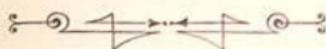


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# OCCULT TRUTHS.



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

“Etre toujours Philosophe.”

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EDITED BY ANAGARAKA CASKADANANDA

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## The Condition of Theosophy in America.

H. P. Blavatsky founded the Theosophical Society in 1874, and died in May, 1891. She designated Annie Besant and Wm. Q. Judge as her successors in control, the latter with full control in America. Nothing but Blavatsky's expressed direction was necessary to ensure its acceptance by the members. In March, 1894, Judge was accused at London of presuming too much familiarity with the Masters. His reply denied jurisdiction and was what the law calls a demurrer. This led to a separation of the followers in America from those who stood by Besant. Henceforth there were two societies. Most Americans belonged to Judge's society but Besant has always had a few small groups here. In March, 1896, Judge died in New York city. Papers left by him provided for a successor. One year was to elapse before the announcement should be made by the society; but Katherine Tingley could not keep quiet and soon announced herself as the unknown. In 6 months she was printing her name to official documents. In January, 1898, E. T. Hargrove, a close disciple of Judge, announced that Tingley had ceased to be the successor in a real and true sense. This led to a split at Chicago in February, 1898, since which both regular and irregular societies have ex-

isted. But a large part of the members stood by Mrs. Tingley. The other group elected Dr. J. D. Buck, of Cincinnati as its President, but while claiming to have a head authorized by the masters, has refused to let it be known publicly who that head is.

There are, therefore, now three societies all claiming to follow Blavatsky. Behind Blavatsky and these other heads have always been Masters, or Mahatmas dwelling in spiritual bodies, possessed of high character; not unredeemed mortals recently passed out but personages who have attained to purity such that they have no carnal desires—thus differing from all discarnates that constitute the proteges of Spiritualism. The latter have to possess mediums in order to communicate. The former can precipitate writing, can impress independently of “guides,” have only the good of men at heart, we are told, and are acknowledged by all Theosophists as peculiarly interested in this movement but their communications are made only to a select few.

The rank and file of the society merely pay dues and attend public or business meetings. But there is an Esoteric School composed of men and women carefully selected by reason of their receptivity and teachableness. These have taken pledges of secrecy and of loyalty to what they call a “higher self.” It is their God. To these few favored ones are communicated from time to time such messages of the Masters as the Outer-Head deems wise or is commanded to issue. But the veil of secrecy has always been very thin and there has always been complaint from 1874 to now that members violated their pledges. A severe arraignment on this subject was given out by Hargrove when Tingley was decapitated by him. Thus, ordinary members learn that secrets are kept from them much to their dislike. But there seem to have been also secrets between the Masters and Judge which the E. S. people do not know.

A perusal of all that has leaked out shows the source of some of the disintegrating influences which have well-nigh killed the whole movement.

That there are such Masters need not be doubted. Blavatsky, Judge, Besant and others have had the proofs, but

I think that they have all overestimated the powers and the wisdom of the Masters. Witness the selection of Tingley when her first two years' conduct should convince anyone of her unfitness. Witness their inability to save Judge from the suspicions that arose against him resulting in the first split. Witness their failure to find a successor to Tingley who can save the society from the present disorganized condition. Their total inability to utilize the Masters will appear to be their fault, however, as we go on.

The society appropriated an ancient and very honorable name—Theosophy—which means the Wisdom of God, and has never been true to that idea. We speak from a knowledge of the teachings of their Masters. It was needed when Christianity had dragged God down to a King and made him the father of a family that a protest against his personality should be made. This the Theosophists have done, but in destroying the Christian concept of God they have been charged with atheism. This they will deny but it is a matter for serious consideration. The word God rarely or never appears in the secret teachings of the E. S. It is all "the Masters." And yet they are extremely limited in every way. They all frankly admit that they know no personal God. In denying personal limitation in God, they ought to clearly prove that their conception is too great for such a derogatory description. God is all that personality could imply of virtue or power and infinitely more, hence impersonal. But as God is not a little, narrow individual, Theosophists appear to me to have lost sight of all except their "higher selves" and the individual Masters.

Dr. Buck tells me that his "higher self" is the Logos of St John but mine I have found is a delusion and not a God.

On this subject their work has been good because iconoclastic but the society and its Masters have been and are God-less to all appearances. And here we see an adequate cause for all the disloyalty, the quarrels, the splits, or the disintegration. How great is this fault when they sail under such a motto, Theos! We shall not be understood by them or by others without reference to our other writings on the nature of the Omnipotent.

The following definition of a true theosophist may assist to an understanding, for the Masters have never taught the same to Blavatsky's followers :

A theosophist is one who is practically able to see Theos as the sole operator in what we wrongly call men's lives. He has resolved the delusion of individuality and of multiplicity as applied to "men" and truly sees unity in all things. He sees "ten men" as one being without diverse motives or aims. He sees human nature and divine nature as one and the same thing since the so-called human consists only of delusive ideas. Those ideas never materialize but fade away. A true theosophist simply thinks correctly. As a man THINKETH so is he. A theosophist by reason of the above possesses the powers of an adept. He is more than a Master and has no schemes, no aims, no plans. He materializes and dematerializes as circumstances require or rather he is materialized and dematerialized without will on his part. We all are approaching this condition.

No idea of God is adequate which leaves to man any will, any choice, any executive power, any action of his own. All of reality is comprehended in God. None of it in man. So far as a man thinketh error and delusion, that far God is not, but all else which has been attributed to man is of God and not of man.

On the contrary, Theosophists in common with Christians have attributed to man a complete sphere of life, all his own, but for which he may be accountable to a Higher Self or a God. Clinging thus to a false idea of man, while repudiating the Christian's idea of God, Theosophists are unconscious atheists.

Have they not fought shy of this whole topic of who and what God is except to declare God is not a person. I find no teachings from their Masters on this matter. I have attended many of the lectures. They talked of everything else. They have not seemed able to or disposed to discuss the topic. Although it makes a distinct issue against Christianity, it was ignored by Dr. Buck in a religious symposium in Cincinnati. They have never antagonized materialism and agnosticism. The silence of the Masters is of ex-

tile and mystical in its essence. Words cannot do it justice.

As to secrets. Theosophy, when comprehended, has its secrets but no one ever promises to keep those secrets. They keep themselves. One is inwardly persuaded that rather than profane these truths by letting men have intellectual ideas of them, one should go to the stake, and just that the martyrs did repeatedly. Again, these truths if talked about are sure to impress men as absurd. People "will not listen to such nonsense." All one's human nature rises in revolt against such ideas. There is no chance of these things being told. Yet Theosophists have had a few Eastern ideas which they have pledged each others "higher selves" not to reveal. Then many went and told all that they knew and worried the leaders over such "disloyalty." To call this child's play and self deception is to speak within bounds. But the Masters never told this to them and they have wandered in ignorance of the law of secrecy. When rebirth has come, the secrets that cannot be told are revealed from within and not in lodges nor in precipitated handwriting. A member of Blavatsky's societies has no advantage over others for attaining the rebirth and never can have. The same is true of Masonry some of whose members once knew "the path."

As Theosophists would not acknowledge a personal God they invented a Higher Self to call to witness their pledges. Presumably the Masters have never corrected this error. It is an awful confusion of ideas. Self is personal of necessity; that is, limited and separable in thought from every other self. They did not invoke one Universal Self for there is no self in the Universal. They did not invoke the Universal, because they wanted to cling to an idea of self; and so, unconsciously, they exalt self and deify it. Now, the Universal is the Not-self. All that is universal is one and is devoid of self. When intellectually discussing the subject, people may try to admit these facts but in their lives actually live in either the higher or lower self and so out of the Universal. No two Theosophists appear to have realized identity, much less oneness in Omnipresence and yet this is rebirth without which is no admittance to the mys-

teries. Again, therefore, we are shown that misconception of truth deprives us of the Masters' guidance.

It is needless to describe the internal warrings and disintegration which have overtaken all their undertakings in America. The few earnest ones are casting about to see what can be done to save the wreck. My soul has desired to communicate to them the above if they will listen with candidness. Get right and there is a great future for the work. If not, the tombstone shall bear the sentence: "It fought bravely to impress on men's minds reincarnation and karma. It has fought a good fight and has finished its course."

There were many minor errors in its plans and policy. But correct these cardinal ones and all the rest will follow; Its ambition to reestablish the ancient mysteries would be realized; Their psychic and occult powers would multiply; Their comprehension of Alchemy, Astrology, Adeptship, etc., would come easily. All would change and turn to gold. Herein is the elixir of life, the transmutation of base metals and the Philosopher's Stone,—secrets of priceless value but only for the pure in heart who see God the Absolute and Causeless cause instead of selves of any sort.

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#### The Unknown Philosopher.

Life of Louis Claude de Saint-Martin and the Substance of his Transcendental Doctrine by Arthur Edward Waite, published, 1901, by Philip Welby, London.

To every author and publisher who contributes to the elucidation of mysticism, we ought to feel a profound debt of gratitude, and we cheerfully accord it to these Englishmen. Truth, however, calls upon us at the outset to say that only a mystic can interpret mysticism. Mr. Waite is a scholar and student of the occult but has no experiences in the philosophy of the Absolute. Hence, he has not fully understood Saint-Martin and has not always done the matter justice. This was of course to be expected in such an abstruse study. His book is my only clue to what Saint-Martin taught, and

when alone I climbed the Rothhorn in Switzerland and when after hours of labor within its crater-shaped Southern side, I suddenly reached an Eastern view over the rim which so appalled me that my senses reeled and grandeur was manifested on an enormous scale. I can at times in my house, go into the silence deep enough to obtain the same condition, but, so far from any mental effort, it is a self surrender in every way to the ever present Not-self. St. John of the Cross explained that these illuminations which change the whole after-life are awaited rather than sought. I may add that they cannot be easily reproduced in the same circumstances. In many visits to Niagara I have never since been able to repeat the consciousness of the Absolute presence. Ruysbroeck truly describes the soul as a mirror receiving the rays of eternal splendor of the Deity, without modes or phases, and independent of any operation of reason. If Saint-Martin strove for years, he at length learned to be a passive spectator led to Sinai by intuition when the mind was intent upon some other errand. At least such has been my experience. These experiences, be it remembered, come to us when we are "alone with God" and never when consciously in the presence of others absorbed in mortal mind; and yet on board the ocean steamer Maasdam, going out of New York Harbor, one July day in 1895, in the unconscious presence of a crowd of entire strangers the Absolute was revealed to me. It guided me miraculously over the whole trip abroad the following 12 weeks.

Waite's and perhaps Saint-Martin's presentation of good and evil is entirely unsatisfactory. Waite calls them two principles. Saint-Martin knew that when in the presence of the Absolute, all such ideas vanish. He knew that only when he let his frail mind narrowly contemplate events did he see such distinctions. The fact of good and evil being mere appearances of

the phenomenal world, which appearances vanish as the soul enters the world of realities, does not seem from Waite's account to have been grasped by Saint-Martin at all. He is quoted: "Some having failed to account for evil and good, they have said that there was neither good nor evil." We say that, in reality, there is neither one but we admit both as appearances. We explain that all which ever seemed evil, eventually comes to be seen as the means of advancement. Hence, the illusion of "two principles" is due solely to ignorance and to narrowness born of attachment of the soul to an infinitesimal part of the universe such as a husband or a house, when the soul is designed to relate itself equally to all things create and uncreate, "good and evil."

Only a foolish person will regard the exertion necessary for the lifting of a rock as an evil. Likewise only a blind and undeveloped mind can complain at suffering. Suffering is a necessary means for dissipating illusion. All illusion is the result of holding a hypothesis of good and evil. The universe reveals itself in infinite beauty to whoever practices persistently upon the counter hypothesis, while he who adheres persistently to distinctions of good and evil sees less and less of good, year by year, and more and more of evil until pessimism drives him towards insanity.

Waite says that man according to Saint-Martin is an exotic plant of the material universe. "In his true nature he does not belong to earth and the depreciation of his type is the cost of his naturalization. He came here under a high commission which he failed to fulfill." All this is strange talk to come from a mystic. It savors of a deluded theologian. The mystic knows that man is fulfilling his commission, that there are no mistakes except in appearance, that man's true nature is of the substance, the substructure of the earth

though not of dead earth. When the soul's eyes are opened to see the souls of trees, the souls of insects, the souls of the planets, the soul of Nature, we know that our home is the Universe of which earth is a part and a man is not exotic thereto. The man whose life is of the material and tied to physical sensation is fulfilling his commission to explore that realm. As soon as he has completed it, he will turn to the soul of matter, will acquire thereby the control of matter, will materialize or dematerialize spontaneously ("at will"). If Saint-Martin attained the rebirth, then he knew far better than he is represented in this treatise the reality of what we say.

Saint-Martin is represented as saying that "the will is the sole agent by which liberty can be conserved. No faculty independent of the will is conceivable in man for herein is his fundamental essence." All this is of the erring mentality. The fundamental essence is the Divine. A vain delusion called man is superimposed thereon in appearance. This "person" so-called appears to have will but the mystic knows that will is not a reality. Without will being presumed, man is not presumed; without both delusions, personality and will, that next foolish idea of liberty is not possible. He who dwells in the consciousness that God is, I do not say in that belief, knows that all so-called faculties of the human are illusions, that will is no agent of any sort, that in the All-consciousness alone is there any true liberty, that the so-called liberty of man to sin or not sin is fictitious and does not exist except in deceptive appearance. Of course, a mystic may drop into the realm of appearances and speak to men in their own jargon but he should plainly state that he is so doing.

Waite speaking for the Unknown Philosopher says "Nothing but prayers of thanksgiving should be ad-

some of these topics and get to connect their "new thought" with scholarship, with genius, with art, with a life that can command respect among the greatest men of the age. They should discover divine philosophy and wisdom,—not merely a new -ism. This volume will help them to do so if they will study it persistently.

We will take the orders at \$2.00 each and transmit them to London. The book is large, 464 pages, but may come by mail. Purchasers will probably have to pay a tariff duty of 40 or 60 cents when they receive it at the post office. Our government puts a tax on literature imported from England and a war revenue stamp on top of the duty. Still, the book will be worth all it costs you.

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#### Money Greed and Insanity.

In the August number of I-AM Shelton's paper, he says :

"In spite of all we can say, our desk is loaded with dead-head letters [No money in them]. Such people can't receive any benefit from the truth until they learn the law of giving and receiving. The nominal fee of one dollar is certainly within the reach of all."

"I have always had the gift of prophecy. I could give a whole list of prophecies made by me that have been literally fulfilled [But he don't]. Mary Baker and Helen Wilmans will remain here on the earth. Their bodies will gradually change into electrical bodies without the loss of personal identity."

These are the vaporings of a mind made gross and insane by the love of riches. Within three years, Shelton will be either dead or in an insane hospital. Whoever read the wholesale commendation of carnality and the praising of lust as God-purity as published by him last dog-days will see the idiocy which the present dog-

days are developing in a shamelessly avaricious mind. He boasts an income of many thousands per year while growling at those who write without enclosing money. Sometime ago he said: "No letter interests me unless it contains money." By the mere utterance of a word, he says he heals people all over the earth. And yet with an enormous income from those who "pay," he refuses the word for those who are dying in poverty, if we are to credit his writings. In truth, his spoken word is rubbish and ought not to be sought by anyone. Only foolish, deluded creatures are paying him money for treatments. I have never received a single testimony from a single person who had been benefited by him and I invite such constantly.

This insane man now claims to be a prophet. He has heard that it is possible, as St. Paul describes, to put off this vile physical body in the twinkling of an eye and take on the immortal body whereby death is conquered. All this is true and there are such now living whose astral bodies serve every purpose of the two bodies in mortals. But the necessary preliminary is to conquer absolutely the world, the flesh and the idea of evil; to be freed from all care for money, carnal gratification, and from seeing distinctions of good and evil.

Shelton pretends to prophesy that Willmans and Eddy are to illustrate this law, this side their graves. Now every indication points to both these women being in the love of money as badly as Shelton which is as badly as Russell Sage, Jay Gould, Hetty Green or any other whose mind dwells on the accumulation of riches. Helen Willmans is described to me by those who have seen her as having a body, coarse, greasy, sensual in appearance. She reveals in her writings her love of money. Two peas are not more fitted for the same pod than Shelton and Willmans if we be allowed

to have an opinion. Neither of the three are of the sort of people who are anywhere near to this remarkable change of body. They apparently will need many more reincarnations before reaching fitness therefor.

Shelton is deluding hundreds of women all over the country. He says women are his clients. Hence, his selection of two women as objects of prophecy, as a compliment to the sex. Say, Shelton, put out the offer to yourself speak the word that will change any woman's body into what you call an electrical body on receipt of fifty dollars, or of every penny the woman can rake and scrape, and I promise you to own all Colorado from the spoils. Women are gullible and you know it. You are insane with greed and carnality and I know it if I know anything about you. To prophesy that Shelton will publish such an offer is not more foolhardy than his present prophecies are. It is believed by many that Mrs. Eddy is already dead, as no one claims to see her. Think of it! The Mother of a Church so imprisoned that no one ever announces having seen her, and Shelton declaring she will live forever without again putting off a body to be buried in a grave. And then, Shelton declaring that not he but God makes these prophecies. His paper in which occur the above quoted paragraphs is stamped with a Death's head! This is the Divine voice speaking in ominous tones to all its readers, but Shelton hears it not. His soul is eaten with the love of money and of carnality if we are to believe his words. He has just pleaded guilty to publishing obscenity and filth too abominable to pass in the mails and paid his fine, made small by his begging for mercy and pleading the baby-act! And here, this nasty thing, who praises lust as evidence of his being the I-AM, and who maintains two wives, one in his house and the other a thousand miles away where are three of his children to whose rearing

he is paying no attention, this vile collector of sick women's money is deluding fools with praise of people of his own kind and saying he is the mouth-piece of God. This is all good and for the instruction of the dupes that send him money for absolutely nothing! Not a state's-prison-bird deserves his fate so much as does this creature. A few months more will end his present career.

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#### A Sad and Wierd Story.

If any one doubts the elevating power of suffering let him read the following strange account and notice that the soul instead of succumbing under it was able to rise, assert its force and dispel that which was testing its powers. As soon as one has passed the test, that which seemed the greatest of evils has revealed its beneficent characters.

"Your magazine has completely changed my life. The following will show somewhat of this great transformation. I had passed through much sorrow and suffering, all who were near and dear to me having died. What we sometimes call "the force of circumstances" had led me from my home in Sydney, Australia, to be a wanderer landing on the western prairies of Minnesota. All I possessed had taken wings including health. I know what it is to wander, sick, friendless, penniless, alone in a great city, to beg my bread and herd with, if not vile persons, then those whose habits are very repulsive to a sensitive and somewhat refined disposition. No matter what I had tried, it seemed to go against me until I was reduced to utter penury. Is it any wonder that for years I was held down by that dark and grewsome monster, melancholy? I was on the verge of suicide. About two years ago, I was totally laid up by a long spell of sickness. I completely lost all desire to live. I wanted to die, and thoroughly hoped that that sickness would be the last I should suffer in the body. However, I recovered somewhat. As with Job, sores broke out on my body, causing intense pain.

Thus, physically and mentally, suffering was showered

## Correspondence.

**Enjoyment.**—I enclose subscription money. I do not think I have enjoyed anything for sometime quite so much as your magazine. M. A. B., New York.

**Happiness.**—I am living the perfect life so far as I am able, and am happy in so doing. P. M., Iowa.

**Welcome.**—The current number of O. T. is more than welcome. Send me two Healing pamphlets and Sabin's Christian Science (25 cents.) M. A. B., New York.

**Soul-union.**—What you say in this leaflet is the finest and most concise statement on the subject that I have ever read. I have long known that we are not whole until we find the other self. I owe you an eternal debt of gratitude for all that you are doing for me. J. B. B., Texas.

**Cooperation.**—I am glad that your journal is not run to make money but to awaken men to a knowledge of the Eternal truth within themselves. I will do all I can to get subscribers. The day of missionary journals is at hand and the printing press is to be used by the children of Light for unselfish dissemination, of the words of Truth and Peace. J. A., England.

**Not the Same.**—I could not tell you what a thrill of gladness those five numbers of O. T. brought me. I have read all the back numbers over and over being benefited more and more at each reading. I become stronger and happier as I discover the workings of truth in the developments of my every day life. It is gradually yet surely becoming a part of my every breath and action. I could not drop back to the old way of thinking if I would and of course I would not if I could for the knowledge gained by this experience is what I am at present. I am surely not the same I that I was formerly. R. S. H., Michigan.

**Borrowed.**—I have borrowed and read O. T. for about a year and like it very well. I have gained good ideas from it. M. A. S., Nebr.

**Not Alone.**—I have just landed in this big city a fortnight ago, when I felt strange and nervous till I finally located, unpacked, and read over the 1900 O. Ts. I felt calm and altogether different right away. Hardly a day had passed since I first began reading O. T. that I did not read something in them. From being lost and out of harmony with myself, I feel like myself again and am content. S. A. P., New York.

**Francis Truth.**—This "healer" was indicted on five counts. He prevented the case coming to trial by paying \$500 on each count or \$2500 in all. Thereupon, the District Attorney dismissed the case and let him go free. C. H. S., Mass.

**Peace that Passeth Understanding.**—I have read the Wisdom Pledge every morning and night this year and am happy to say that I have known great peace and harmony. I have in every way tried to help others and to live the life. A. L. D., N. Y.

**Where Did It Come From?**—I read O. T. over and over every day. I only wish I could have known these things years ago. I have read many books but none that come up to the mark as O. T. does. I don't know where the first copy came from. It was found in the house and no one seemed to know how it got there. H. M. M., Texas. [Few of our readers would believe that it was dematerialized in some other house, and then materialized in yours, by one of the Masters who saw that you needed just such help, but they do stranger things than that.—EDITOR.]

**Gambling.**—A friend who must be unknown to every one except me, was enticed, in a spare hour, into a gambling game and before he realized what he was about lost many dollars. It amazed and worried him terribly so that he writes for an explanation saying that it was not due to habit, nor previous luck and that he "abhors gambling." Ah! There is the whole matter. I must tell you all that **WHAT YOU ABHOR YOU SURELY WILL DO.** Gambling was good for him and for everybody else who either loves or abhors it. The straight and narrow path lies right between! Keep in it and you will never be tempted to gamble. Every man who abhors harlots will either fall into their grip or else make a harlot out of his wife and the church is crammed full of such people to the very doors. The woman who curls her lips and snarls about "the weak sisters" will have to re-incarnate with the vilest people and become a harlot. The harlots of to-day were the self-labelled saints of past ages. Beware, oh beware, how you judge your fellowmen as doers of evil. You sow awful seeds which you must reap. Saying you don't believe in reincarnation will not help matters, anymore than saying you don't believe that fire burns.

**Because He Lives the Life.**—I have been feeling much better lately, digestion better, and my other trouble is much better. I was troubled so long that I never expected to be free, but I begin now to have hopes it will entirely leave me. For a few days, things have been coming my way in business. I have received money on debts that I never expected to get and sold some things that were of no use to me. What is the cause of all this? T. C. S. [The letters he wrote when he was first induced by a friend to take O. T. did not sound much like this one. He was then almost in despair.—EDITOR.]

**This is the Way to Talk.**—Please send me vibrations of health and divine love all the time. I will the same to you. May God continue for all time to come to fill you with his wonderful wisdom. I enclose a dollar for you to send number 19 to all the clergy in this

place, also names of people that have taken my treatments. I realize that all discord or dis-ease can be removed without drugs yet children must crawl before they walk and I treat my patients accordingly. W. H. W., Mo.

**Best of All.**—The Occult Truths is the best publication of this kind that we have ever read and we have taken lots of papers and do now, Shelton's among them. Occult Truths is worthy of great praise. It has been of great value to me. I understand myself (the Within) better than ever before. Success to you. Send me last year's bound volume. L. G. A., Mass.

**The Voice Speaks.**—Oh, how my soul sings in tuneful adoration to the great power that has revealed to me these grand truths and that has reduced the hard uncongenial atmosphere, to soft and tender tones. I have not had such health, sweet peace and rest since my husband passed out as now and a silent something within tells me of better days to come. E. F. H., La.

**Have Lived the Life 17 Years.**—I have seemed to grow ever so much since receiving O. T. I like that question you asked me: "What became of Jesus when the discovery was made that I and the Father are one?" I found the Christ as God indwelling within me and that was all there was of it. My life has since been entirely changed in every way. I do not think of Jesus at all. I got through with the Methodist church when I was 18 years old. There was nothing in it for me. So I began seeking to know God, not for forgiveness but for truth. One morning I found the union after I had quit reading the bible and wished I had never seen it. I could repeat lots of it but it meant nothing to me until I discovered my union with the Father. Then its meaning began to open to me. This life is easier lived than talked about, but it has been wonderful. S. J. F., Chicago.

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### Miscellaneous Notes.

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**Mind Rules Matter.**—Mrs. Sarah Krugman, 52, a widow, 616 Flushing ave., Williamsburg, N. Y., buried her husband 18 months ago in Mount Nebo Cemetery, in the eastern part of Brooklyn. She has since been perfectly well physically so far as known. Sunday February 11, 1900, she carried a wreath to the grave and said to two of her children who accompanied her: "I wish I could fall dead upon papa's grave." Immediately she reeled forward, fell and died before help could be summoned. She had apparently nursed the desire ever since her husband died. "Whatsoever ye shall ask in faith believing, it shall be done."

**Easy Divorce.**—George D. Herron, late professor in Iowa College, was obliged to resign because of his social views. We consider

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