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# OCCULT TRUTHS



Price \$1.00 per year

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Entered at the Post-office in Washington, D. C., as second-class matter.



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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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TAURUS, APR. 19, 1901.

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## THE LESSON OF TWO DIMES.

One of our friends sent us two dimes for a Healing pamphlet. They were inserted within slits made in the centre of a piece of white pasteboard. In our recent moving, this pasteboard still containing the coins was laid temporarily with some other valuables, on a stair. A neighbor's girl about six years old spied it, picked out the coins, ran out doors, shortly went to its mother saying: "See what I found on the pavement." "Here give them to me," said the mother, whereupon they went into her purse and no questions asked. Of course, our first impulse was to report the facts to the mother, who would doubtless whip the child and give up the the coins. On referring the matter within, we were told: The child is the reflection of the parent and does much that has been psychically implanted by the mother. The child would be punished for the mother's fault. Had the child been set examples of strict truth it would never lie. It had the money taken away to teach it the unprofitableness of stealing. Thieves always fare thus eventually. But we were being tested on our "All is good" doctrine. If it were good we could

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not complain. If we complained, we belied our doctrine. So we decided the lesson worth 20 cents and let it go.

If we had not learned the lesson we should soon lose a larger sum and be given another chance to tattle against a little child whose mother has no more sense than to whip the child for her own avarice. And would not that mother be mad if told the truth of this occurrence? That debars us from telling her. She has to reap her own karma in suffering till she wakes up out of her sleep in the animal nature. You can't make a pup out of an oak tree, a rose-bush out of granite nor a philosopher out of a dunce. Yet the silent forces of Nature will eventually do all this. That's nature's business—not mine, so I watch Nature at its task and mind my own business, which is to remember that I am a false appearance, incapable of doing any more than a telephone but capable of appearing to talk when Nature works the machine. I don't tell Nature when or how it should talk. At last, I know that I have an easy job—hang on the hook awaiting Nature's uses.

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#### **Hypnotic Control and Treatment by Suggestion.**

Rather against our inclination we have inserted R. E. Dutton's advertisement. We are not surprised to receive word from him that he has now met with trouble. This matter is liable to great and serious abuse. Later, we shall expose the amazing mischief of "suggestion." Meanwhile, if you would not dance in the crater of Vesuvius, play with live electric wires, dabble with gamblers and thieves, expose yourself to small pox and cholera,—do not do the worse thing of fooling with hypnotic or other psychic suggestion, or meddle with slatewriting, mediumship and spiritualistic phenomena. All those things are real, but awfully dangerous in the hands of any but trained experts who know all the dangers and necessary precautions. We have

personally acquired much information of the greatest value on these topics and will publish it as fast as we can. Meanwhile, read if you please, but do not experiment in any of these things. There is a pamphlet against hypnotism published by the Review and Herald, Battle Creek, Mich., 48 pages, 5 cents. It is rabid and fanatical in the interest of the church. Still, if it dissuades you from meddling with a dangerous thing, I shall be glad. As it is an illustration of stupidity, religious insanity, bad logic, misrepresentation, ignorance, prejudice and inconsistency I recommend you to send for it. But again, I say, let hypnotic and all other "suggestion" severely alone or you will repent it. I will explain why later.

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#### **A Bishop Reveals the Powerlessness of his Religion.**

Bishop Potter says: "We are developing pauperism and crime in this land with surprising rapidity. There probably are fifty times as many rum shops in New York as there are schools or churches and about ten thousand licensed and unlicensed saloons. The evil grows because of influences that increasingly foster it. The crowded homes of the poor, their starved and dreary lives, starved of beauty and barren of healthful recreation and refining influences, the pressure of daily drudgery and unceasing care—who of us will say that if life were no brighter nor more wholesome than this, he too, would not be tempted to snatch the brief oblivion, the mad exhilaration of drink? Let us see whether something cannot be done to restrain a traffic whose utterly immoderate and unchastened aggressions threaten the very foundations of this state. An Englishman has said: We talk of gladiators; we cry out against the cruelty of the ancients; we hold up hands in pious horror at the heathen who looked on the blood-stained sand of the arena while slaves and barbarians

Bishop Potter is blind, were he not he would see that his poor are "in crowded homes, living starved or dreary lives" in order that he and his clergy and his wealthy followers may revel in luxury such as the kings of Europe knew nothing of two centuries ago. They are "driven to drink" because no man truly cares for their souls. Bishop Potter's followers work only for those who pay money, but can not even for money give the truth that saves from unhappy conditions. The poor revel in harlotry because Bishop Potter's followers revel in married licentiousness, while he fattens on fees paid by those whom he unites in legalized debauchery. He wants to restrain men who are outside his church from selling liquor but he does not seek to restrain those who pay his pew rents from renting houses for brothels, from cornering the markets, from taking usury, from working sweatshops, from a thousand legalized crimes. He does not know that his antagonism to brothel-keepers and whiskey sellers stimulates them to greater exertion. He is ignorant of the law of Good.

If Bishop Potter would fast 40 days to open his heart to intuition, he would be taught that the one thousand millions of dollars spent every year by the church in proselyting, could be used to reconstruct the homes of the poor in a manner to very greatly lessen what he calls crime and vice. The more money there is spent on hypocritical religion, the more will be spent on saloons and brothels. To my certain knowledge, brothels are secretly patronized by the best dressed, best educated, brightest sons of all the leading churches and of many church members; and this will always be while their parents secretly indulge in married licentiousness. If Bishop Potter's carnal mind was anything but a whited sepulchre he would begin in the families of those who pay his \$5,000 salary and who by polite methods steal and rob and are worse than heathen.

He truly says that the immoral condition of Christian cities is not equaled in Pagan cities. Paris is practically a Pagan city,—not a Protestant church there and the empty Catholic churches mere covers for formality. Yet I have lived six months in Paris engaged in studying the people. I hunted all that is worse there, and never saw a whisky shop nor a drunken Frenchman; nor, in the worst quarter, a barefooted child, even in July and August. There are no slums in Paris, because there is no whisky and nothing that Bishop Potter would call Christianity. The happy abodes of four millions of people can be looked down upon from Mount Montremart and there is hardly a Protestant among them while Catholics are very scarce indeed in Paris. And yet every funeral of a pauper commands more universal respect in Paris, than that of a clergyman among Christian peoples. Don't tell me that America would be any worse off, if its 187,481 churches were burned. We should be all the better for it. They breed hypocrites.

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#### **That Funny Rooster.**

I have been living at Takoma Park since March 3. A white rooster has come to the house repeatedly and been sent away as often, since we have nothing that needs to be scratched. Last Sunday, I felt inclined to follow him to his home. He led the way over back of the village to where a colored family was found. The owner came out and allowed that he did not want his fowls to trespass in such a style. I came back and wondered why I had taken so much trouble—but got no satisfaction. The next day, at a house on the other side of the village, I found that a well was foul and must be cleaned out, but I had not the remotest idea how I would get it done without paying a city plumber \$15.00. Quite worried, I slept over it. The next morn-

ciplines in order to bring her into such harmony with Nature.

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### The Seven Steps of Development.

From the most ancient times the number seven has played a significant part in religious symbolism. More than seventy times, it is used in the bible, very often in a parabolic sense. God blessed the seventh day, and sanctified it. Abraham selected seven lambs ; Jacob served seven years ; Pharaoh dreamed about seven fat oxen, and seven meagre ones ; the golden candlestick of the most holy had seven arms, whose seven flames still are to be seen by those who have admittance into the temple of light ; seven priests are to carry the seven trumpets of joy. Seven sons of Jesse pass before Samuel (1 Sam. 16, 10) ; the words of the Lord are like silver seven times molten ; the house of wisdom has seven pillars ; the multitude was fed from seven loaves ; a Christ is to forgive seven times seventy times ; from Mary Magdalena, seven devils are driven out ; the walls of Jericho will fall down after seven days, on account of the seven trumpets ; the inner temple of Solomon, the only house which can be built in silence, is realized after seven years, and taken away, for a short time, the seven seals of the book of light—we shall see the meaning of these seven years.

1. As man's soul is purified, so will he become, by and by, "the Virgin." This virgin will bring forth also by and by, the Holy Child, the inner Christos. This is the beginning, the Creation.

2. Next the Holy child will grow in years, and wisdom, and grace. The fluidic essence will coagulate, building definite forms under the care of Mother Sorrow and of the architect whose name is Hope. This is the second year.

3. And the young Christos in man will, by and by,

separate the passing forms of childhood from the forms that are to remain, realizing the full grown man.

4. The full grown Christos begins his hard combat with the inner enemies : Pharisaism, Sadduceism, sacerdotalism, litteralism,—in one word : animalism. What a combat ! It is like fermentation, in troubles and afflictions, until the wine is clear.

5. And the fifth year is the state of Death. The combat must be carried on, till the whole physical nature has been overcome, till the animal has died away, putrified, never to return.

6. As the old things disappear, so the New Divine Man will generate, will rise from the grave of the old man. And his whole being will be filled with divine light. He is now the high priest, able to enter the most holy, and live.

7. And the seventh year is the state of perfection, exaltation. The New Man will ascend unto the bosom of the Father—where the soul's indissoluble matrimony with God is realized.

The Christian fathers taught these seven steps by means of seven Symbols, called Sacraments. Symbols of something holy have not the least to do with magical effects. These symbols are always named in this order : 1, Baptism ; 2, Confirmation ; 3, Eucharist ; 4, Penitence ; 5, Last Anointment ; 6, Ordination ; 7, Matrimony.

Many have wondered at this order of the Sacraments. Goethe wished to begin with Matrimony, as this is to precede Baptism ; others desired the last Ointment to be the seventh Sacrament, death being the end of this life. But we understand the order to be right ! Matrimony is the symbol of the mystic matrimony : The soul's union with God, which is the end of the whole development. The last Ointment is the fifth sacrament. It does not mean the real death, but the putri-

faction of the animal which gives peace (the oil represents peace), and the condition of man's regeneration, ordination, and illumination (the oil causes the light). Before the victory over the animal is the combat, the fermentation, that our fathers symbolized by the fourth sacrament—penitence. The combat is preceded by the eucharist, i. e., thanks; man has to be thankful for the separation which has been realized in his consciousness. He acknowledges his divine ego (Christos), and his animal ego (Adam); and he understands that he must be purified if his soul is to be united with spirit. (In ancient symbology, soul and spirit are represented by water and wine). The original Eucharist, therefore had the following three parts; sacrifice, transformation, communion. Now we have only two Sacraments left; Baptism and Confirmation. The former represents the Creation of Christos in the soul. With holy ointment, the priests ought, therefore, to make a spirit cross (+ represents a flying dove, says Justin) upon the breast of the child which symbol means:—This child represents the Christos, or Anointed with holy spirit. And the latter means the growing of the Christos in man, the coagulation of his personality.

In the course of time the churches lost the key of the Christos mysteries. But now and then glimpses of the true light flashed from unknown sources—often bewildering the believers. Such a flash is the alchemistic description of the sevenfold way of transformation: 1, Creation; 2, Coagulation; 3, Separation; 4, Fermentation; 5, Putrification; 6, Generation; 7, Exaltation.

NATHANAEL +

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*Sphinx Magazine.* Now that the price has been made low, we can recommend it to those who want to study Astrology scientifically. The publisher accepts our suggestion also that the contents be made more comprehensible to the average reader. These two changes multiply its value many fold.

**Whom the Lord Loveth, He Chasteneth.**

For years, Thomas J. Shelton has issued his paper scattering it wherever people would receive it, keeping no subscription accounts (thus telling people to pay or not as they liked), but urging them also to pay ! This has been secondary to his healing business and the paper has been, so far as we could see, purely for advertising purposes. As such, no one ought to pay for it and it ought never to have passed in the mails at pound rates. Now as to treatments : We can produce certificates from conscientious healers stating that their time is not adequate for treating over 10 to 12 patients per day, yet Shelton has pretended to treat hundreds at a time. As a consequence, I can produce letters from people who paid him money for treatments and who tell me that they were never benefited by them at all. Now comes the Denver Republican of April 19, 1901, announcing that Shelton has been indicted by the grand jury on a charge of using the mails for unlawful purposes. His case does not appear to differ from that of Francis Truth of Boston, who received \$5,000 per week from throngs of silly women and a few men. He got into jail and so far as we know is there yet. We see no difference between Truth and Shelton.

Having been arrested, a writer for the Denver Post, (Polly Pry) visited him and the report quotes Shelton as saying :

"About this arrest ? Oh ! that don't amount to anything; they can't do a thing to me. It won't cost me 5 cents. This is the work of Denver Christian Scientists who are jealous of my success. I give mental and health vibrations for from \$1 to \$10 per month and they all ask from \$10 to \$50. Of course I get the business. Forty or fifty thousand dollars per year ? No, I don't make that much. I wish I did. But I've got a good thing all right, and if the government fines me \$5,000, I can pay it easy enough. I make a good

ple all over the planet. My healing power increases day by day because thousands of good women recognize the Christ in me and I recognize the divine feminine every day of my life. Every man should be a Christ and every woman a church of Christ." [Send 6 cents to Denver Post for its issue of Sunday, April 28, 1901, for five times as much more in its four-column article on "Rev. Thomas J. Shelton, the Prince of all Denver Fakirs," with portrait of I am that I am.]

Time rolls on. May 8, 1901, a Denver paper announces :

### SHELTON GUILTY, FINED \$25.

"Thomas J. Shelton, editor of 'Christian' and purveyor of vibrations, was arraigned in the United States district court yesterday morning on the charge of sending improper matter through the mails. Mr. Shelton made a long address to the court, explaining that he had intended a spiritual and not a material significance in the matter written, but that he realized that it might be given an offensive cast by minds which did not penetrate its true meaning. He therefore pleaded guilty and asked for the mercy of the court for what he said was an unintentional violation of the law. Judge Hallet imposed a fine of \$25 and costs, amounting in all to about \$50, which was immediately paid."

### The Devil of the Christian.

I asked a Christian : What is your greatest desire ? He replied, that he would be perfectly happy if he could attain "that peace which passeth understanding ;" and would ask nothing more while on earth. Upon inquiry as to what prevented him from acquiring perfect peace, he replied, "The Devil ! Were it not for him, I could attain my desire." That shows the exact state of Christian belief. Thousands of Christians would concur with him. Were it not for the Devil they could obtain what they desire and be perfectly happy. Who and what is this formidable personage or essence know as the Devil ?

The Christians, taking the Bible and Milton's Paradise Lost as their authority, give this account of the origin of

gentle inner voice. There is no Hell except what people make for and in themselves. Whoever reads the Bible literally will complain that it is a mass of contradictions. The Bible is written in cipher and neither priests nor the clergy have the key ; if they had the key, they would promptly dispose of that Devil. Learn to enter the silence and you will not only find that there is no Devil, but you will discover that Heaven is Here and can be reached Now !—  
WILLIAM C. DOBSON.

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### The Meaning of OM.

According to the teachings of masters and tradition of the Eastern Mysteries, the syllable *Om* is divided into three parts: a-u-m. These three parts stand for the three worlds: *a* for the natural world; *u* for the psychic world; *m* for the celestial world; the fourth, the world of the Eternal, in which these three rest, is symbolized at once by the whole word, and by the silence which follows it. To the three worlds correspond the three bodies: the natural body, the psychic body, and the causal body;—our consciousness being, for the present mainly in the middle of the three, in the psychic body, or emotional nature. The causal body is above birth and death, and guides the personal life in both. Again, the three measures of *Om* stand for three selves: the animal self, which dwells in the natural body; the human self, which dwells in the psychic body; and the divine self, which dwells in the causal body. Above these is the fourth, the Self of all beings, the Eternal. The Self, with its three deputy-selves, and their three vestures, make up the real seven-fold division of the Eastern mysteries, which is therefore symbolized by *Om*.

But *Om* is more than a symbol or a creed. It is invocation. The three measures do actually correspond to the three worlds, and re-inforce the mental aspirations which should go with the pronunciation of the word. This pronunciation means the ascent of consciousness from the animal life of the natural world, by way of the psychic world of human emotions to the divine life of the spiritual world; and this ascent should be held in mind, and realized in imagination, at each pronunciation of the word. In the East, the invocation is generally completed thus: "*Om*, earth, midworld, heaven."

The three worlds correspond to, and are the same thing as, the three modes of consciousness: waking, dreaming and dreamlessness. They also stand for this world, purgatory, and paradise, by whatever names these may be called, and thus imply the teaching of the three destinies after death; immediate rebirth, for purely animal natures; rebirth after an interval in the paradise of dreams, for religious natures; and liberation, which escapes rebirth, for the truly illumined.

### Questions and Answers.

*Subscribers are invited to send in questions.*

91.—*If the carnal mind is enmity against God as Paul says it is, did God make carnal mind to defeat his own plans? E. E. R.* Water is enmity against fire. Did God make one to defeat the other? Yes and no. Sunshine is enmity against moonshine and against darkness. Each has its place. Truth is enmity against error and cannot be subject unto the law thereof. Still, all is good and harmonious in its place. It is as if Paul had said that ignorance is enmity against knowledge and it is not subject unto the law thereof, neither indeed can be. But no man could appreciate knowledge had he not first been ignorant, as no man appreciates water till thirst (fire) has been experienced. Carnal mind is all right in its place but must be supplanted at the proper time and every human being will incarnate till he has got rid of carnal mind which fits appearances only and never touches realities. A child has very little carnal mind except as it is worked into it by parents and others. Savages are guided largely by intuition and little by carnal mind. The more educated and conventionalized people become, to that degree they generally fall into false appearances, egotism, self-reliance, self-satisfaction and conceit. These largely constitute what we call carnal mind. To get rid of carnal mind, Jesus says: "Become as little children." To get rid of carnal mind, see all good as do children, desire nothing to hold in possession, forget injuries, be generous, content to let things wag as they may. Yet follow intuition and despise learning as a substitute thereof.

### Correspondence.

**Fire Don't Scorch.**—In the recent fire at Jacksonville, was one of our most loyal and devoted subscribers. He says: Thanks to All Good, I was not even scorched. The firm I am with lost and my son lost \$5,000 over and above insurance. All the churches are gone. As I saw the flames destroy all the elegant buildings, I exclaimed. "All is good." All our occult friends in Galveston and Jacksonville escaped and so shall we all in the infinite devastation of the world-war soon to break upon us, if we "live the life" hid with the Interior Messiah, the Guardian Angel, the God Within Us.

**Says He is Obsessed.**—An Illerian monk has for years been trying to hurt or kill me. Poor fool, he claims to know it all and knows nothing as he should. A young woman that I tried to forewarn (but failed to do so) starved herself to death through his influence and control. They are both now in my aura. I can ward them off by day, but by night it is terrible. They are now devils if ever there was

one on earth. Do cut their trail so as to let me free. Dr. J. W. [Warning to all not to fool with so-called Spiritualism! You must come to our Sanitarium and bring money for your expenses perhaps three or four months. You can be freed but not by anybody's pretended absent treatment.—EDITOR.]

**Guardian Angels.**—I have had an exquisite sense of the surrounding presence of guardian spirits the past eighteen hours. B. C., Mo.

**Hope It Will Be.**—We were both church members in early life but tired of it, and are reading everything we can find on the higher life. Your 25 numbers have arrived. We would have you visit us in spirit, in the silence, or in the quiet morning, mingle with us in "dreams," help us forget the physical and to unfold the spirit.—A. H., Illinois.

**Read Again.**—I have re-read all the O. T., and got lots more out of them. Enclosed is \$1.00 for Anton. A. H., Kansas.

**Better.**—I feel much better after reading your books. I send \$1.00 for 1901. H. C. K., Mo.

**Radical.**—I have read Vol. I, twice through and some of it three times with profit. I find it radical (radical goes to the root) while other esoteric publications that I am acquainted with seem superficial in comparison. A. M., Canada.

**Anton.**—This is a fascinating piece of fiction without being sensational. The conclusion is different from the average "love" stories. I am lending it to others to read. Many are waiting for the truth of being. In the appropriation of truth lies both prevention and cure of all ills. L. M., Minnesota.

**Clairvoyant.**—In Duluth lives a woman among the poor who is no "spiritualist" but she is clairvoyant according to your "Principles." She is discrete enough to tell only a very few people of her visions and experiences, else she says they think her crazy. She often sees the guardian angel at her side while she sits calmly and receives communications often about the future. Her religious beliefs are non-sectarian, disposing of all shams and all churches at one stroke, almost coinciding with your teachings. She is unlettered but learned in the learning that is without words or speech. L. M.

**Subduing Self.**—I cannot express the satisfaction I get from the pages of O. T. They are as "living water" to me. I am doing all I can to concentrate on subduing the self and in all ways to recognize Omnipotence in all feelings, thoughts and actions. Your tract on soul-union makes me want to conquer the sex nature. Send two more copies, Nos. 24 and 25, for a friend. R. M., Minnesota.

**Dreams.**—In the morning, before I received O. T. No. 25, I had a

### Our Fraternal Exchanges.

These periodicals are issued monthly and the prices named are for a year's subscription, except when otherwise stated. For a sample copy send 10 cents. Do not degrade yourself to the level of a tramp by asking something for nothing. If you do, you will not read it.

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*Free Society*, 50 cents. Wkly. 43 Sheridan st., San Francisco, Cal

*Human Nature.* 50 cents. 1020 Market st, San Francisco. Cal

*Life.* \$1 Wkly. A. P. Barton, 3332 Troost av., Kansas City, Mo

*Mental Science.* \$1 A Common sense journal of the new thought.  
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