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331 MAIN STREET, EAST ORANGE, N. J.

DECEMBER, 1902
VOL. 2. No. 12

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--Poems of Sidney Lanier.

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It is not the violins and the cornets—it is not the
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of really and truly severing the pure from the
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TRUTH

Truth is within ourselves: It takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where Truth abides in fullness:

—and to know

Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the influence to its spring
And source within us, where broods a radiance vast
To be elicited ray by ray as chance shall favor.

—Robert Browning.

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Our social usages may appear capricious and insincere, our legislation crude and unjust; but think of the stone age, and think again of the days of the French kings and the Spanish Inquisition, and be content with progress.

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when the Young Man hailed him and began to state his case. But a curiously compelling look in the Master's face made the Young Man feel the necessity of delving deep to find the proper words, and he found himself saying: "My songs are to bring joy and peace and comfort to all human beings. I would—"

Just then a poor Woman plucked the Young Man's sleeve and asked for help. The Young Man pushed her aside and was about to continue telling about his purpose, when the Master took the Woman by the hand and said to the Young Man:

"We are ready."

"Ready for what?" asked the Young Man.

"For one of your songs."

—Musical Record and Review.

✕

The school of Pythagorus had several peculiar characteristics. Every new member was compelled to pass a period of five years of contemplation in perfect silence; the members held everything in common and rejected animal food; they were believers in the doctrine of metempsychosis, and were inspired with an ardent and implicit faith in their founder and teacher. So much did the element of faith enter into their training, that "*autos eph'*"—"He said it"—was to them complete proof. Intense fraternal affection between the pupils was also a marked feature of the school; hence their saying, "my friend is my other self," has become a by-word to this day. The teaching was in a great measure secret, and certain studies and knowledge were allotted to each class and grade of instruction; merit and ability alone sufficed to enable one to pass to the higher classes and to a knowledge of the more recondite mysteries. No person was permitted to commit to writing any tenet, or secret doctrine, and, so far as is known, no pupil ever broke the rule until after his death and the dispersion of the school.—Numbers, by W. Wynn Wescott.

✕

MESSAGES FROM URANIA. XII

JOSEPH-SAGITTARIUS

JOSEPH was the Eleventh son—practically the last—being the culmination of the final work of the Magnum Opus. Consequently, Joseph accords with Sagittarius, the Twelfth sign of the Zodiac.

The little Benjamin that follows to complete this cycle of "sons" is a perfected expression of Joseph—the last work—Christ. Benjamin being the product of Jacob (Sol) and Rachel (Luna) expresses a new union in Capricorn—a union that is firm and fixed—and altogether a most unique and wonderful creation.

Benjamin (Christ) is the finished work of the Stone, but one can never attain unto this knowledge save through an intimate acquaintance with Joseph, the progenitor.

The Biblical definition of Joseph is "added." No more expressive definition could possibly be given. He personifies the principle or essence added to Mary—our philosophical sea—whereby she brings forth the desired issue. But as this conception is wholly alchemical, and entirely outside the

(2) domain of human birth, it is said to be *immaculate*, or pure.

In the tale of the older Joseph, son of Jacob, we get much light concerning the nature of the object symbolled:

The *love* and tenderness his father bore to him, the *jealousy* of his brethren, the *coat of many colors*, the slain *kid*, the journey and experience in *Egypt*, the *rise* in power in the house of *Pharaoh* (the Sun), the family *reunion*, the *homage* of the brethren, the departure to the land of *Canaan* with supplies—all these points are accurately traceable in the phenomena of the object we are considering.

But it is in Jacob's blessing of Joseph, Gen. 49:22:26 that we get the grandest description of the nature and potentiality of this principle:

"A fruitful bough by a well,
The archers have shot at and sorely grieved him,
But his bow abode in strength.
From thence is the shepherd, the *STONE* of Israel."

Then follow blessings far and above those bestowed on any other son—"unto the utmost bounds of the everlasting hills;"—all are upon the head of Joseph.

But the story of Jacob and his sons has a present meaning of far greater value than it had in that far time, when some wonderful race of people set it floating adown the rivers of tradition into every land and to every people to preserve the grandest piece of Wisdom that was ever vouchsafed by the divine to the human mind.

Joseph is, properly speaking, the spiritual principle or hidden fire which performs the whole work. This same principle is symbolled in all the rites and emblems of the fire worshipers and sun worshipers. The "Vestal Virgin" that tends the fire and keeps it going is Mary, that nourishes the fire of purification of Joseph and thus brings forth Jesus, the *rock*, or the foundation stone.

The story of the Flood is only an earlier symbol of the same thing. Noah is the same as Joseph. He goes into the ark on the second day of November—the same date that Osiris was sealed by Isis in the Egyptian ark—and the ark goes into the sea. This is All Saints' Day in the Catholic calendar, and is celebrated in the rites of nearly all aboriginal people as a day of mourning. After a forty days' rain the ark arrives at a date very near our Christmas. All events terrestrial and celestial work in harmony. At the darkest moment of the flood, at the time when the sun is lowest, below the equator, at this time Christ is born.

This period between the embarking of Noah and the breaking up of the "fountains of the deep," while it appears as a reign of devastation and death, is nevertheless the forerunner of a higher form of life and leads to joyful results. Hence we find among the Romans a reminiscence in the Saturnalia, a week of festivity and revelry.

Saturn, in whose honor this Roman festivity was held, is the Greek Cronus—identically the same

as Noah, or Joseph in the Hebrew mythology. As (3) is well known, our Christmas is a relic of this ancient festivity.

Joseph is represented as not the real father of Jesus, and rightly so. He is the carpenter or *builder*, and is espoused to Mary and cares for her while this miracle is taking place. Jesus is the perfected hermaphrodite, Hermes joined to Aphrodite (or Venus), and is the wonder of the world in every age.

A man who says that he himself is THE Christ, or a woman who claims to be the mother of Christ in a personal sense, is certainly deluded. But in a true philosophical sense *every* man is Joseph, and can produce (build as the carpenter) by his labor and skill, through the agency of the Lunar Substance (Mary) the miracle of the infant Jesus.

x

ATTAINMENT

THE chiefest glory is the consciousness of having triumphed; the most enduring fame is the silent approval of the Eternal Mind—all of which constitutes a reward as far above the paltry homage which people pay to attainment, as the tones of the lofty cathedral bell transcend the jingle of a copper coin.

To realize the sense of being, the first recognition of one's own soul—that is joy. To know that I AM supreme—that is transcendent ecstasy.

This great lesson is learned only in silence and alone. Ofttimes it has been learned by bitter experience. Obstinacy and pride are the two veils which shut out from the intelligence the light of the true mind. Be willing. Be free. "He that humbleth himself shall be exalted."

Within is the great Spirit, the Father of Lights. Is it not a lamentable thing that one should be in ignorance of such a divine presence? Why, the one great and only real study of life is to clear away the rubbish heaped up by material thought, so that we may gaze within this wonderful temple of the Sun, Solomon, and not gaze merely, but to advance into its sacred precincts where we may realize our at-one-ment with ALL THAT IS.

If this is religion, then it is also life. Why do we spend our lives timidly paddling about in some little estuary. Let us get into the mighty current of THOUGHT, sweep downward past all tributaries, and out into the great ocean of Wisdom and Understanding. It is not a battle or a struggle or a thorny, bleeding path, filled with emaciated martyrs, such as filled the monastic dungeons of the past age of superstition. "The earth is the Lord's and the fullness thereof." Ye are partakers, therefore cast your burden on the Divine love.

There is no care or sorrow, there is only joy and peace in our *ideal*, REAL world. Only by realizing this great thought and making it ours shall we come into harmony with our relations to things,

which is the PRACTICAL WORKING OUT of the master principle.

Know that it is yours by right of inheritance, and even by virtue of possession. All you have to do is to find HOW it is so. This you can never do by simply affirming, or demanding it—not a bit more than you could by walking up to a bank and demanding the contents.

You might possess a farm that concealed beneath its surface the richest mineral ores, but affirmations and assertions would not demonstrate it to yourself, nor prove it to others.

It takes *intelligence* to discover your resources, and then it takes work and patience to bring them to light. To affirm limitless power is good practice—if it sets you to work.

Your work is primarily to find the way. God puts us in this world apparently helpless and guideless, but soon the Guide appears in the guise of DESIRE. This we must follow. We have a WILL, however, to train desire, and in this we prove ourselves divine beings. We DESIRE what we Will, we WILL what we Desire. Will then WISDOM, the "Pearl of Great Price." Cast out all distracting desires—concentrate on this one. Have no anxiety—have faith. Attend the tree and your desire will blossom and bear fruit.

x

THE TEACHER

A GREAT many people get the idea that a man who assumes the position of teacher must have come to the end of knowledge, and that he is, therefore, infallible. They look upon him much as they do upon a public fountain, that he flows on forever, and all they have to do to receive his benefits is to go to him periodically and imbibe.

It was Pestalozzi, I believe, who first pointed out the fact that education does not consist in pouring in, nor yet in an imbibition process. Education is an individual development, and it proceeds from within. The mind, like the body, grows by what it feeds upon. But it cannot grow just by swallowing. There is a process of digestion.

Now to become a student, the first important thing necessary is attention. Nine-tenths of all that passes before the eyes of people, nine-tenths of all that is spoken, makes only the faintest impression upon the mind, because the mind has not the fixed habit to observe. The next thing of importance is meditation, which is virtually mental digestion.

The teacher is simply an ideal student. He has learned how to control and increase his mental powers from day to day by close observation and deep reflection. This is what has differentiated him from the masses. His knowledge has become so superior that they look upon him as some divinely endowed individual, and the superstition is sug-

gested that he must be in league with higher intelligences who, in some mysterious manner, inspire him to do what he does.

And in a sense this is true. He is in league with his own spirit, which in turn is in league with the universal spirit. Thus he is more or less consciously in connection with the great central source of wisdom.

The true teacher is not the one who seeks to display before pupils his own knowledge, but rather the one who can inspire the pupil with the greatest possible earnestness and zeal to pursue the path of independent investigation and research.

X

DECEMBER

Dimmest and brightest month am I,
My short days end, my lengthening days begin:
What matters more or less sun in the sky,
When all is sun within?

—Christina Rossetti.

* * *

DRIFTWOOD THOUGHTS

IN the regenerate life beauty of form and feature will be the orderly, natural result of beauty of soul—the soul being expansive, will fill the plastic, obedient body with its own divine loveliness—an expression at once spontaneous and true. The Temple will be filled with the glory of the Lord.

Sensation translates feeling, as words translate thoughts. Within the ordinary events and experiences of life, lie concealed forces, which if understood and used will become our allies, helping us to vibrate *with*, instead of becoming *antagonistic to* circumstances—by such understanding the true life will free itself, giving us power to control and vitalize our environment—"In but not of the world."

Unless intuition keep pace with intellect—in other words, unless love and wisdom are one—the soul may depart from God even while studying his laws.

We are too noisy to hear the finest tones in the Symphony of life.

One can come no nearer another than sympathy or attraction permits.

Our capacity for receiving from life's richness and fulness increases ever with our use of, and desire for more, life—until at last our aspirations and wishes possess the vastness of infinity—limitless—boundless.

As we work on the outside,—in the broad sense—work is done for us on the inside, until gradually the works meet, as it were, and the result is a divine unit—soul and body—*one*.

NEPHRATA.

X

Vanity Fair says that a girl's success on the stage depends upon how firmly she can resist offers of marriage. This observation applies equally to success in New Thought Journalism.

"Gratify desire" is a dangerous maxim for people whose desires have become diseases. "Repress desire" is even more fatal for normal healthy beings.

ON WHISKERS

WILLIAM TOWNE, who nearly always hits things on the head, has given us a pungent paragraph in a recent number of the Nautilus on "Whiskers versus Popularity." The article is quite to the point, but it plainly shows an Elizabethian Bias, that is to say, Elizabeth is openly opposed to Whiskers, being, it seems, confirmed in her antipathy by Kate Boehme; and thus William has been somewhat won over.

Now, to be consistent and just, let us consider that there are two sides to Whiskers, and that like everything else they have their place in nature and in art.

They are said to have been first bestowed by Jupiter on the Goat, as a mark of special divine favor; hence the *goat-ee*. I believe, too, it was in compensation for the loss of speech.

If the glory of a woman is her hair, as Paul declares, then why should not man get what glory he can out of his whiskers? Never mind if in either case it appears a display of vanity. Darwin claims that the gaudy plumage of male birds so markedly distinguished from the sombre colors of the female has been brought about by the prolonged strutting of the former to win the feminine approval.

We see the same principle working out right in human society. Watch that young man coming down the street as he spies a young lady approaching. With one hand he begins to arrange his cravat, with the other he caresses his moustache.

By the way, I wonder what private notions these ladies have concerning this hirsutian double-dagger, popularly styled the moustache? Mrs. Fish, over in New York, who belongs to our social club, entitled The 400, recently gave a party and caused no end of comment and consternation among the gentlemen upper-cut by refusing to include in her invitations any and all who adhered to their moustaches. The obedient gentlemen all saw the point, and repaired to the barber, save two, who stayed away, and are doggedly clinging to their pets to this day.

The Germans, who have a rare sense of consistency and humor, call the moustache a beard (Bart), the same as Whiskers, but facetiously distinguish it as the Snore-Beard (Schnurrbart). Now, this "snore-beard" may in my opinion be the means of securing more perfect nocturnal musical effects, something like an Aeolian harp in the window, but in the daytime it is admittedly in the way of the imbibition of coffee and other beverages, not to mention its peculiar magnetic affinity to butter and other soft things.

Whiskers, however, come in for their share of sanitary consideration, since they effectively protect the delicate anatomy of the throat from falling barometers, and other vicissitudes of the Weather

Bureau. They have also proved to be wonderful (5) microbe collectors, and for this reason I think they should receive encouragement and protection from Boards of Health generally.

These considerations do not, it appears to me, apply with equal force to the Moustache, which seems purely ornate, a relic of feline descent, and a reminiscence of the Spanish toreador or French *gens d'armes*. It is, however, useful to budding youth as an object on which to bestow solicitude and cultivate notions of manliness; but when at last it stands forth a finished work, it does not make the Beau Brummel by any means that they think it does.

I have talked with a great many ladies on this delicate subject, and I find that the majority of them admire both Whiskers and Long Hair. Some prefer the Hair and others are more drawn to Whiskers. A certain class of men who have daily dealing with ladies and whose interests demand their studying feminine likes and dislikes closely, almost invariably cultivate Whiskers, and frequently Long Hair, and they usually make no mistake.

From the standpoint of art, let us not draw the line too closely on the gentlemen. Ladies have a thousand and one methods of adding to their personal attractiveness, not only in the many styles of fixing the hair, but in variety of dress, all of which are denied the gentlemen, whose only recourse is to get an artistic shave and hair-cut and appear in society the best they may in stiff conventional attire.

If now and then certain gentlemen, more bold than the rest, possess an inherent artistic sense that leads them to employ their time in doing a bit of landscape gardening on their faces, I think they rather deserve a word of encouragement and cheer from the feminine censorate. But if it be decreed that the *Bart* must go, absolve us, O Diana, from the *Schnurr-Bart* also! And I am not "talking through my whiskers."

x

A BACHELOR WOMAN—there are no old maids now—writes to me asking, in effect, what is home without a husband.

She is not in love with any man, so she is not pining away in a green and yellow melancholy because of blighted affections. She has an ample income of her own, so she does not need the material support of a husband, but she feels, as women are apt to feel, that a home without the masculine element in it lacks savor. It is soup without salt.

Two remedies naturally suggest themselves for this unhappy state of affairs. The first is marriage, but it is often difficult, not to say impossible, to capture a husband in these strenuous matrimonial times. Failing that, I can do no better than to recommend to my correspondent the makeshift adopted by the Tigress, of whom I wrote a day or two ago in a fable.

She also was a spinster, but instead of bewailing her fate in having missed the companionship of a husband, she procured a parrot that swore, a dog

that growled when she spoke to him, a lamp chimney that smoked and a cat for which she had to get up in the night and open the door, and this combination, she declared, was so much like a man about the house that she never found out the difference between it and the real article.—Dorothy Dix in *New York Journal*.

x

Merry Christmas!

Every day should be Christmas.

Do not get so merry as to forget those who have less cause for merriment.

The giving of gifts to the beloved, and the bringing of glad smiles to faces saddened by want and care—what is more beautiful?

On this day of all days, Christianity finds its most ideal exemplification, and the Science of the Christ its highest demonstration.

This is the day in ancient times when servants became masters and the masters served.

Love is the great leveller, and kindness makes us kin. Today we believe it so, and so it becomes; why should we change belief tomorrow?

x

The past year has been one of remarkable progress in our work. We do not estimate it in dollars and cents, but by the wealth and increase of our friendships.

The reason we did not publish thirteen numbers this year is that we could find only twelve Full Moons in Hick's almanac. Perhaps he will give us an extra another year.

Some time ago we hinted that we might change our Form next year, but on further reflection, we have decided that our Old Shape is as good as any.

We have reason for adhering to the *old landmarks*. The Head-Cut of ADIRAMLED was seen in a dream, and daily unfoldment reveals the fact that the Sun, Moon and Star are all right and in their place, just as they are. So mote it be!

x

But there is one thing we ARE going to do next year, in order to define and differentiate our work, and that is to remove the label, New Thought, and put on another in clear, bold type, that shall read, OLD THOUGHT.

This may surprise you. I will explain: The thought we are presenting in the columns of ADIRAMLED is really something totally different and distinct from the whole mass of metaphysical writing that is being put forward as The New Thought.

This classification embraces Spiritualism, Theosophy, Hypnotism, Astrology, Christian and Mental Science. We are teaching something that appertains to none of these.

We do not wish it to be understood that we regard these other sciences as discreditable, or any-

thing of the sort; we simply wish to be rated for what we really are. Many of our readers persist in misunderstanding our aims. Some think we are in communication with familiar spirits, others imagine we are teaching a peculiar kind of mind reading, or mind healing; still others have taken the queer notion that we are engaged in the business of "soul-mating."

Our love of humor may be responsible for the last conclusion. We do find that there are comparatively few who can perceive a satire or take a good, square joke. In our more serious moments we are engaged in teaching the Science of Alchemy, which is a greater science and of more practical value to the human race than any that are being investigated by the Smithsonian Institute, or other scientific bodies, today.

The established New Thought movement has been doing a great and good work, I admit. It has pulled the old Wheel of Progress up out of a big rut. The only trouble now is, that it itself appears to be sinking into another.

The older New Thought continues to flourish much as a last year's cabbage. It has gone to seed. And the seed scattered by the winds of fancy and caprice are sprouting up on all sides, producing varieties no two of which are found alike. In fact, they are so diverse that Mother Cabbage will own none of them. Thus they blossom in by-paths and shed their perfume where they may—propagating more kinds.

x

I have no objection to this in the world. I thoroughly believe in individual expression. To repress this by custom or edict results in stagnation. The truth will survive, never fear: Likewise, error will die a natural death.

Uncle Sam, contrary to the original genus of his Constitution, has recently, in emulation of the Medical Football-Team, taken a shin at the New Thought pigskin, and unless I underestimate the length of his limb, and the shortness of his fore-sight, he will kick the goal of his intentions; for there don't seem to be any half-back or quarter-back in the game he is playing.

We would like Uncle Sam, as umpire of this game, to know that WE are not in the field at all, except as a scientific adjunct, and as such we are as necessary as the Surgeon, or the Red-Cross corps.

x

The Science of Alchemy is as legitimate as Chemistry. It is, in truth, the Mother not only of chemistry, but of medicine. It is not a fad nor a folly. It is the grandest of sciences. The greatest minds in the world today are engaged upon the study of it. It is the reality of which "pure metaphysics," so-called, is the shadow. Pure metaphysics are pure wind: And the Wind bloweth where it listeth, and thou hearest the Sound thereof, but thou canst not for the life of thee tell whence it cometh or for what object.

(6) One branch of the New Thought has gone into other business than "Healing by the Word." I predict that this will be a success, financially; but can we wonder that the Administration should get the idea that New Thought is merely a name for a scheme? And yet, there is no reason *why* New Thought should not be allowed to make money like anything else. However, the fact that it has to go into business like any other line, proves that there is something weak or wanting in the basic statement of Mental Science, which is that Desire alone will bring Supply. Why, New Thought, carried out logically, and without a "business attachment," would pauperize the pope!

So, in future, we would like, if possible, to have our real work better understood; and we shall devote ourselves assiduously to bringing this great problem in science to a solution. We have already proceeded to that point that we KNOW that the solution is possible: and if the work can as we believe be brought to a finish, it will eclipse everything, and all previous discoveries will sink into insignificance beside it.

Christmas is a great symbol of the OLD THOUGHT which we are striving to teach. The Jews crucified Jesus because they misunderstood him as teaching that *he* was the Christ. They knew he was not, for they knew from their teachers the *nature* of the true Messiah. The Christ said, *through* Jesus, "Before Abraham I am", and he said the truth. Just recently the Rev. Pigott in London got himself mobbed for openly declaring himself to be the Christ. There is something in the heart of humanity that causes the masses to resent any and all such claims, even though the church *has* fastened the belief in the personality of Christ upon their minds by its teachings. Intuitively, they know better, and they will rightly continue to crucify and ostracise *all pretending "saviors;"* and meanwhile they will grow into the knowledge of the ever present REDEEMER: him they will *not* crucify.

And there is coming a day when this redeemer will appear to the consciousness of the World's Wise. In that day we shall have a reign of peace and of plenty. That will be the beginning of the true Christmas Celebration, and the beauty and the marvel of it will stand revealed through demonstration forever.

x

We would like your influence in extending the subscription of this Journal, but do not either subscribe for others or try to persuade them to subscribe. Almost always such are not in our vibration or in yours. They will not understand us and you will get no thanks.

It is for this reason that we do not aim to push ADIRAMLED as we might if it were merely a commercial project, and all we cared for was the incoming dollars. We want to send the paper only to

those who can and will appreciate it. Whether the number is 3, 300 or 3000, it makes no difference to us: numbers do not count here.

In case you wish to renew and have not the dollar this week, don't be backward about coming forward and asking us to continue. We are always glad to do this, if you want the paper. We do not wish to encourage debts, however, and do not desire long time settlements. The only three people who *never* paid for this paper are three that asked for credit.

x

The ART OF ALCHEMY has reached the tenth number, and there are two more to follow. I have been too busy to issue another number this month.

Do not forget to secure those Hermetic books while there is yet time. The offer of the set for \$25 still holds.

If you miss getting your paper, notify us; but PLEASE enclose postage, as it is not *our* fault that you have not received it.

Don't read one of our books or papers and sit right down and ask us to explain what we mean. We are going to keep on writing till all is made plain. Follow on, and do a little thinking yourself as you go.

I am contemplating writing up a course of instructions on the MEANING OF LETTERS. In this I shall give rules for reading names, virtually the same as I employ in my Onomastic Readings.

I have a number of interesting topics in mind for coming issues, but I must wait for the direction of the spirit. I never can tell. I have articles that I wrote a year ago that I have never had a chance to publish. I aim to always give you the best of my thought. I intend to devote less time to personal correspondence and much more to the Journal this year. Help me by making your letters short.

x

CHARACTER READING BY ASTROLOGY

The character of Astrology as applied to character reading is attracting much attention. An interesting 54-page book has recently been published by the aid of which any person's character may be read from date of birth; it will indicate what business they should follow, what sort of a person they should marry, etc. Parents will find this book a help in understanding their children. Price 10 cents. William E. Towne, Dep't 19, Holyoke, Mass.

x

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POINTS

SPIRITUAL insight, strength and power come to one who works, watches and waits for it, no time considered.

One's real power, because it is real, never appears on the surface, for it is the out-growth of the in-growth.

Only the earnest seeker after the truth is willing to change his point of view and see on ALL sides.

Book learning is not wisdom; you have only thus gotten someone's idea; but the proof of your own power is the ability to use that power.

Your letters you learned at school under a tutor, but the lesson of your life you learn by experience, you yourself being both teacher and pupil.

To expect things from the unexpected is wiser than to expect them from the expected; you never get them from that source.

If you are doing your best, care not whether the world honors or disapproves of you.

You are worth, more or less, just as you value yourself, and KNOW your own worth.

—FLORA PARRIS HOWARD.

x

Dr. Carey, the biochemist, will deliver a course of Lectures at First Spiritualist Church of Indianapolis during the month of January. Lectures Sundays at 10:45 a. m. and 7:45 p. m., and Wednesday evening at 7:45. Those who are hungering for the "bread of life" should not fail to attend the doctor's lectures.

x

NOTICE

It appears from many letters that we are receiving from subscribers that it has come our turn to be officially investigated. Pending the decision of the Department as to the eligibility of ADIRAMLED to admission as second class matter, test circulars are being sent to all subscribers.

This it appears to me is wholly uncalled for, as we were admitted at New York without question, and presented the same application here as there. If we were a new magazine it might be expected; but we are established and have been regularly admitted twice.

We have a perfect list—not a dead-head on it. You do not have to be a paid-up subscriber: there are, I think, three or four on our lists who have not paid in advance. If you have ordered the paper and agreed to pay for it you are a bona fide subscriber just the same.

Please do us the kindness to fill out the blank notices truthfully, and forward them as per instructions, and we shall rely upon the Department to do us justice.

x

Make yourself a present of a volume of ADIRAMLED for 1903: it will make us happy and do you good. Pass it along.

Many fine thoughts came to us from friends which would have found a place in this issue if they had not been too late. Some of these will appear later. We shall go to press earlier next year, and communications should reach us by the fifth of the month.

Said the mouse unto the flea,
 "Why do you keep on biting me?"
 Said the flea unto the mouse,
 "You are my world, my dwelling-house."
 "And what," said the mouse, "if I should die,
 And go unto that land more fair?"
 "Why, then," said the flea, "so too should I,"
 And we'd be united over there."

Moral: Don't think to shake your sins by suicide.

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