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and evil, accursed will be their lives,—that is, filled with darkness, sorrow, error. They, like ministers, will be blind leaders of blind and astrology will be defamed. Every person who dabbles with the divine sciences of palmistry, astrology, cheiromancy, kartomancy, magic, psychometry, mediumship, etc., while in the belief of good and evil will resort to charlatanry and commercialism. Blindly they will fool all the people who will pay them money. The police will have to watch them day and night.

How absurd would one talk who should say: Summer is good. Winter is evil. Autumn with its falling leaves has an evil aspect. God makes, with our permission, the beautiful spring, but when he gets ready to freeze up things we should “overcome through will-power,” and the assistance of a certain religion. If we set up our will power, God cannot lead us into adultery, yet he can and has so aspected the planets as to produce it! This same Pearsall says: “If a divorced person meets with another of the opposite sex who has Mars in good or evil aspect, Venus with Uranus throwing a ray toward Venus in certain zodiacal signs, what is to prevent them cohabiting? The Episcopal church could not prevent it. Would the church set aside the decree of God? DIVORCES MUST BE—it is the law of nature.”

“Divorces must be,” producing scandal, certain effects upon the children of such unions, leading to remarriage or else to unlawful cohabitation, says this just-hatched “astrologer.” “Overcome through will power” says this “astro-religio.” Having issued three numbers since last April at the rate of fifty cents per year, the price of “this magazine which contains Truth and Light,” will hereafter be one dollar per year. Indeed!

My friend Pearsall, I have only kindness for you.

divine law of Recompense. There is one. St. Paul made tents and sails. He knew it. The primitive Methodists had neither purse nor home. They knew it. The Friends never permit money to be alluded to in their meetings. They know it. Jesus did not give "treatments for \$1 to \$10 per month." He knew it. It is easier for a camel to go through the eye of a needle than for one who thinks of money and how to corner it to enter the knowledge of astrology, palmistry, religion and Truth.

William Hope astrologer, on Feb. 22, 1732, saw born a white babe in Virginia. This country beyond the Alleghanies was peopled only by Indians. Boston was a country village. Where now stands the city of Washington, admired of all men for beauty and monuments, were not yet a dozen farm houses. Hope lived in Edinburgh, Scotland, and never saw America. He never made horoscopes for \$3 each nor polluted his mind with evil aspects. On the day when the Virginia babe was turned over to its negro mamy he wrote a prophecy more wonderful than any contained in the Bible, as every one today will concede who studies both. He described the "four great men" of the United States told the number of letters in the name of each and said that their combined ages at death would be 250. These were Lincoln, 56; McKinley, 58; Washington, 68; Harrison, 68. Add them up! Ponder upon an astrologer, who did not want \$3, making that prediction 169 years before the culmination of the events!

All ye blind theorizers wearing D.D. attached to your names, who talk of the "inspiration of the scriptures," who wear out our ears with your laudation of Isaiah because, as you say, he foretold the coming of the Messiah, when in reality he was describing the Christos that had already come in his own life and which shall be in yours and in mine,—pause in your

mad career and read Hope's prophecy. He, in darkness as to America's prospects, said on Washington's birthday that this name contained 6 plus 6; that in 44 years after (1776), "servile knees unbend 'neath freedom's sway," but that it would fade from the Declaration of Independence. George would have "a deathless fame," "two be built" (one is at Mount Vernon, one in the Capital "his lofty cenotaph he made" (the monument 100 feet high); and he would die "while yet the country waits" (Dec. 14, 1799).

Hope said "60 years would onward glide" from Washington's death to the appearance of the man whose name would contain seven and seven letters (Abraham Lincoln, elected president in 1861 "whom Mars and Jupiter strike down before his is done, whom cruel fate shall pierce though of its sword," and who "leaves life's gloomy without one farewell word." (Lincoln, assassinated April 15, 1865, when but 40 days of his second had elapsed, never came to consciousness nor after the shot.)

Hope came then to "a later generation" and the third great man, "eight before eight" (Benjamin Harrison) but said nothing about his career. I contained no striking events and his death was ordinary.

"Then six again with added six shall rise; re-ident ruler good and great and wise" ("Will McKinley boyhood nickname; Kinley). "Four sixes (24) ho-glittering star." (He was the 24th president.)

"Twice four sixes (48) mark his years from birth to manhood's prime." (McKinley born Jan. 29, 1843, 48 in 1891, at which time he became governor of Ohio and then put out his noted protective tariff schedule. "These truths prophetic shall completion see in time's deep grave receive the 19th Century" a

What the New Thought Women say of the Will.

By an Old Thought Woman.

Gifts count for nothing—Will alone is great. All things give way before it, soon or late. ELLA WHEELER WILCOX.

First the wish, then the desire to realize, then next the will, is put forth. The will is that which creates, and is the third step in realization.—SARA THACKER.

Each career is shaped and framed by the will. Woman can learn to polarize her Will for the manifestation of love and health, fearing not possible conception [in the married indulgences.] NANCY MCKAY GORDON.

God loves me and approves of what I do. H. EMILE CADY.

I am spirit, I will be what I will to be, I will! I will! I am master of my own body. I am. I am. ELSIE L. ROBINSON.

I am one with God. I can know what it is best for me to do. MRS. EXCELL LYNN.

Will is destiny. Whenever you strengthen your will, you improve your destiny. LYDA A. CHURCHILL.

Man not only desires to do certain things, but he cultivates a will that is strong enough to enable him to do what he desires. DEN-
SIE HERENDEEN.

I may, I can, I will express these virtues. Learn how to use the will properly. MRS. M. F. DRABELLE ["Ellebard."]

One must keep constantly in view that his will is equal to any emergency whatever. The idea of a man submitting to be conquered by death! Oh the depths of such ignorance. Man, the condensed expression of all power, prostrating himself before a shadow that is the negation of all power. HELEN WILLMANS.

The above ten quotations are all from recent "New Thought" writings. This literature is almost wholly by women. It is the voice of those who seek to rise out of bondage to the world, the flesh and the evil. A child must creep before it can walk. Creeping is a good sign but the child will not always creep.

I have done exactly what all these women advise. I strengthened my will till I could dominate that of every other person in the house, "for their good," as I called it. I got so that the utterance of a desire would bring me money, goods, horses, lovers. I had them all galore to my hearts content. One day, I jumped

upon my feet in the presence of my mother and sister and in full consciousness of the reality of my words, I said: "I am a God. The whole world and all its gold are at my feet."

When a child, I began to dominate the animals and all other children. I had the young calves, goats, and colts under my control when but twelve years old by psychic and mental domination. I tamed all sorts of animals by taking on their conditions, and was never afraid of the bulls with which I mixed freely. For twenty years, I cultivated and used will over all sorts of circumstances. I was perfectly healthy because I would not be sick. At the time when other women would be ill, I was racing and chasing regardless of wet feet and exposure, for I held myself as superior to matter and all my surroundings. When my mother cautioned me, I said: "I won't be ill. I'm not like other women. When the time comes, I will go in the storm and wet myself all over. You will see whether I can be sick." And I was not.

When the lovers came, I was affable but full of secret determination that as soon as trapped in marriage I would hold them in bondage under my feet. They would do as I said, but I never would do as they desired.

Three different times, I was engaged to marry. But I was adamant against child-bearing or any act that could result in it. I intended to marry without declaring my views, get the property and support, but refuse all sensuality. I did not consider myself selfish and the thought that I would be doing wrong never entered my head. "I will do what I will to do" was a part of my being, was my only gospel, and no one could stand against me. I lorded it over grocers and trades-people.

This continued up to the age of 32. I had it all to

ruled others. There never was and never can be a triumph of will, that does not entail suffering. All three engagements were broken. I now know that occultly it was because of my will regarding the control of my body. I suffered intense agony over the broken engagements. I drove a harlot out of our family and later was compelled to consort with harlots till my will was broken. The sufferings indirectly due to my will were excruciating.

During the past 18 months, I have experienced an incredible absence of all will. To explain it is impossible except to those who have had will exterminated through suffering. Will once seemed to be a power. It can produce no ultimate except hell upon hells. You must taste its power or you will never give it up. So, follow these women till you have the experience to satiety. Creep! Later you will walk and some day run. Thank these women for plunging you into suffering. Suffering is the only cure for delusion.

In the complete loss of will, self-will, God's will, all kinds of will, there is a miraculous condition of affairs. In the face and eyes of an attempted assault, I should be absolutely non-resistant, but a divine fire not of myself would paralyze the villain's muscles. I should not shrink from the test an iota. I should not be conscious of the presence of a villain but of an incarnate God. I should say to that presence: "Not my will but thine be done." And I should mean it. To a sensual husband, were I united to one, I could take the same attitude of perfect acquiescence. So long as I had actually no choice, no will, but left him utterly free, he would be disinclined to sensuality provided that I could with my soul see his soul to be divine. I have practiced this principle in many ways. In non-resistance and abnegation of will alone is power.

As against these teachings of the New Thought women put McKinley's attitude: "The Lord's, not our, will be

done." Put Jesus: "If a man smite thee," etc.; "Give to him that asketh," If a man compel thee," go, etc. There is not one word in the teachings of Jesus, Buddha, Horus, Isis, Osiris, Pythagoras, Socrates, Solomon or any other great religious teacher about cultivating will. Why then should we listen to these unknown women? Only because there are thousands who have been repelled from the teachings of Jesus by a false Christianity that neither practices nor explains the reasons for non-resistance. These thousands must drink the bitter cup of suffering produced by will in order to afterwards come to The Way of Taoism, the Path of Theosophy, the Truth of Mysticism, the Anointing of Isaiah.

These women are sending you to Christos which is agony, crucifixion, redemption. The clergy and the schoolmen being lost in creeds and ritualism, Omnipotence is raising up others to influence the masses, to lead them out of Egypt into the awful starvation and fightings, and wanderings of the Wilderness. These are better than the stagnation of Egypt. Better creep than sit still and suck a sugar finger. Anything is preferable to church superstition. Therefore go on and cultivate the will just as these blinded writers describe.—Beyond the storm will come a calm.

The will is a part of that delusive mortal mind. It is the executor of the world, the flesh and the Devil. "God's will" is a fiction. Never was anything attributed to "God's Will" that would not bring suffering. Take any "command of God" and set your will to enforce it. Suffering will follow. Leave God to take care of his own will. Don't borrow trouble about it. Banish all thought of will as a factor in life. It never produced aught but suffering. You are nowhere near to the beginnings even of a true life until done with cultivating will. A person with will is of the world, is a mischief maker, is in delusion up to the ears, has no conception of God, and however good a Christian is no follower of Jesus.

of Swedenborgianism. It expands the minds of its people and requires brains to work upon. There is not and never could be a colored congregation among them. As well try to make Unitarians out of negroes or Irishmen. Its people must be cultured.

In the interest of truth I must now relate an incident. In 1894, when the first promise of an illumination to come to me was revealed, I gave up all to search for this "pearl of great price." I knew that it was not to be found in Orthodoxy, Unitarianism, Ingersollism, Free-thought, or any of the regular Christian organizations. My reading of Swedenborg led me to hope for something from the New-Church. I knew exactly what I wanted which was half the battle. I wanted in place of creeds and intellectual instruction, guidance to those soul exercises which have nothing to do with mentality, but which afterward illuminate the whole being. Forty years had taught me the folly and humbugery of prayer. I knew that even at the age of 14, Swedenborg had discovered a cessation of breath for many minutes at a time and I felt there was deep meaning in this. I knew that at a certain date all inclination towards sensual indulgence had left Swedenborg so that he was incessantly indifferent to the matter and could not be excited by any of those events or other things which so affect humanity; I believed that all temptation could be annihilated. I knew that the priests in convents go through drills which accomplish that same end. I knew prayer could never do it. I knew that sacraments could not do it, for I had made secret vows at the communion table only to break them later. I knew that neither the protestant clergy, nor I, were on the right track at all. I believed that the Catholic priesthood possessed the clues, but could not reveal them except to one pledged to Rome for life, and that kind of slavery I would not think of. I was determined to find them elsewhere and I have them all today without thanks to Rome for them. At that stage, however, I turned to the New-Church.

I easily found the residence of Rev. Frank Sewall, D. D., pastor of the large and elegant church in Washington. In

a luxurious parlor, in costly outfit and with the most polished manners, he gave me cordial welcome and frank replies to all my queries. I left his house in such disappointment and despair that I said: "My God, why hast thou forsaken me? Must I be a loathsome tool of Rome, in order to find my soul's redemption?"

My questions had brought out of Sewall that he knew absolutely nothing of how Swedenborg came to his illumination, that none of the New-Church people knew, that none of them had ever had any; that they regarded all psychic phenomena as undesirable; that to aspire to illumination would be by them regarded as sacrilegious; that God set apart Swedenborg to a peculiar mission, almost equal to that of Jesus, at a time when the old church was entirely bereft of truth and vitality; that I would do well to come and hear him preach and expound Swedenborg's teachings; but, that I need not hope that any one else would share Swedenborg's experiences. In short, while Frank Sewall is largely learned in memory of that which books contain, I was convinced that he knows not one iota of true religion at first hand and that he not only does not know the means of its attainment but foolishly and insanelly supposes that church attendance, sacraments and prayer are a means, and are the sole means, to all that is attainable on earth. I have found that the New-Church is as truly a corpse as the Old-Church, that its votaries are as bigoted, as exclusive, as conceited, as worldly, as pious in form, as lost to divine wisdom, as are any of the other churches, as are the Jews, or as were the Jews of Judea 1850 years ago.

I have since known Frank Sewall in print, in the Society for Philosophical Inquiry, and in the Cosmos Club where he always appears with a nice cigar in his mouth, utterly oblivious that even a little soul-culture would remove the love of tobacco from his body and still his nervous system without using a narcotic poison. I repeat that he is a doctor of divinity, a scholar, and a gentleman.

The New-Church, after 100 years existence, consists of but a mere handful of people and is not growing in numbers. Methodism outstripped it in numbers more than 500 to 1.

"Fearless Bible Reading."

This is a book of 257 pages, octavo, in a nice cloth cover, by John S. Hawley who appears to be a business man in mature life. He points out the hundreds of inconsistencies, contradictions, absurdities, immoralities, and errors in the Bible, but he does it in an honest, a calm, respectful manner. He does not wish to destroy that book but to have it received on its merits. To Mr. Hawley we say: You have subjected this book to the same judgments which the world passes on all other books, on all men and on all institutions, and have done the work well. We assent on grounds of scholarship to all you say. We earnestly wish that all our readers might know the unreliability of the Bible, intellectually considered, just as Mr. Hawley and we know its unreliability. Do not, we beg, go through the world ignorant of the facts there recited.

But hundreds of scholars have known these facts in all ages and have been silent. A great mass of Christian people have studiously ignored and have shunned all such things in the Bible, while feeding upon what is above criticism. No one dares open the book at random and read to a family what he chances upon. He has to select. So do the clergy. They ignore the objectionable and cry up the whole book. Perhaps that is well!

Here are some curious facts. If the masses could know today all that Hawley and we know against the Bible, they would fly off into excesses, infidelity of heart and life, crime and debauchery. Their ignorance of its defects seems to be necessary to their moral good. Again, let any person spend an hour every night for a month, reading by himself alone, the Jesus story, in ignorance of its inconsistencies and absurdities, and a wonderful change will come over his heart and life. Try it! It will even cure his bodily diseases, tame his passions, sweeten his life. We say this not only while fully agreeing with Hawley so far as he goes, but in our firm conviction that Jesus never lived, that the Gospels are in no sense history, and were never intended as such.

That story fits the great heart of the human race as no

covered the grain all through the "Christian Dispensation." They do not even suspect the nature of the hidden seeds. It is not for the laborers who tear down old hulks and dig cellars to foresee the beauty of the structures to go up on the ruins they have made as agents of Omnipotence.

Hasten then out of the church camp of theological credulity to the rational grounds pictured by Hawley, but stay not there. You may see in this fictitious Jesus story, the Way, the Truth, the Life,—Immortality in the body, Immaculate Conception, Raising of the Dead, the Glorified State, the Abolition of Death. Mr. Hawley, go read up Mysticism, Hermetic philosophy, Alchemy, the Tarot, ancient (not modern) Theosophy, the philosophy of Phalacism, of Taoism, the Vedas. Come back to the Bible and you will then see wonders hid between the lines and conclude that it is an immense cypher. Then you may regret that you had not sooner set to work on the REAL MEANINGS which the clergy do not know, and which are hidden from all but those who are "pure in heart" in the sense described in the Sermon on the Mount.

And This in the Name of Christianity.

In Washington, we have a Y. M. C. A. It is of the Smart-Alek kind. A campaign for new members is on and the most grotesque schemes are employed. In the street cars, we now read the patent medicine and soap advertisements. Along side of these advertisements are those of the Y. M. C. A. All over town are banners and placards calling attention to the society. Inside, a gambling lottery is going on. Two factions, the gray and the maroon, have been formed. They have bet with each other that each would secure more new members before a given date than the other. The stakes are as follows: If the Grays secure more victims, they and the initiates are to feast at a banquet, the cost of which is to be paid by the Maroons and the Maroons transformed into table-waiters are to humbly serve the banquet, eating the fragments in the kitchen. If, however, the Maroons get the most members, the conditions

Correspondence.

Theosophy.—A subscriber, who is schooled in the interior lore of the Esoteric School of the Theosophical Society, writes: They lay much stress on cultivating the will and by its aid transforming the lower into the "Higher Self." I have found by observation and through studying O. T. that such teaching as theirs fosters egotism or egoism. I vainly strove to follow their teaching, for naturally or karmically, I was at variance with that idea of will. I thought for a long time that I was in error, because the Society's teachings came from such high sources. I do not now believe that the Real Masters teach this cultivation of will whether we call it personal will or spiritual will. The results I have seen in members of the Society were the same,—intolerance for everything that was not laid down by authority of the Society. It has done a noble work and could do more if it would depend more on the Voice Within. This they preach about, but, when one really puts it in practice, which few have done, he is not encouraged. This has been my ten years' experience in the T. S. I had to cut loose from everything and get my own versions of truth from the Universal Fountain. To let a priest or clergyman or society dominate one's thinking, indirectly paralyzes the intuitive faculty. Living the life as near as I could, listening to the voice that ever responds to the soul seeking light, striving to enter the temple with bare feet and empty-handed of all societies and orthodoxies, O. T. has helped me clear away the mists that clouded my spiritual horizon. I write as the spirit has moved me to, for O. T. has helped me more than any magazine on these lines. In fact, I recognize in it THE HELPER that I needed. —M. W. A.

Criticism.—I hope you will not feel hurt by my criticisms. F. O. L., Cal. [Bless your soul, you have not made any criticisms. You are a grumbling and senseless fault-finder. Criticisms are good and come from wisdom. You have made your husband a sick man, and you say too poor to subscribe, solely by your insane fault-finding which you imagine is a criticism. Think of it, setting yourself up to find fault with O. T. when you are not a subscriber, and call it criticism! —EDITOR.]

Human Nature.—Do not talk of human nature as if it were the only nature that is manifested. Human nature is only a green scum on the pure water but is no part of the True life. Consent to cease exhibiting yourself as green scum and let the pure Water of Life, in which is nothing human, be revealed. "Well, of course, we are all human," croaks the ego. True, but "we" are only surface appearances. The pure Water of Life is everywhere, in every aspect of manifested being. Simply let! Read Genesis I, where, 19 times, some power merely "let,"—permitted. Admiral Dewey said, the

other day, when most men would have commanded: "The court is willing that the witness proceed." Great being never commands. It lets.

Notices of New Publications.

Auto-Mental Healing.—Dr. Paul Edwards, in a 46-page pamphlet, price \$ 1.00, gives some very useful directions for self-treatment. He makes the word "mind" cover what we describe as soul. What he calls mental healing we call psychic or soul healing. Indeed, the whole crowd of mental healers fail to properly distinguish mind, soul and spirit. So, many writers say spirit when they are talking about psychic or soul phenonema. Our subscribers must, in reading Edwards, change "mind" to soul and on page 32 change "spiritual" to psychic. Otherwise they will not profit by his splendid suggestions. But for a few typographical blemishes due to bad proof-reading, the pamphlet presents a beautiful appearance.

Spiritual and Material Attraction.—Eugene Del Mar has been studying Tyndall, Huxley, Flammarion, Haeckel, Drummond, Dolbear, Gray, Le Conte, Maxwell, Ganot, Tait, Helmholtz, and a few other scientists as preliminary to writing a New Thought book. If all the other mental scientists would do the same, they would act wisely. Del Mar had the idea that he could cite physics and then show analogies in metaphysics; could show himself posted in material phenomena, whose ultimate all science knows to be unity, and so justify unity, and disprove duality, in the supermaterial realm. His plan is most laudable, but the task admits of almost boundless display of learning. He will, doubtless, in later editions, add to and illuminate this very good beginning. His vision of metaphysical unity will clarify even more as he progresses. He does not yet see absolute unity there, but it is delightful to note how far he has attained. He will be a help to many, for few New Thought people, even, see eye to eye.

Pages 31-37 are glorious, but page 25 is error due to conceiving individual desire to be a reality. It is not. "I" approach a fire, because the rate of vibration in my body has fallen below the key-note and not because "I desire" to. The desire, if present (and sometimes I hate to move), is a mental hallucination. The body moves automatically and the fictitious "I" casts about to connect self with it. It guesses that desire was the cause and Del Mar gets fooled thereby. On page 61 (bottom), he again reveals deceptive duality by saying that "we may assist or retard" Nature. While we are retarding any operation which is not of ourselves, talk of unity must cease! But, we do not assist or retard. We only, through egoism, seem to do so. In the main, however, Del Mar is right, clear, logical. Small book of 80 pages, neat cloth cover, 75 cents. Get it.

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