



DEVOTED TO THE EXPOSITION OF THE OLD THOUGHT: THE TRANSFIGURATION OF HUMANITY THROUGH  
A DISCOVERY OF THE DIVINE PRINCIPLE IN NATURE: THE SCIENCE OF HERMES, THE ART OF ALCHEMY  
MORE LOVE.....MORE LIGHT.....MORE LIFE

"To the Conqueror will I give to eat of the  
WOOD of the LIFE which is in the PARADISE of  
God."

"And I will give him the MORNING STAR. He  
shall not be injured by the SECOND DEATH."

— REVELATIONS, from the original Greek.

ISSUED EVERY  
FULL MOON

EAST ORANGE, N. J.

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#### TO GIVE IS TO LIVE

Forever the sun is pouring his gold  
On a hundred worlds that beg and borrow:  
His warmth he squanders on summits cold,  
His wealth on the homes of want and sorrow:  
To withhold his largess of precious light,  
Is to bury himself in eternal night.

—Boston Transcript.

giving wisely. If it is beautiful to assist in the  
development of another human soul, it is more  
beautiful to develop the Self, for it is in this way  
only that we may be of increasing value to others.  
We can give only what we have.—Eugene Del Mar  
in "Common Sense."

#### ONOMATIC INDICES

##### JANUARY

DEAR ADIRAMLED:—

Happy New Year!

Here is a lesson impressed vividly on my mind  
—in a flash—during the first moments of my awak-  
ening on New Year's morning:

*To give and expect gratitude is not charity.* It  
is simply a barter on a risk. One forces material  
goods on another, expecting in return what the  
recipient may be incapable of giving. Moreover,  
it is a question who gets the best of such a bargain  
—the one who receives the material help or the one  
who receives the thrill of joy—priceless life essence  
—that true gratitude always gives.

"*Charity begins at home.*" If we cannot give  
cheerfully and without any irritable feeling about  
the pay in gratitude to those closest to us, how  
can we expect to be entrusted with *power to help*  
the world at large!

Must not this lesson, among others, be learned  
thoroughly before one can succeed in alchemy?

EDITH J. GRISWOLD.

It is not beautiful to impoverish oneself of  
love, strength, power or fortune, simply in order  
that it may be bestowed upon others. Such gifts  
are beautiful only when they confer upon others  
greater advantages than they take from the Self.  
It requires neither love nor wisdom to waste one's  
energy, power, or fortune.

As it is beautiful to give, so it is even more  
beautiful, through wise conservation, to perpetuate  
the ability to give. And this may result only from

JANUARY takes its name from Janus, the dou-  
ble faced god of the Romans. Janus was an  
old Italian deity, who, according to the myth, was  
once king of Latium where he hospitably received  
Saturn when expelled by Jupiter from Crete.

Among the Romans, the beginning of the year,  
and all other beginnings, were sacred to this god.  
His two faces well symbolized the out-going old  
and in-coming new year.

This myth, in common with many others, is  
founded on alchemical phenomena, marking the  
time when the Solar and Lunar principles of nature  
unite in the beginning of a *new work*. As the result  
of this work redounds to individual happiness and  
prosperity, it naturally enough becomes a time for  
congratulation.

January coincides with the sign of Capricorn,  
which, according to the ancient alchemico-astrol-  
ogy, is denominated the First House of Saturn.

In this system, Saturn is something more than  
a distant planet. It is a terrestrial, creative ener-  
gy—the Siva of the Hindu Trinity. It is the ex-  
pression of nature's activity through the opposition  
and conjunction of the Cold and Moist, the Hot  
and dry principles.

The external sense of cold—as in winter—only  
indicates a great conservation of latent warmth,  
that only waits the touch of solar magnetism to  
burst forth as summer heat.

Saturn is the blackness which conceals a white-  
ness—the darkness that hides a light. It is the  
active cause of both solution and congelation, of

destruction and construction, of atomization and crystallization.

The sun is in the sign of Capricorn from December 21 to January 20, which is the true period of Janus, beginning as will be seen, at the winter solstice—the period when the sun is “three days and three nights in the heart of the earth.”

The lunar month, coinciding with the sign of Capricorn, is to be divided into two equal halves, or *fortnights*; the first from December 21 to January 6—embracing the last quarter of the old, and the first quarter of the new, moon—is the POSITIVE, or masculine, part of the sign; the second, from January 6 to the 20th—embracing the first quarter and the full moon—is the NEGATIVE, or feminine part.

The masculine fortnight is ALEPH (A)—Fire; the feminine is BETH (B)—Water. Each of these lesser periods has its stronger and weaker sub-period of 7 days each. The first seven days of the masculine and the last 7 of the feminine fortnight are the weak parts of the sign, while the middle fortnight—the last 7 of the masculine and the first 7 of the feminine—constitute the strong part of the sign.

The letters A and B are governed by, or respond to, this influence of Saturn; but it depends altogether upon Saturn's position at the time of birth as to how the character of the individual is actually affected. The following are some of the prominent characteristics that have been noted in those coming prominently under this influence: Such persons are cautious, economical, aggressive, severe, restless, thoughtful, artistic, sagacious, sly, stubborn, arbitrary, dogmatic, critical, impulsive, deceptive, selfish, sanguine, intemperate, sensual, jealous, hard-headed, destructive, irritable, forceful, practical, ascetic, tenacious, resourceful, rash, shrewd, mercenary, independent, luxurious, proud, undomestic, morbid, imaginative, idealistic, commanding, etc.

The letters of a name are, to the reader of character, just what the cards are to the gypsy—mere indices or suggestions—points which the psychic faculty seizes upon. How it is really done can never be explained, for the doer does not know. But if one will put the mind upon letters in connection with the names of persons or things, there will gradually be awakened this gift of psychic sight. The true explanation lies in concentration: The history of everything is written upon and within itself when one has eyes to see it so.

It should be borne in mind that there are no fixed lines in character. Disposition is only a growing state. So that what appears as a bad trait in a person may be, and generally is, the very thing that saves him, or rather is working out his salvation (amelioration) interiorly. Under the above, A represents the more liberal, B the more conservative, aspects of the sign. The former

would ordinarily be called “good,” the latter “evil;” but these terms are purely relative, denoting different states of one thing. There is not a single “evil” tendency in anyone but what may be and ultimately WILL BE turned to GOOD.

## UNCOOKED FOODS

SOME years ago I made an extended experiment of living on uncooked foods. The idea was suggested to me by a lean and lanky individual who had been devoting himself to starvation and other ascetic practices in the hope of attaining health and immortality.

The theory he worked on and which he explained to me was that cooking food destroys the vital essence of it, causing people to load the system with a mass of indigestible material which could neither be properly assimilated nor excreted—hence disease and death followed.

A very reasonable theory it seemed. I adopted it and tried it faithfully and well. I ate everything raw—fruits, grains, vegetables. Every now and then I fasted awhile, as this was part of my Guru's regime. In a month I felt like Nebuchadnezzar turned to grass—and almost could feel my feathers sprouting, as I surely could my ribs coming through. I developed an aggravated case of constipation, considerable dyspepsia and a wild feeling in my head. I am sure, too, there must have been a drawn and hungry look in my features, as nearly all my friends would stop me to inquire if I were ill. I will not prolong the recital. Experimentally the theory proved a failure, and I have since learned why.

It is quite natural for people to imagine they are getting close to nature and consequently nearer the truth in reverting to the habits of the lower types or species; but no greater mistake could be made, for life is a school of constant and steady advancement, with no retrogression, whatever.

Man has by some process physically differentiated himself widely from all known species, and how has he done this? Surely not by eating any particular *kind* of food, but rather by the superior manner in which he has *prepared* that food.

It is true we possess a set of grinders—an inheritance from an age prior to the stone age, before tools had been invented or fire discovered—but that is no reason why we should continue to make grist-mills of our jaws or malt-vats of our stomachs.

Animals have stomachs—sometimes several—made on purpose for digesting things in an uncooked state. The dog can digest solid bones, an ostrich stones, etc., but a man can do no such thing—though you do hear tell of a “human ostrich” occasionally in a museum; but you invariably hear of his abrupt demise—the autopsy revealing a regular undigested junk shop in the stomach of him.

So much force and energy have to be given by the animal to eating and digesting raw food that the action of the brain is very sluggish and its development consequently slow. Man began to differentiate himself rapidly from the lower animal kingdom only when he discovered *fire*, and learned to utilize it in the *cooking of food*. This was one reason why fire became sacred to him and why he worshiped it.

To go back, therefore, to munching grains and turnips, like the animals, is an attempted retrogression which God does not permit with impunity.

A friend has just sent me an able paper recently delivered by John Uri Lloyd, one of our most celebrated chemists, before the American Pharmaceutical Association on "Organized Water as Foods." Inasmuch as it contains the highest truth apropos to my present subject, I present a synopsis of it:

The majority of people look upon water merely as a solvent to dilute foods, to carry nutrient substances to the tissues and to wash away impurities. This is an error. Water is demonstrably an integral part of the food, and is an organizing, structural agent. All physical bodies are largely made up of water. The Jelly-fish, a transparent, quivering, vitalized something, shaped after laws as uniform in action as a mathematically made creation can be, dries down in the sun to a film of varnish. Then, too, the fungi, so wonderful in their growth and structure, are almost wholly composed of water. The same may be said of all vegetables and fruits. Even so solid a body as that of man is at least three-fourths water. The water that forms so large a proportion of all living structures is presumably not common water, but water that has undergone chemical transformation and become vital fluid.

In making a soup it is not enough to simply mix water and solid material. Heat must be added and it must be cooked, and seasoned. This process gives rise to new chemical combinations in the water of fluid bodies.

The elements, carbon, hydrogen, nitrogen are useless as foods when isolated. All must be combined with water in order to become tissue-builders or heat producers.

The ordinary food analyst does not take this into consideration. He is accustomed to estimate the relative value of foods on the basis of the chemical constituency of their solid parts.

The peoples of different nations thrive upon foods unknown to each other, but no man or animal dispenses with water.

The pertinent question is whether in mastication and digestion these various foods are not hydrated, becoming possessed of characteristics outside the equation of known chemical equivalents?

The inference is that cooking, eating, and digestion do create complex water structures that possess real active nutritive values, and that these finally carry on the work of growth and reconstruction in the human system.

In a time to come it may be clearly seen that students of food and digestion have not given sufficient prominence to the thing that supports life, governs life, nourishes life, that feeds all structures, that constitutes the larger share of all organic tissues, but that strangely enough in itself is now viewed as a carrier of something else.

Organic chemistry has been defined as a study of the migration of the carbon atom. May we not anticipate that organic structures will then be defined as products of the migration of the water molecule?

It behooves us to ask if a closer inquiry into the water molecule, *the vitalized or easily vitalized water molecule* and its many shadings, may not open up the field for the construction of more rational food products?

Study it as you may, you will see that progress in food-reform is to be made only by improved processes for extracting the purest and subtlest elements from the solid and gross husks, and recombining these elements into fluidic forms more digestible and assimilable to a *higher form* of bodily structure.

Paracelsus says that *disease* and *death* result from an excessive mingling of poisonous putrefactive matter in the blood—a surfeit which cannot be carried off by ordinary excretion—the result of loading the system with raw and solid substances. We are not striving to make our bodies harder and coarser, but finer, more ethereal and subtle.

The alchemists took the common elements, combined them and by a system of coction analogous to that which nature performs in the human body, they finally succeeded in extracting a Fifth Essence, that was neither mineral, vegetable nor animal, but yet essentially partaking of the nature of all, having been successfully cooked in the laboratories of the three kingdoms.

The magic word of Alchemy is "Cooked."

Jesus the Nazerite (ISIS NAZIR) means "The Eternal Essence Cooked."

It is a fallacy to suppose that the application of fire to the vital, immortal substance of any living thing can either destroy or injure that substance. Why, it abides the fire, is purified by fire—is fire! It will yet be scientifically known that the immortal part of man is liberated and spiritualized by fire. The substance which abides the test of Fire is already known to occult science, and it is further known that this substance is the basis of *every* living structure, organic and *inorganic*, for the stones and metals do live.

Man, as to his body, is nothing but a sublimation and accretion of mineral essences. This body is *raised* and *purified* in just *one way*, by coction through all the kingdoms, and fire and water are the servants that do the work.

Thus we see that instinct or intuition is leading the race along the true path of development and progress, after all.

A man can live for days on water alone. The sturdiest race in the world—the Highland Scotch—live and perform the hardest labor on oatmeal porridge. Another class of people subsist almost wholly upon soups made of refuse bits of meat and bones.

In Padua, Italy, recently a pianist played from memory two hundred and fifty Compositions at a



stretch, from Sunday at 7 a. m. to the following Monday night at 11 o'clock—that is forty hours. During this time he stopped but twice for ten minutes for "refreshments" which consisted only of liquid food and medicine.

Every woman who boils potatoes is so far a philosopher. If she throws away the water and eats the body of the potato, she is yet unskilful. If she bakes the potato or concocts it into a palatable soup she is more inspired.

Nature's coction, or sublimation of food, designed for the nourishment of the young, as Milk, Honey, is far superior to the ordinary coction of the kitchen, because it is a process of *digestion* wherein there is a transmutation of the gross to the more subtle. Nuts and fruits come under this head but since they come from the lower kingdom they demand an artificial cooking, or if eaten raw they should be masticated with great care and partaken of sparingly.

Eggs are a very concentrated form of highly sublimated food possessing great vitality, but these should also be cooked—in the shells!

The sap of sugar trees designed as food for the new leaves has a wonderfully vitalizing effect. I have known a man who had practically been brought up in a sugar camp who seemed to pine away and grow sick every year in February. But just as soon as the spring opened and he could tap a sugar maple and get a taste of the sap he revived again.

But I did not start to write an analysis of food. There are many that are excellent—in fact nearly everything can be utilized for food if it be properly prepared—some things that are commonly never suspected.

The question of Vegetarianism or Carnivorism is one more of sentiment than otherwise: The real question is how best to extract in its purest form this *vital*, universal *essence* of life—which is hidden only in *fluids*—from *every living thing*, organic and inorganic.

.....  
"And the spirit of God moved upon the waters; and God said let there be *Life*."

#### DRIFTWOOD THOUGHTS

**T**HE yearning and longing for completeness in another is a yearning and longing for the Divine—Blessed is he who findeth the divine revealed in another, for "so he cometh unto his desired haven."

If "the kingdom of heaven is within you," claim it! Realize your own riches and power!

Be stronger than fate—stronger than fear—look into the face of circumstance fearlessly—be master of thy destiny—this is God's world, and thou art begotten of God.

Begin each day with a clean page—write on it

some beautiful experience, illumine it with some word of love—use the magical pencil of the seer—so shall thy "book of life" be written in golden, glowing letters, for the inspiration of many souls.

The spiritual and natural man should be understandingly and rationally harmonized, that an idea conceived in the interior consciousness should be allowed to grow and receive nourishment from invisible and divine sources until it is developed sufficiently for thought expression—which in turn should free itself by correspondingly vital and convincing action, in objective deed or word. An idea thus conceived and nourished, a thought thus born, an act thus accomplished, or a word thus spoken *could not fail* of performing its use.

Listen for life's *meanings*—be a master interpreter—make life of value and import—elevate it!—infill it with tenderness, poetry, kindness and love—let your life be one "grand sweet song."

Ascend to Heaven, that you may descend to help and heal.

Nothing can disturb the mind that has within it the illuminating rays of the spirit of truth.

NEPHRATA.

x

#### SECRETS OF SCRIPTURE

A Commentary on the Holy Bible

**B**Y way of preface to this course of studies I wish to say that, while the interpretation which I shall give of the Biblical myths may appear wholly new to most of my readers, yet it is only after all a re-statement of a most ancient knowledge.

There has never been a time in the history of the present race when someone did not possess this precious truth. The Bibles of all peoples together with all mythological writings—legends, fairy tales and folk lore—emanated from the minds of those who KNEW this truth, and who thus set it floating adown the stream of life through a thousand tributaries—all of which lead to the same great ocean of original truth.

To understand the Bible, in the light of the truth it is designed to express, one must have first studied the book with an unprejudiced mind, and have come to the conviction that as a literal book it is irreconcilable with Reason, and therefore impossible of credence.

Such a one will virtually have renounced the book for what it is claimed to be, viz., The inspired word of God. If, then, having divested his mind of all superstition regarding the Book, he will again take it up and study it in the light of nature, his eyes will slowly open to the fact that it is really something more than an inspiration: that it is verily the record of the mightiest truth that has ever dawned upon the mind of man—a living truth, capable in itself of transforming the world. Recognizing this, he will look upon the Book with a new respect—something far more profound and signifi-

cant than the idolatrous adoration paid to it by those religionists whose minds are sealed against the true knowledge it contains.

Now something regarding the probable origin of this Book:

We are bound to believe from the available evidence that there must have been an age long, long ago, in which the world was inhabited by a superior race of people—superior that is in point of spiritual development—who, perceiving that they had arrived at the end of the age, when the heavenly clock was about to strike a new hour and they were to pass on to higher spheres, determined, with wise and provident forethought, to put their knowledge in such a form that it would not only influence the development of the race to follow, but would in time put it in possession of the actual knowledge which gave to them their own great spiritual power and dominance.

That this knowledge was for a long time handed down traditionally from the survivors of the world's last great catastrophe, there is no doubt; those who are familiar with the fact that there exist certain knowledges which have never yet been written, but which have been handed down by word of mouth from the remotest times, will understand without explanation how much more faithfully a record is thus preserved than otherwise. But there came a time when somebody began to transcribe these traditions. It is customary to attribute the early Jewish writings, which constitute the primeval history of the world—the Genesis, so-called—to "Moses," but there is no certainty of its being he. Nor does it make a particle of difference WHO it was, if from INTERNAL EVIDENCE of the record itself it can be shown to be true.

There is one important point that should be borne in mind from the outset. It may be stated as a proposition and should be accepted as a fact, otherwise one will not willingly or intelligently follow the argument. It is this:

All scripture is an allegory. It is a figurative literality. It describes literal facts under the figure of living beings. It is a personification of existing, active principles, but no person or sentient thing is actually alluded to from Genesis to Revelations!

To establish this proposition, you say, will subvert all existing religious belief. Not so: it will simply give to religion what it lacks—a scientific and reasonable basis. It will bring the present church out of the crumbling shadows of doubt into the strong light of faith, establishing it upon the Rock of eternal Truth.

For our first study I will take up the Story of the Creation in the book of Genesis, to be followed by others. In order that the study be of benefit, I shall considerably reveal my commentary; otherwise we should come to the end of Biblical study with the first chapter of Genesis, since it virtually in-

cludes all the truth there is in the world. I trust that the student will meditate on the suggestive analogies presented herein till the mind opens to a perception of the real underlying FACT.

#### LESSON 1—THE CREATION.

"In the beginning God [the Elohim] created the heaven and the earth."

.....

Taken literally, this statement involves both contradictions and absurdities.

All scientific research refutes the idea of a "beginning." Matter is shown to be indestructible and Energy ceaseless. Assuming however the truth of the above statement, what living person could have become cognizant of the fact? I know that it is explained on the hypothesis of direct revelation from God, but this is purely an imaginary assumption, incapable of any verification by anything in human experience, and consequently is to be rejected as evidence in the Court of Scientific Inquiry.

But if it can be shown that there exists in nature a creative activity that is in entire accord with the statement of the text, then we may reasonably presume that the person who made the statement was familiar with this natural phenomenon—was indeed describing it—and that for some reason, either to embellish the thought, or what is more probable, to protect it from unworthy speculation, he chose to veil it under this figure of a cosmic creation.

There are certain principles in nature which appear to the human mind as magical, since they continually operate to produce all natural phenomena. The ancients did not attempt to do what the moderns have done, separate the Cause from the Effect: they were satisfied to study the effect, and see the cause identified with it. They named this Cause ELOHIM, a plural word meaning "gods." In all phenomena they recognized the duality of force: to them all nature was but the grand expression of sex, and they proved the truth of their conception by a long study of nature in her minutest and most hidden parts. Everywhere they found the Elohim.

The problem they set themselves to solve was really the same that the whole scientific world is at work upon today, viz., The origin of Life. But they proceeded quite differently in their researches from the modern scientist. They knew next to nothing of Chemistry, of Electricity, of Anatomy and all the thousand and one subjects that go to make up modern learning; but one science they mastered, and that was the Science of the Elohim. They, by diligent study and patient research, discovered the Secret of the gods. And this secret is set forth in the first chapter of Genesis.

Bear then in mind the point that the writer is speaking of a phenomenon which is going on before his eyes at the time, or with which he is perfectly

familiar. It is OUR business to find out WHAT this is.

"And the earth was without form and void and darkness was upon the face of the deep. And the Spirit of Elohim moved upon the face of the waters."

The Earth alluded to is not the globe at all, but a certain peculiar substance which we will call the First Matter. It is the substance out of which every thing in this world is formed, which would appear could all be things reduced to a final analysis. If this substance had all been made up into forms in the "beginning" our friend, the writer, would never have seen it, much less any one since. But there has never been a time and never will be but what this original unformed Matter will be available to the Student of Nature.

This Earth has no specific "form," may in fact assume various forms, and surely does so. It is "void" or lacking in the vivifying spirit to bring it into form, just as the egg, a similar mass, lacks the Heat, or vital warmth, to cause it to develop into the form of the bird.

The expression, "face of the deep," shows our friend to be looking on some fluid mass which presented the appearance of "darkness." Now this could have been a lake, but it was not: It was one of the Globes of the Seven Wise Masters in which all the phenomena of the Elohim take place as in miniature. It is a little world—the Microcosm—that faithfully reveals all the workings of the greater world—the Macrocosm.

The Spirit of the Elohim moving on these "waters," suggests a union of two principles. Something of a vital nature comes in contact with the First Matter, or void earth, and it is no longer void, but *filled*. Some have looked upon the original Earth as the male, and this more spiritual, added principle as the female; but this is only figurative and in truth, it is just as easy to look at it the other way. Neither the Matter nor the Spirit will act or produce phenomena till brought together: the Spirit appears at first to merely contact the matter, and they remain wholly separated, hence the writer uses the plural "waters" (*mem*) to express his thought.

"And the Elohim said, Let there be light: and there was light."

It has long been a puzzle to physicists how that Light could precede the "making" of the sun. The Light referred to in the text is not sunlight, though it is undoubtedly the result of it. It is, in this description, nothing more nor less than a mingling of the waters referred to above, according to the principle known as *chemism*. The First Matter or Earth is no sooner touched by the Spirit than it suddenly grows beautifully bright, shining and re-

splendent. It is easily comparable to the "break of day." Many people have seen this, and know perfectly what it means.

It formed the subject of Ezekiel's vision (Ez. 1:4): "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of the fire."

Daniel saw it. (Dan. 2:31): Thou, O King, sawest, and behold a great image. This great image, whose *brightness* was excellent, stood before thee; and the form thereof was terrible."

John describes the phenomena still more graphically (Rev. 1:14-15): "One clothed with a garment *down to the foot* and girt with a *golden girdle*. His head as *white* as snow, his eyes a flame of *fire*, his feet like unto fine brass as if burned in a furnace."

This is the "chariot of fire" in which Elijah ascended.

The metaphor of "Light" was undoubtedly suggested from the golden or amber color that is a conspicuous feature of the phenomenon. Then again, it being the result of latent heat, it is easy to refer it to occult solar action: Being only a transient appearance, more like a sunset, followed by a long night, the figure of the sun as a creation does not follow till later.

(To be continued.)

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The Journal of Biochemistry, edited and published by Dr. Geo. W. Carey, at 402 New York St., Indianapolis, Ind., came out strong the first of the year. The Journal is replete with matter that will appeal to all advanced thinkers. It is going to dissipate a lot of old foggyism and let in new light. \$1.00 per year: be sure and send for a sample.

Another new Journal deserves especial mention, and that is Eugene DelMar's "Common Sense." The January issue is particularly fine. The Life of Love, the editorial from which we extract on the first page of this issue is one of the clearest statements of truth ever penned. Mr. DelMar's address is Box 1364, Denver, Col.

A friend up in the North-West sends me an interesting account of a new sect called "Holy Ghost Christians" that are making converts in that section. They claim Apostolic Succession, but that is of less account than the fact that they FORGIVE EACH OTHER'S SINS. This is a step ahead of Catholicism, if not of the rest of orthodoxy. Now, they have only to see that they have the power to FORGIVE THEIR OWN SINS and they have reached the LIGHT.

Ignore the sliver in your brother's eye, while you subject yourself to an X-ray examination in order to locate the nail in your own.



Humanity like lead is molten in masses: individuals like shot are made by separation and a fall. 7

Statistics show that the longest lived people have generally been those who made breakfast the principal meal of the day.—Boston Ideas.

Single beds, that is one for each person, are far more healthful and comfortable than for two persons to sleep in the same bed. People who have once used them are never willing to go back to the old way. Especially in summer is the single bed to be preferred. Besides the additional healthfulness of sleeping alone, is the sounder sleep secured. A restless person will keep his bedfellow awake and sleep less soundly himself for fear of disturbing the other. Though they involve more laundry work, the added comfort pays.—Exchange.

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### HERMETIC BOOKS

**W**HOLE catalogues of books are put out bearing the title of "The Occult, Metaphysical, Magical, etc.," which have not the slightest bearing on the true subject of Alchemy. So little is this science known today that you might enquire at twenty bookstores and not find one dealer who has any intelligent idea of what you wish.

You will find the "Occult Shelf" laden with books on Astrology, Hypnotism, Mental Science, Theosophy, etc., none of which have any relation to Alchemy. There are no modern writers on this subject in this country except the editor of ADIRAMLED. In England there are several, also some in France and Germany.

The literature of Alchemy is large, but only a small part of it is translated into English. Arthur Waite of England, Wynn Wescott, and others have already done invaluable service to the Art, by their admirable translations. Adiramled is working on other important translations which are expected to appear this year.

All the books advertised in these columns are **GENUINE WORKS**, known to have been written by Masters of the Art. Every one of them is worth its weight in gold to the student who comes in touch with the thought. We append the names of the best and clearest works:

Magical Writings, Thomas Vaughan, \$2.00.  
Azoth, or Star of the East, Arthur Waite, \$2.00.

The above two books should be read by all skeptics. They are convincing statements regarding the truth of the Art itself: they also give valuable hints concerning the nature and scope of the work.

The Great Art, Pernety.....\$3.50

This is one of the very best of books, giving a clear and succinct account of principles and operations. Every possible attempt to unveil the mystery of Hermetic writing is made in this book.

A COMPLETE HERMETIC LIBRARY IN NINE VOLUMES

Collectanea Chemica.....	\$ 2 00
Golden and Blessed Casket of Nature's Marvels	3 00
Triumphal Chariot of Antimony.....	2 50
Kelly's Alchemical Writings.....	2 50
The Pearl of Great Price.....	2 50
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### A STRONG MESSAGE FROM AUSTRALIA

Adiramled:—I have to thank you for the interesting and kind letter sent to me by the last mail. Your remark concerning necessary development and illumination to READ as well as to write, was very much to the point. The "popular sentiment" you refer to is very often what Sam Weller said the law was, and that is "an hass."

There is to my mind no weightier subject today than the sex question, and **WHAT IT INVOLVES**; and the sooner people wake up and discuss it scientifically, sensibly and publicly, the better for humanity.

The ignorance displayed by the average woman of today concerning herself, why she is here, and her responsibility, is simply astounding. This does not apply to the "silly school-girl," nor to the uneducated classes only—it embraces mothers who have brought up large families, and the whole of the upper classes as well.

I do not say that it is proper for young men and women to discuss minutely certain subjects together, but it ought to be a compulsory part of every young person's education to be instructed thoroughly as to how they arrived on this earth, to understand what complex and wonderful machines they are, to realize now that they *have* come what they are here for, and to learn the nature and uses of their God-given powers—spiritual, mental and bodily.

I am speaking now of the men and women of my own fair land; but the people of your States (with the hundreds of publications in advanced thought, soul-culture and life generally) should not be in ignorance.

Although I have not been studying New Thought matters very long, it has already dawned upon me that scores of writers are merely using their pens for the dollars that are in the game; others seem bursting to get their pet theories off their chests, and as long as this is done, they do not seem to mind what absurd foundations they build upon; others have violent fads, and rave on them only, to the exclusion of all else. These people generally abuse all other writers who don't agree with them. Your advice, therefore, about "seeking outside the New Thought publications for light" will be followed so far as my opportunities will allow.

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