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"I am the Alpha and the Omega, the beginning and the ending;
the one who is, and the one who was, and the one who is coming
the all powerful."

"To him that overcometh will I give to eat of the hidden
manna, and I will give him a white stone, and in the stone a
new name written."

Before I Knew

BY M. H.

Before I knew I was so gay
Life seemed one long, perpetual May,
I was so gay, I was so glad,
I gave the world the joy I had.
I sang, for it was always Spring—
Joy blossomed out of everything!
The earth so green, the sky so blue—
Before I knew! Before I knew!

Before I knew I had no fear
For heaven was always strangely near,
I laughed or sighed the happy while
And nestled in my Maker's smile,
I never dreamed that life was sad;
I thought God made us to be glad;
I loved the world, I thought it true,
Before I knew! Before I knew!

Oh! laughing light of sunny Spring,
Come back! Come back, oh, everything!
Come back, my childish faith in God,
Come back, the lovely way I trod!
The gay, glad heart, the simple trust
(Whose root was planted in the dust)
Beat, grow again, as once you grew,
Before I knew! Before I knew!

—New York Journal.

THE WISDOM OF KRISHNA

FROM "THE LORD'S SONG"

THE wise grieve neither for the living nor
the dead.

The man whom the senses torment not, bal-
anced in pain and pleasure, steadfast, he is fitted
for immortality.

Stand up, O son of Kunti, resolute to fight:
Taking as equal pleasure and pain, gain and loss,
victory and defeat.

Thy business is with the action only, never

with its fruits; so let not the fruit of action be thy
motive, nor be thou to inaction attached: pitiable
are they who work for fruit.

Perform action, dwelling in union with the di-
vine, renouncing attachments, and balanced evenly
in success and failure: equilibrium is called Yoga.

He who seeth inaction in action, and action in
inaction, he is wise among men, he is harmonious,
even while performing all action—Whose works are
all free from the moulding of desire, whose actions
are burned up by the fire of wisdom, him the wise
have called a sage.

Messages From Urania. IX

ASHER-VIRGO

"AND Zilpah, Leah's maid, bare Jacob a second
son. And Leah said, Happy am I, for the
daughters will call me blessed: and she called his
name ASHER."—Gen. 30:13:14.

ASHER was the Eighth son of Jacob. The
word *Asher* means "happiness," also, "the straight,
or upright one." The root, *ash*, is Hebrew for man
or fire. *Asher* is used also in Hebrew as a pronoun,
meaning in this sense, who, which or that. It thus
occurs in the name which God gives of himself to
Moses, AHIH ASHER AHIH—the Hebrew text under
ADIRAMLED—translated, "I am *that* I am."

But really, this rendering seems very ambigu-
ous, if not, indeed, meaningless. Who knows any
more about God by having him named in this string
of words? If we render it simply, "I am ASHER I
am," and then seek to discover the interior meaning
of *Asher*, we may come to a more realizing sense of
the significance of this mysterious phrase. Fur-
thermore, if we substitute "the upright one" for
Asher, we see that no person, but rather a thing
or principle, is intended.

The application of gender to this implied prin-

ciple is purely arbitrary. Solomon personifies it as his love: "My dove, my undefiled, is but *one*; she is the *only one* of her mother, she is the *choice one* of her that bare her. The daughters saw her and blessed her."

The "mother" here alluded to is the same as Mary—the Virgo who bears the *vir*, the strong-man, the pure-man, the Virgin redeemed, the redeemer.

Solomon's "dove" is the same as Jesus—the type of this Virgin principle, ASHER. In bringing this into manifestation the mother is ever blessed. The angel Gabriel says to Mary, "Hail, highly favored, *the Lord is with thee*: blessed art thou among women."

The "Lord," ASHER, was the Baal of the Babylonians. His female counterpart was Ashera (*Ishtar* or *Astarte*). ASHER was the sun, Ashera the moon—the same respectively as Osiris and Isis in Egypt.

The worship of Ashera degenerated into a debased form of idolatry, against which the Hebrew prophets proclaimed; but this worship was only a profanation of an original sacred idea, which formed then as now the foundation of true wisdom.

ASHER—*Osiris*—is not to be understood as the sun of the solar system, nor yet does it stand for the actual generative function, as the ancients believed, but it designates rather that solar influence which *causes* all seminal life.

After all, the ancients were somewhat excusable in their worship. They merely mistook the sign for the thing signified—something that all schools of religious thought to-day are doing.

ASHER represents the immortal principle in man—the life, or fire-principle—expressed in the word *ash*, fire or man. It is the "ash-man," man of ashes, springing from the dying embers, as the phoenix of tradition. "Dust thou art, to dust thou shalt return." What, after all, is the physical form but an organization of dust? Place it in the crematory crucible and but a handful remains. This we place in the Urn (Heb. *Ur*, light). The Urn is the "light-holder." The light of man slumbers in those fiery *ashes*. The fire smoulders and the light is withdrawn from view, but lo! the breath of the Eternal One will again breathe upon them; they shall be rekindled and live; they shall again be raised to action, for they are immortal dust.

Moses' blessing (Deut. 33:24-25) is as follows: "Let ASHER be blessed with children; let him be acceptable to his brethren and let him *dip his foot in oil*. Under thy shoes shall be *iron and brass*; and as thy days, so shall thy strength be."

It is easy enough to put a phallic construction, as the ancients did, on the first part of this "blessing," but the latter part is capable only of alchemical interpretation.

The physiological ASHER, being imperfect by

(2) its very nature and period of development, is comparable to "iron and brass"—two crude forms of the perfect gold. Those students who have already attained to the understanding of "oil" will at once perceive *how* this vital phenomenon is effected.

Oil—actual *oil*—is the first visible precipitation of the invisible life energy as it passes into objective manifestation. It is the substance in which the *fire* principle abides, and through which it operates. Physiologists have noted that this precipitation is mysteriously carried on in the cells of animals and vegetables, but the process itself being Nature's own secret, carefully guarded by the mantle of invisibility, they, of course, have never been able to understand.

Job says, lamenting the calamity that had befallen him, "Oh, that I were as in the days of my youth, when the *secret of God* was upon my tabernacle, when I washed my steps with *butter*, and the *rock* poured me out *rivers of oil*!"

This means simply that the plague had temporarily arrested the oil-secretions, and Job's skin cracked and he became covered with boils in consequence. The "rock" alluded to is Ashera, Isis, Jesus, Mercury—all different names for the same original Substance.

When this substance is normal, all conditions being harmonious, the oil drops from heaven, the workmen receive wages in the middle chamber and all is *asher* (happiness).

Listen, how vividly the Hebrew prophet portrays the cause leading to disease and death:

"He [the enemy] hath laid my *vine* waste, and barked my *fig-tree* The field is devastated, the land mourneth: the corn is wasted, the new wine is dried up, the *oil* languisheth, *because joy is withered away from the sons of men*!"

Dearly beloved, the first step, then, is to "restore JOY and be exceeding glad," *knowing* that "great is our reward in heaven"—not *will* be, but NOW IS.

Despite all seeming adversity and trial, banish sorrow and sadness and waken in the soul a new song of joy. Touch again and again the Chords of Love and cease not to keep them quivering with *joy*, MORE JOY. Job, amid all his affliction, still clung in faith to the All-Good, and his restoration came when he had established harmonious mental conditions—reconciled himself to God.

The first new moon of *Tishri* (September) ushers in the Jewish new-year, celebrated by the Feast of Trumpets. All over the world, in all times, the *harvest moon* has been celebrated. *Tishri* is the *seventh* month of the Sacred, and the *first* of the civil Jewish year. One is the number of beginning, seven of fulfilment: the seventh becomes a *new first*, and thus the eternal cycle moves on. Hear ye the blessing of Joseph, the fruitful one:

"Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun (*asher*), and for the precious things brought forth by the moon (*ashera*). Out of ASHER his bread shall be *fat* and he shall *yield* royal dainties."

WE now pass to a consideration of the interior cause of the phenomena which has been sketched in previous numbers.

The principle back of all life manifestation is ACTION. Broadly speaking, action is life, while inactivity is death.

What is action? John Stuart Mill says: "Action is not one, but a series of two things: the state of mind called a volition, followed by an effect. The volition or intention to produce the effect is one thing; the effect produced in consequence of the intention is another thing; the two together constitute the action."

The cause of action, then, that is, of human action, and we reason that the law must be universal—is volition, WILL. It is needless to attempt a demonstration of so patent a fact as that man possesses will. Will is manifestly behind every thought and every act—for thought and action are but two different steps in the one process of manifestation. The will, the thought, the action, are so closely allied that they appear all the time as one. Yet we know that a thought can stop short of action. Now the question is, can will stop short of thought?

We think so. There is an unmanifest, potential Will, which is expressed as Universal Energy. But we are not to suppose that within this Will there is not also an independent thought and action of which man, who is the result of the outermost effect of this interior cause is unconscious. There is such thought and such action, and it is exhibited throughout nature, in what is called involuntary activity. This expression is a veritable contradiction, for there certainly can be no action without some kind of volition. *Uncognized* action might do to express this activity, which is beyond the pale of the human consciousness. The relation of these two Wills—that which is hidden and that which manifests—is really the relation of God to Man. When the two wills can be consciously merged in one, man becomes a god.

As the Hindu philosophy has it, He who seeth inaction in action, and action in inaction, he is wise among men, he is harmonious, even while performing all action.

Now let us consider how we can make this philosophy practical in our lives.

First, if we understand that the object of life is to live—to come into more abundant life—and that this alone is contingent upon right action, we shall cling to action as to life itself—ignoring specific results. Ignorantly, people do just the opposite. Regarding life as some mysterious element or condition that is thrust upon them by some strange and unknown Cause, and taken away by the same Cause, they fail entirely to see any connection

(3) between their actions and this cause, called fate. Thus they really despise action.

Labor is a thing to be endured to secure results which will insure them immunity from effort. Their ideal is vested in *things* as being the ultimate and legitimate result of all their activity. The higher truth is TO GLORY ONLY IN ACTION, for it alone means life—the attainment of the *real* ideal.

Take the willed thought wholly from *results* and put it entirely upon the present *action*. The child at sport is an excellent example. The whole thought here is to do—to act. Play is purposeless action—it is inaction in action exemplified. The world gets practically the same thing out of business that the child gets out of play, only that the thought, taken from the action and placed on the result as so much of it is, causes all unbalance and inharmony, and in the end defeats the very attainment of the desired result. For a man, when he has attained *things* as the result of effort—no matter how many or how great things—is no more satisfied than ever. He is still miserable if he cannot act. We see this illustrated daily.

Next, having taken the mind from results, and placed it upon action, we shall soon find that all this excessive labor that we have been performing is utterly useless and vain, as it was put forth for a vain and useless object. We shall come to realize that our proper action is to be performed in inaction—and here for the first time shall we understand the parable of the lily—which neither toils nor spins—but is garbed most exquisitely by the hand of the Father—that is, grows and expresses its true self ideally by acting in repose and in harmony with the inner divine will itself.

Many people get the idea when we talk about development through will alone that the thing required is to stop all work, sit down and focus the mind on a black spot and *demand* something—always a *thing*—a bicycle, a horse, a house, etc. Now, what nonsense! The first thing is to have cut off all anxious desire for these things. You may want them—need them—and there is a quick way to get them—but they are *not* to be willed out of the air.

Set to work to get them by the only method you can lawfully get ANYTHING, but realize that your whole growth lies in the *process of getting*—not in the having. So I say to you, Glory in action. Be content with what you can do in each successive moment. Center the mind on that. Don't think away ahead and plan all the time. Do with your might what your hands find to do, and realization will come far more quickly and satisfactorily than through strenuous effort.

In later lessons I shall show how this conception makes for longevity, since it removes all impediment from the normal physical activities, and allows the divine will freedom to express.

AN IMPORTANT DISCOVERY

"TURNING lightning flashes into food," is the somewhat startling headline of an article in the New York World of Aug. 17th. It appears from this article that an invention has been perfected, and is now being successfully operated at Niagara Falls, for manufacturing nitrates directly out of the atmosphere by means of electricity. As is well known to scientists, the soil is becoming rapidly depleted of its native nitrates, owing to the vast crops of grain, as well as other forms of vegetation which it yearly produces.

It is said that there is annually wasted, in the sewage of towns and cities, nitrogen to the value of \$100,000,000. With this enormous drain upon the supply of earth's nitrates and with no means in sight of replenishment, save through fertilizers—the chief of which, Guano, is already nearly exhausted—it is apparent that the world was about to confront the problem of starvation.

According to Sir William Crooks, we are now using at the rate of 1,200,000 tons of nitrates yearly. Within thirty years we will require 12,000,000 tons to bring the grain crop up to the requisite standard. Where, he asks, is it to be found?

It will be seen, therefore, that the discovery of manufacturing these nitrates direct from the air solves one of the most important problems in the world's advancement. But this is only the beginning. Food itself at no distant day will be made direct from the atmosphere by chemical processes. Doubt nothing. This is God's world and God is in it.

LIGHT NOT AN ENTITY

LIGHT is not an entity that can be traced at this or that rate—say from sun to earth—eight minutes—but a phenomenon or result of chemical action. The atoms that compose the universal Substance—body of God—are set to work by the Word, and their operation (chemistry) causes the appearance we call light—also heat, cold and every other effect. The atoms or substance is *everywhere* present and therefore does not need to travel. They vibrate in their place according to the Great Will.

DR. GEO. W. CAREY.

LETTERS FROM STUDENTS

MY Dear Adiramled:—Your beautiful lesson No. 7—"Art of Alchemy," PE, solves the "Riddle of the Sphinx" and lifts the "Veil of Isis."

Not in the past or present position of the people; not in the power or potency of potentates, prelates, preachers, priests, politicians or popes; not in the grandeur of Pyrenees, Pyramids, Pleiades, or planets; not in Paris, perfumes or plays; not in piety, pity, nor under padlocks or in the Pacific; not

(4) in property, pandemonium, nor in puerile puffs, pull, or push of pitiable, played-out, political parties; not in the pageant, pomps or parade of puny pigmies or peddlers' processions, nor panoramas of Pompeii or Peele, nor yet in preparations of poisonous powders nor post-mortem proceedings is the Philosopher's *Prima Materia* found. But its positive potentiality is found in Peter (stone) when in proper poise we pierce the spiritual *Pisces* (fish) with the prod of perception and proceed on the path to *peace*, which points to PURITY and PERFECTION.

Please pass patience and let us praise with prudence and in proper pose, depending on providential pharmacopea within Plexus-Solar, giving persons perpetual paradise.

Penitently, PAUL PRY.

I send you the P's—to show what a wonderful letter it is. But you will hardly be partial enough to it to publish. Peradventure you may pardon my paroxysm. Possibly such pungent paragraphs should not be printed without permission of Pythagoras or at least Pernety, or perchance Poe.

GEORGE.

My Dear Brother:—There are themes upon which words grow tame and expressionless, but just the same it is due you to know something of *our* ever-growing appreciation of your grand and masterful work of alchemical instruction. I say "our" for only now as I read aloud to my blessed sweetheart wife, does the glorious meaning dawn. *Your* thought vibrated so perfectly between us in our reading of LAMECH last night that we were uplifted to realms beyond any hitherto reached. We actually *saw the truth* in that very wonderful lesson. I no longer wonder at the passion of the poet, the sculptor and artist, for like an absorbing fire the interest of alchemical lore is growing upon me, and my heart partner is *with* me in it all. Ah! if you could have seen her dear eyes shine, and her face glow as the wonderful and beautiful truth unfolded to us, you would have felt repaid many times for the writing of lesson 2 of the alchemical series. And to think that we have four more to read together and revel in is anticipation inexpressibly sweet. Questions I had asked you, and questions I most feared to ask were answered, and light as of morning sunshine made glad my heart. I certainly needed the complement of her intuitive interest, and in the light of Alchemy I have learned a new lesson in the lore of love and perfect mating. It is certainly WONDERFUL, the magnitude of the work you have undertaken and the amount you have accomplished. Viewed in the light in which you present it, Alchemy is the one thing worth knowing, and worth believing, since, as you say, it accounts *truly* for everything.

A year and a half ago, the veriest neophyte, my feet entered upon the path of light, although then it was a veritable *via incognita* to me, but I believed your words, "I will take your hand, and you shall come and stand beside me, for I love you already, and already we are as one and at-one in thought, purpose and desire," and you have done all and more than your words implied to me then. The wish to express my (our) love and gratitude must be the excuse for this intrusion. May blessings attend you and yours now and evermore.

With Love,

ANDELORAH.

My Dear Adiramled:—Enclosed please find one (5) dollar, for which please continue to send ADIRAMLED.

I am still searching to know, or would it be better to say come into consciousness of the knowledge of Truth which shall set me free from the bondage of ignorance in its many forms manifest in my flesh. ADIRAMLED creates the impression that it is very near and I have only to follow on a little way in order to find the mysteries an open book. With that impression deepened with every number you see I must have the paper another year.

"What is Demonstration?" is one of the best things I have read; because it makes so plain one of the most common errors and presents a cure, or perhaps it were better to say a help to cure a very common mistake. The majority needs just such simple, clear language.

The majority of writers are too idealistic. The hewers of wood and drawers of water do not have time for dictionaries or Ancient History. The present need is so great, the moments so full of work. The best teacher is the one who can present Truth in its simplest form.

Sincerely wishing you the highest attainments,

ADELAIDE.

My Dear Teacher:—Hermes said, "All things were produced by one Word of being. Its Father is the Sun, its Mother the Moon, the wind carries it in its belly, its nurse is the earth, it is the Father of all perfection."

Now, the word referred to above must be our lost word. This is the word that was with God and was God, the creative breath or Word of God, the creative first matter, or Seed of the World, spoken or breathed forth by God that all might live. This word must exist today as surely as in the beginning, because it is God, the creative principle, the very life principle we are tracing, and exists in its most perfect form in the Regenerated Man and Woman, or God made manifest in the flesh. But why called a *lost* word? This word or principle was first revealed by God to his chosen people (the Jews). At one time it was universally known to their leaders, also to other wise men, and Philosophers; but through corruption, jealousy and persecution, it was obliterated—lost from earth, with nothing left but a memory or tradition—and came to be known as the Lost Word. This word is with Man; "Lo, I am with thee always even unto the end of the age," and is continually calling through the silent voice of DESIRE which is the voice of God in man; emanating from the Lungs, Stomach and Genitals, to deny which will finally culminate in death.

Man is a combination of Solar and Lunar principles, comparable to and sometimes called, a life-tree, with its roots in the air or heaven, his dwelling place—the earth his foot-stool. The ordinary tree draws its nourishment from the earth through the medium of its roots. Man needs a higher nourishment, being a heavenly Being; consequently man is just the reverse of the tree of earth. His roots are in the air or heaven, hence his nourishment is drawn from heaven or congealed in heaven.

The fiery head of man contains seven openings, (all governed by a different planet) which should be regarded as the roots or connection of man with the great over-soul. Man realizes this connection through the five senses. We realize the beauties of Heaven or Nature through the eyes, which are termed the windows of the soul. We sense the won-

drous vibrations of the universe through the ears. By the sense of smelling we detect the soul of things. By the senses of taste and smelling our food is selected from the great laboratory. The bowl, or head of man, represents the universe; the brain, the two hemispheres. Man is the candlestick, the bowl is the head, the seven lamps are the seven openings, the seven pipes might be called the seven roots of the tree of life. The two olive trees are the food-pipe (esophagus) and the wind-pipe (trachea) carrying the elementates, food and air, into the organization.

The air is the bridegroom—spirit eternal and indestructible, the food is the bride. They meet in the interior organization, forming the eternal cross. Thus it is that man becomes AT-ONE with God.

Man is Lunar, but is constantly being infused by Solar vitality from the Celestial Sun. Man's body contains a Terrestrial Sun. This Sun is invisible to material eyes, as it lies hidden in the interior of man's body, supposed to be in the Solar Plexus, the soul and very Sun Center of life. This sun becomes visible to man when his spiritual eye is sufficiently opened.

It is said it will be then seen, shining bright and clear within. This Sun is composed of the highest and most vital spiritual essences of the Universe, and is man's life-redeemer and savior. I would say it was really spiritual Seed from the Terrestrial Sun itself. Thus we realize how the Silver vase is influxed by the Golden vase.

MARION.

THOUGHTS ON LESSON 7

All the children in the temple spontaneously sing "Hosanna" when the son of David appears to their consciousness. It has brought the greatest *physical* change to me of any tidings. The consciousness of the at-one-ment of every atom, the physical at-one-ment as well as the mental perception of it, makes a living *personality* of every atom.

God moving on the Waters is why we hear, see and speak. The golden sun pours its life seed into the silver body and now the divine product can be poured on the ground. The maiden is nude because she has completed the course, has gained the mastery and the human body is its own redeemer.

As within, so without: as below, so above. The mystery is so great that one hardly dares to think about it, and only those who have love in their souls, love tried and true, can be trusted with it.

Your descriptions are so wonderful, your illustrations so vivid, that each lesson is a marvel.

"Star of the Magi:" What avenues of thought come from this! The course is finished, the regular life is run, and yet we see it taken from the hands of death, and can watch immortality bloom from the grave. With what acuteness have the elders veiled and revealed the mystery!

"Out of the mouth of babes and sucklings thou hast perfected praise." From the atoms new in life, like the "Babe," come the vital fluids to perfect or ripen the work; and the many, many rivulets near the mouth of the river are very well described by "sucklings."

"Muzzle not the mouth of the ox that treadeth out thy corn." That is a very wonderful expression for it signifies the full power of the two forces, male and female, working together as we see them in our bodies, a physical working without the uniting of the most potent separated sex elements.

There seem to be three general divisions of the work. The first relates to the discovery of the wonders in the human body, male and female, and the miracles that will come from their union.

The second part relates to the wonder of growth that each body, male or female, can produce from the body independent of each other.

The third relates, if I sense it aright, to the beautiful and wonderful things that can be brought about in the material world, change of surroundings, a higher plane of everything that we have to do with, the reflex influence of this beauty, and respite from wearisome toil of our bodies, and the growth to wonderful spiritual and mental and physical powers by the use and knowledge of all combined. Spiritual advancement necessitates release from thought or worry of physical needs, surroundings of peace and love and quiet and absolute freedom, that the spirit of God may work its miracles whensoever it chooseth.

In the second part we learn what a wonderful Chemist the human body is, and how the work is grown and ripened, and then laid away. If we have patience we shall see the "Snowy Splendor," and still more patience, we shall see the Glory of God filling our domain with the Golden Splendor of the Sun.

When the key of Knowledge has unlocked the Gate of Heaven we can actually see the service of the High Priest.

Does not the Holy Water cause a ferment and a sweet incense to arise, and do we not thus see the Snowy Splendor at each service?

That the Temple of God may be built in all splendor and glory; at each service, atoms are brought to the altar and "regilded," so that in time all the atoms are so made over and over with increasing splendor and purity.

The culture of the "sun-flower" has brought so many new ideas and an understanding of the love and kindly feeling to all. Although as easy and simple as "cutting paper dolls" yet many would turn up their nose in disgust. But the marvel of it all, the chemistry of elements is so marvelous that I am filled with wonder. And now if I pass on the street one personally loathsome, while before I had the *mental* conception of their goodness, I can now see the chemical working even in the visible destruction to upbuild a fairer home for the soul.

This sun-flower culture is eternal evidence of the truth that each individual should be self-supporting. Just the idea that I wrote about lovers that you deemed worthy to put in ADIRAMLED.

We evolve to these truths on the mental plane when lo! the occult understanding is revealed to us.

Now the human body, male and female, can gain by itself so-called perfect health. If this were all, then celibacy would be the true manner of life. But there is a certain *something* evolved in the male body *not* found in the female body, which, when given over to the body, brings greater health to both. It must vivify every organ and its working, the brain and all the essences and fluids of the body must take on a life that could not be possible without this union.

All the brain products must be more fertile, more potent and a new creature made of each being. This reveals to us that "money" should not enter into "love transactions." Were not those who sold "doves" cast out from the temple?

LAURA.

MOVE ON!

WITH this issue, ADIRAMLED reaches a new mile-stone in the path of progress. Important events, long anticipated, have transpired, making it not only possible but practicable that we move forward and plant our ensign on higher ground.

We have moved a few miles out of the Metropolis into the Oranges to get more room and better facilities. Everybody knows the Oranges to be the loveliest suburbs accessible to Greater New-Yorkers. Edison, the Sage of Llewellyn, lives here. That's one reason why we came. I believe that great men should breathe the same atmosphere!

Another reason was to protect the business. Every little while we had to send a man to the penitentiary over there for monkeying with our mail. New Jersey has an unblemished record for honesty and rich milk—we are enjoying both.

I am planning to establish a vast home—with farm attachment for raising food, together with industries of various kinds to give employment to a lot of people. It will be a kind of co-operative commonwealth—a realization of Bulwer's and Bellamy's Dreams. It may be a second "Seabreeze," since it is likely to be swept by the ocean zephyrs; but, whatever it is, it will *not* be a private institution. It will belong to US. We have already an established cult. It is distinct and apart from all other cults. It is a cult of culture. Its followers are those devoted to the restoration of Hermeticism. We attract the very best thinkers from all classes, who, when they get the Adiramled habit, fail to find any sense or solace in any other thought. We are proud of our constituency, and have reason to be!

There are naturally an inner and outer door to this circle of ours, but there are no closed doors: all are thrown wide open. The X-ray of intelligence is turned on and guides are in attendance. Just as soon as those attracted to us get accustomed to our light they begin seeing things they never saw before, and gradually gain illumination to walk right into the banquet. The inner circle is growing daily. These are they who know the TRUTH that brings freedom from care, emancipation from toil and perfect realization of joy in the higher life.

ADIRAMLED never originated as a money-making scheme. At the time I began this publication, I voluntarily renounced "the world, the flesh and the devil" and incidentally a lucrative profession, in order to give my undivided attention to this one work. For a long time, I went down into my pocket to defray the expenses incident upon the publication. I did the whole thing on faith, relying on the promises of God.

I am still putting out every bit of money that I take in. My faith continues stronger than ever and the promises of God are being fulfilled. I will spend all I possess and find a way to get more until I make this work a GLORIOUS SUCCESS: I WILL!

For every dollar received from any body, I will yet return *two*. I am keeping strict account. You are not paying me for the Journal, you are not paying me for my books, or for my services in any way. I am giving all of myself to you freely. Every dollar you send me is banked at compound interest, and you shall live to reap the profits!

I want every member of the Adiramled Circle to consider himself or herself IT. We may consider ourselves a great Stock Company, working to declare future dividends.

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