Suffering related to the body is tame compared to what people experience from fear, anger, unrequited affection, from loss of friends, houses, money and property, from belief in obsession, in witches, in a hundred "evils." My neighbor suffered intense lonesomeness, grieving one year continually for the loss of his wife till he found life not worth living and went out to hunt for her elsewhere.

All suffering is blessed and will continue until so recog-

nized. Without it, one could never know that he was going down hill. The soul that is going up hill never suffers. It cannot. It rejoices in headaches, in the loss of property or of friends, in obsession or any other "evil." We have seen one person grieve over the loss of a poodle dog and another not grieve over the burning of a \$50,000 property. Why? Attachment. The silly gump was attached to her poodle. The wise man was not attached to his property. He had to prove that he was not.

The adept never suffers, but he always invites suffering. You cannot make him suffer. It is impossible. He will go through fire or water unconcerned. When he sees the storm coming, he goes into his dug-out, the silence, or into THE BEYOND, and the storm causes him no uneasiness. Others who have no dug-out may lose life or limb in the cyclone, may have all swept away and mourn bitterly. He may have all swept away but he don't care a straw. In the silence, is a refuge from all concern regarding material things. It is amazing, how fully the silence quenches all thought of the outer world. One acquires the sublime indifference to all things. This, then, is the mission of suffering: to induce people to seek and find this "pearl of great price."

There is a BEYOND THE SILENCE of which I shall write later. No one of all the New Thought has ever mentioned this Beyond the Silence, so far as I know. If they have, please tell me when and where. The "new heavens and the new earth" are not in the silence but beyond. Tell me, all ye healers, Eddyites, Sheltons, great I AMS, have you ever pierced beyond the silence where not only suffering is quenched but is unknown, is impossible and has vanished from the realm of appearances, the only realm it ever occupied.

Now, Oh naturalist who sometimes suffers; Oh Christian dualist, who suffers from the wrath of a personal God; Oh theologian who talks of inscrutable mystery; Oh, pessimist who sees suffering everywhere and all going to ruin; Oh feaster upon your proud knowledge of good and evil, of God

and Devil, what would you not give to realize, as you may, that suffering is an appearance only, with benevolent mission; to know that there is a condition one may enter where it is impossible; and where, in the presence of the Absolute, the follies, the delusions, the causes of suffering all vanish as mists vanish in sunshine.

Washington's Vision at Valley Forge in 1777.

I do not know whether it was owing to the anxiety of my mind or what, but this afternoon as I was sitting at this very table, engaged in preparing a dispatch, something in the apartment seemed to disturb me. Looking up, I beheld, standing exactly opposite me, a singularly beautiful female. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to inquire the cause of her presence. A second, third and even a fourth time did I repeat the question but received no answer from my mysterious visitor other than a slight raising of the eyes. By this time I felt a strange sensation spreading through me. I would have risen but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily vacantly at my unknown visitant. Gradually, the surrounding atmosphere seemed as though becoming filled with sensation, grew luminous. Everything about me appeared to rarefy, the visitor herself becoming more airy, and yet more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly at my companion.

Presently I heard a voice saying "Son of the Republic, look and learn!" while, at the same time, my visitor extended her arm and forefinger eastwardly. I now beheld a heavy, white vapor at some distance, rising fold upon

fold. This gradually dissipated, and I beheld a strange scene. Before me lay stretched out on a vast plain all the countries of the world : Europe, Asia, Africa, and America. I saw rolling and tossing between Europe and America the billows of the Atlantic, and between Asia and America lay the Pacific. Said the mysterious voice as before, "Sun of the Republic look and learn."

At that moment I beheld a dark, shadowy being, like an angel, standing or rather floating in mid-air between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while he cast upon Europe some with his left. Immediately a dark cloud arose from each of these countries and joined in mid-ocean. For a while it remained stationary, and it then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed through it at intervals, and I heard the smothered groans and cries of the people of America.

A second time the angel dipped from the ocean, and sprinkled it out as before. The cloud was then drawn back to the ocean, into whose heaving waves it sunk from view. A third time I heard the voice say "Son of the Republic look and learn !"

I cast my eyes upon America, and beheld villages, towns and cities springing up one after another until the whole land from the Atlantic to the Pacific was dotted with them. Again I heard the voice say, "Son of the Republic, the end of a century cometh—look and learn !"

At this the dark shadowy angel turned his face southward. From Africa I saw an ill-omened spectre approaching to our land. It flitted slowly and heavily over every village, town and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking, I saw a bright angel on whose brow rested a crown of light on which was traced the word union, bearing the American flag, which he placed between the divided nations and said ; Remember ye are brethren !

Instantly the inhabitants, casting from them their weap-

ons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying, "Son of the Republic, look and learn."

And I beheld the villages, towns and cities in America increase in size and number, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven, or as the sand of the sea shore. And again I heard the voice saying "Son of the Republic, the end of a century cometh—look and learn."

At this the dark and shadowy angel placed a trumpet to to his mouth and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia, and Africa.

Then my eyes looked upon a fearful scene. From each of the countries arose thick, black clouds which soon joined into one; and throughout the mass gleamed a dark red light, by which I saw hordes of armed men, who moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud—And I dimly saw these vast armies devastate the whole country, and pilage and burn villages, towns and cities that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of the swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice saying, "Son of the Republic, look and learn."

When the voice had ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long and fearful blast.

Instantly a light, as from a thousand suns, shown down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word Union, and who bore our national banner in one hand and a sword in the other, descend from Heaven attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well nigh overcome, but who immediately took courage again, closed

up their broken ranks and renewed the battle. Again amid the fearful noise of the conflict, I heard the mysterious voice saying, "Son of the Republic, look and learn!"

As the voice ceased, the shadowy angel, for the last time dipped water from the ocean and sprinkled it on America. —Instantly the dark clouds rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns, and cities springing up where they had been before, while the bright angel planted the azure standard he had brought in the midst of them, and cried in a loud voice to the inhabitants:

"While the stars remain and the heavens send down dews upon earth, so long shall the Republic last?"

And taking from his brow the crown on which still blazed the word Union, he placed it upon the standard, while all the people kneeling down said Amen!

The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling, white vapor I had first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who in that same mysterious voice I had heard before, said: "Son of the Republic, what you have seen is thus interpreted: three perils will come upon this Republic. The most fearful is the third, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, the land and the Union!

With these words the figure vanished. I started from my seat, and felt that I had been shown the birth, progress and destiny of the Republic of the United States. In Union she will have strength. in Disunion her destruction.

"Such, my friend," concluded my venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them. Let her remember that in Union she has her strength, in Disunion her destruction."

WESLEY BRADSHAW.

Gets Better.—Occult Truths is constantly improving and is the most welcome of our large list of exchanges. E. B. B., New York.

Questions and Answers.

Subscribers are invited to send in questions.

84.—*Will people work when Millennium arrives?* M. M., Mo. Yes they will live just as now with the trouble and worry left out. Millennium will be but little different from the present conditions of family life except that passion and selfishness will be eliminated. Do not look upon Millennium as so mythical as do the church people. The only change from to-day needed to bring it is the destruction out of people's lives of the ideas of evil and of sin with all that is implied by that change. All our present material surroundings will be the same as now except rapid improvements due to invention and the universal peace. Courts will probably be unnecessary.

85.—*Why are we told (Rom. 12:21) to overcome Evil with good if there is no Evil?* E. E. R., Ohio. We are to overcome the appearances of evil of which there are multitudes; we are to overcome the belief in evil with the belief in good. Overcome your belief that the sun rises and sets, no matter how strongly it seems to do so. Here is something to be overcome as truly as the idea of evil. Ignorance is the sole cause of belief in evil or that the sun rises. Both are deceptive appearances and seem very real to many people. Lots of people call as evil whatever produces unhappiness but they forget the definition of evil. By evil is meant an eternal principle in antagonism to good and an emanation from Satan. If there were such a thing, it would be impossible for poor frail humanity to overcome it and Paul would have had too much sense to tell you to overcome it. The preachers say we cannot overcome it of ourselves but must trust a personal God thus contradicting Paul. Of course, we could not overcome an eternal principle of evil which defied even God but we can all overcome the belief in what does not exist simply by getting the knowledge that all is good. But the carnal mind which Paul says is entirely against good consists in this very belief in evil. Whoever believes in and is conscious of evil existing is living in carnal mind and can see nothing correctly. It is not subject to the law of good neither indeed can be. Unhappiness is caused by man's ignorance and folly. It always ceases when he learns wisdom. It originates in him and not in Satan. Like Eve, he wants to falsely charge his foolishness upon some one else. This is the sole origin of the belief in a devil. Whoever gets honest enough to acknowledge his own folly has no need to talk of a devil or of a principle of evil. Whoever charges the origin of his unhappiness upon his neighbor, his family, or his devil, is not honest with himself nor with God. Hence he must wander in darkness and ignorance till he acquires a desire for truth such as will cause him to be honest with men and with God. No man whose mind is dominated by the idea of evil can possibly see truth. A dishonest man is a blind man. There never was a dishonest man

who did not believe in evil. There never was a man who had rid himself of all idea of evil who afterward perpetrated a wicked act. We are deterred from doing what produces unhappiness by that fact and not by any fear of God or belief in evil. Unhappiness is not evil but a good result of doing inharmonious acts.

86. *In Isaiah LXIII, 1-12; was he not prophesying the death and sufferings of Jesus?* No, nothing of the sort. He was describing what he himself had had to go through to get "annointed." He was telling what you and I must go through to get annointed or born again or redeemed. He was describing what Job went through. Whoever wrote the Jesus story also described what we shall go through, every one of us sooner or later. As those writers all understood one law of nature there would need be some similarity between their descriptions of one and the same process—the being Christed, or annointed, or transmuted from base metal to gold. The gold is never purified, Christed, but by the fires which represent suffering. Take your mind totally off of the fictitious Jesus, Jonah, Job, and dwell upon all the descriptions involved as being actualities within your own life. Away with your dead Jesus, crucify him; recognize the living Christ-power working in your soul. Invoke it and see it work as described in Isaiah LXIII.

87. *Are we not to resist evil habits?* I ask you if we are not to try to reform the drunkards who bring misery on themselves, their wives and their children? I admit that evil does not exist, but I think evil habits exist. If I can turn a man from bad habits to good ones, am I not his Saviour? R. D. M., Pa. You can have no evil habits, that is,—habits produced by the eternal principle of anti-good. There is no such principle. Drunkenness produces suffering. That is the only reason why it gets called evil. But every invocation of Christ produces suffering also. Suffering is redemptive, hence desirable. Whatever can produce suffering is desirable. Do not forget that through suffering we come to the knowledge of law such that suffering then becomes impossible. I have just gone peacefully through what ten years ago would have given me intense suffering and perhaps sent me insane. Now, I see it all correct (neither good, nor bad) and suffering is thus rendered an absolute impossibility. There is no power in you, while human, to turn another person from a habit. The sooner you cease to think you can, the better. The only help the drunkard needs is to see his drunkenness to be good, or rather correct. Never condemn him. Tell him God is thus manifesting in him to teach him the benefits of suffering and to give him a power to conquer all suffering,—to annihilate suffering. Out of the divine man, who knows no evil, who cannot suffer, and who knows himself to be powerless, goes a secret and occult influence which makes over anew all the sick and frail people about him. He sees these effects but does not feel that he produces them except as he holds himself per-

factly passive and non-resistant to all so-called "evils" about him. I have worked out to the finish this question of evil habit. I declared it not evil, bade it to have full sway and ceased to resist it. It gradually burned itself out and went away leaving understanding and a good conscience in its wake. Declare all to be God, and bid it do its utmost.

Divinely Psychic Phenomena.

Psychic means soulful. The Disordered Mind can produce psychic phenomena; White and black magic. Divine Spirit operating through soul can produce today the most surprising miracles. Ally yourself with divine spirit.

Cat Intuition.—When I lived on a farm nine miles from Richmond, Va., near Dutch Gap and within three-quarters of a mile from the James river, we had a great number of cats. Wishing to be rid of some of them my brothers Harry, aged 20, and Newton, aged 17, took two tom-cats which were very friendly with each other, placed them both in a bag and carried the bag to Richmond. There the cats were taken out of the bag and left to their own expedients. My brothers came home and reported that the cats had been left in that city and had had no chance to see any part of the intervening country. About one week later, both cats walked into their old home, blinked their eyes, and appeared to say: "Well, here we are again." They were ready to eat, though not appearing to have been starved during their absence. Their intuition, a sense far diviner than the mortal mind of man, had brought them home. Man usually stultifies his intuitions and leans upon that frail thing called mind,—mortal mind. On such a trip he would have to use his sight continually and ask plenty of questions of everyone he met on the way.—N. M.

Astral Appearance.—Julia Murray, aged 18 years, died at No 154 Ashburton ave, Yonkers, N. Y., March 23, 1901. About 4 o'clock, the next morning, her astral body was seen in a room adjoining that in which the dead physical body lay. Ten people saw the form: William Murray her brother, Mrs. James Corbalis, Miss Rosie McGowan, Miss Tessie McGowan, all of 154 Ashburton ave, Miss Rosie Kearns of Park avenue, Miss Nora Smith of 99 Palisade ave., Miss Alice Hayes of Vineyard ave., John Sullivan and Martin Monahan, all the above residents of Yonkers and Miss Kate Kane of 80 Orange Street, Brooklyn. These ten witnesses say the vision lasted four to five minutes, they all agree about the details. Being catholics they had candles about the casket and were watching the remains. The appearance was in an adjoining room to which all the above persons came to witness it after it was discovered by Kate Kane. An account of it is published in the New York Journal of March 28, 1901.

A Refuge.—I am trying to live the life and meat is becoming disgusting to me. I try to live down uncongenial environments. Some-

times the way gets hard and when sorely pressed I fly to the only help I have—Occult Truths—and bury myself therein for a time. I always come out refreshed and strengthened. E. F. H., La.

Correspondence.

Repetition.—I have read each number of O. T. at least twenty times and find something new each time. From childhood, I have longed for a something which I felt must be and be better than the church and its creeds. C. D. J., Ill. [This man must make progress under such splendid conditions. I wonder if there is another periodical on earth which is read twenty times over by a single subscriber! Exchange editors, please report if your publications meet with any such reception. You never have as yet told me of it. The funny thing is, too, that I myself never tire of re-reading these same divine utterances.—PUBLISHER.]

Got the Money.—After receiving the slip, I began sitting in the silence for one dollar to send you for Occult Truths, for 1901. The dollar came unexpectedly. I sent it to you for that purpose. I have been sitting since for two dollars for a similar purpose, and it has come. I did my part in asking; God has sent the money. What assurance have I that I will receive a return, if I use the money for the things I wanted it for?—A. E. B. [Because nothing can go wrong. Nothing ever did or ever will.—EDITOR.]

Cured.—When I began reading your magazine a little over a year ago, I was marked as a candidate for the bone yard from consumption. To-day, I am well and strong, happy and content to let God within use me for the glory of the free. I desire to thank you for the good it has done me. S. R. G., Ind.

Obsessed.—There is an old woman near here, about 50 years old, who used to be a writing medium. * It seemed to be true that spirits of deceased people could and did communicate through her. About October first, she seemed to be taken possession of by some spirit that uses her lips to use vulgar language and to call those around her all sorts of bad names. People in general, call her insane. Is she obsessed? T. C. S., N. Dk. [Yes, indeed. Letting low astral forms use your hand will truly communicate facts from deceased people and will permit a host of the lowest and vilest earth-bound people to get right into your psychic body. By degrees they render you irresponsible. The physical torture often becomes terrible. They cannot agree among themselves. The inharmony makes severe pain. Let everybody run right to spiritualism and develop mediumship who feels inclined. More than two-thirds of the mediums are obsessed. They do not tell the horrors that they suffer, but work it for the money they can get. This is why Theosophists are so silent about

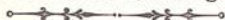
the truths of spiritualism. The malady is generally regarded as incurable. Insane asylums are multiplying all over the land and being filled by such unfortunates not one of whom recognizes the divine within them. The only cure is through such recognition.—[Ed.]

Notices of New Publications.

Physical Immortality. We have read one issue of Bro. Blue's paper on very cheap paper symbolizing occultly its contents. He says: "Each year ushers into the world a generation more depraved, licentious and drunken than the previous." From this, one would judge that Mr. Blue is not yet 15 years old and has never read of the social conditions fifty years ago. We recommend him to suspend his periodical till he has learned something of the facts. He says: "In making laws to protect the chastity of maidens, our statesmen give them the privilege of their own person at the age of eight and ten years." This is a gross misrepresentation, for here as in many states, the "age of consent has been raised higher and higher till it is now eighteen; that is to say, that any male who indulges passion with a girl under the age of eighteen commits rape in the eyes of the law, however willingly the female acquiesces. This has very greatly reduced such practices and prolonged virginity as every court and law officer knows. This Blue fellow gives his description of the qualifications of 75 per cent of the young men of to-day, which is true of only one per cent. It is a vile slander on 74 per cent of our young men. Such intolerable pessimism is not calculated to produce many issues of this misnamed venture.

Invisible Light. By Geo. W. Warder. G. W. Dillingham, Co. pp. 334. \$1.25. The author holds a plausible but improven theory that electricity is the agent through which alone Omnipotence manifests. He is not a scientist and presents no proof of a scientific character. In saying he presents a plausible theory we have said much. The book is broadly religious rather than scientific. The writer has much broader views than those of prevalent Christianity though he has not yet measured up to the New Thought. He discusses Theosophy and Christian Science to show wherein he discredits them. The latter, he slightly misrepresents. He makes many statements for which he offers no evidence. Thus, he says that at death all souls go away to the Sun or other suns, but elsewhere he says we may become clairvoyant enough to see intelligences all about us. He calls Goldwin Smith an atheistic materialist unjustifiably, and shows by his use of terms that he needs to penetrate more within the veil in order to be perfect or above criticism. Despite the very many particulars in which we wish he had written more intelligently, there is a breadth of idea very refreshing and a compilation of many facts of interest. The price is right for a neatly-bound volume and we commend it to book-buyers.

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