



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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Within our souls,
Rise distant purpling heights;
Bathed in a light
"That never was on land or sea"—
Shrouded in mystery,
Glowing with ecstasy,
Of that which is to be.

* *

DRIFTWOOD THOUGHTS

ECSTASY is sublimated joy—it is the divine
rapture of the free soul, soaring in its own
divine atmosphere.

It *must* come—the descent of the new Jerusalem
—the Millennium day—Look for it! Live for it!
Believe in it!

He who is calm—He who is poised—that one
is able to conquer.

When one comes into the *truth* of Being, which
is God, one will find the *way*, and the *life* will follow.

To *be* something yourself is the surest way to
attract to you those things you desire; the *real*
things within will objectify by the law of attraction.

Each experience of life must be given its true
value, or the whole be blurred by a hasty and su-
perficial understanding of the relation of one part
to another, and of each to the whole.

It is not so much *when*, as *how*, people meet.

Neither space, nor time, stands in the way of
souls who "see face to face."

By and by, when soul and body are unified, it
will be easy to find, and be with, those we love—
Obstacles will melt away, and conditions will favor
soul communication through a soulful body.

NEPHRATA.

ONOMATIC INDICES

MARCH

MARCH is named from Mars, the mythical pro-
genitor of the Romans, known as the god of
war and husbandry, of shepherds and seers.

Mars corresponds to Pisces, a watery, mutable
sign, representing the feet, or positive pole, of the
"Grand Man." Pisces, the fishes, is to be identi-
fied with the "Yin Yang" symbol of the Chinese,
represented by a circle through which is drawn a
curved diameter making a figure that resembles
"two fishes."

Pisces is a fruitful sign, while Jupiter, its rul-
ing planet, is the significator of fortune. Jupiter
may be regarded as a positive energy, counterbal-
ancing the negative rule of Saturn through which
we have just been passing. It is well to remember
that the planets, Uranus, Jupiter, Mars and the
Sun, are positive, while Neptune, Saturn, Venus
and the Moon are negative planets, Mercury being
dual.

In the phenomena of the Great Work, these
planets always alternate from negative to positive,
the changes being brought about through the
ceaseless activity of the inconstant Mercury.

Thus, our work throughout the previous period
was under the domination of the negative Saturn,
by which complete dissolution was effected. It now
appears governed by Jupiter, which brings about
the first congelation or separation of elements,
causing the "two fishes"—the feet, or foundation of
the Work—to stand out prominently. The visible
colors for Saturn and Jupiter are respectively black
and yellow, while the subtle sublimation of Mercu-

ry is white (*fumee blanche*), by which the "halo" appears to crown Lord Jupiter.

Jupiter etymologically is IEV-PTR, the first syllable being a triglyphic symbol representing the Trinity—masculine, feminine, neuter (father, mother, child). It is, in fact, the first three letters of the Divine Name, IEVE, which in the English Bible is translated Jehovah. Now, PTR may be rendered either *pater*, father, or *petra*, stone. The full occult meaning of this name Jupiter is, "Jehovah, Father—the Stone."

This rendition can only be fully intelligible to the alchemist, but it conveys to the most casual reader, nevertheless, the idea that Jupiter may be something more than a mere myth.

Saturn represents alchemically the metal lead, and Jupiter, tin. The transmutation of Lead to Tin is effected by Mercury in sublimation, and marks the first important step in the Master Work.

The Sun is in Pisces from Feb. 19 to Mar. 21. The first half of this reign corresponds to the letter E, which is a positive sign, the fifth in the series of ancient symbols, and means "Life." E is the radical of the name EVE, the feminine principle engaged in this work. There is an old legend which I wish to call to your attention. It runs as follows:

"When Eve was driven from the Garden of Eden, she carried with her a branch which she had plucked from the Tree of Life. The branch when planted grew to be a tree with branches and leaves *white*, in token that Eve was a virgin when she planted it. When Cain was begotten, the tree turned *green*; and afterward, when Cain slew Abel, the tree turned *red*."

We behold Eve, or life, here, at the virginal, or white state. The "evil," or darkness, that appeared as the result of Saturn's reign (Saturn being the Serpent, Satan) is now mitigated through a transfusion of Eve's purifying essence.

The second period of Pisces is more negative as showing the result of Eve's actual work in planting the Tree of Life and is represented by the letter V in the ancient series, or F in the modern.

Understand clearly that the terms positive and negative are equally applicable to the two results shown in the male and female sexes. It is, therefore, a mistake to think of the male as wholly positive, or the female as wholly negative. No individual form whatever is possible without the interior co-operation of both these forces, that are to be identified with the Elohim, or "gods" themselves.

The planet Neptune is also seen to govern here. Neptune is the old "god of the sea," identical with the Egyptian *Neith*. The root of this name is found in the Arabic *Neph*, meaning "breath," which is also the occult meaning of the symbol E. This "Breath," broadly speaking, is the air, while the "sea" is the organized human sea (consisting of 87 per cent. of water); or again, it is that *other* Sea—the philosophic mystery.

The practical lesson for us here is that the Air is really the active agent bringing about the phenomenon of the "Two Fishes" that eternally exist in our Sea.

The dispositional influence of Neptune and Jupiter seems very closely allied. One strongly dominated by these planets will possess benevolence and a strong love of liberty. The ideals will be lofty, the nature noble, the individual combining both intellectual power and moral stability. Badly aspected Jupiter incites egotism and love of display, often causing an over estimation of ability, and a tendency to extravagance. Neptune appears to be associated with the mysterious and hidden impulses of the nature; but, judging from the history made during the last two thousand years—the period known as the Christian Era, or Age of Pisces—there can be little doubt that the trend of this planet's influence is steadily in the direction of enlarged humanitarianism and fuller emancipation from all forms of bondage.

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ONOMATIC READINGS

In ordering Readings, please give full name, place of birth, and time of birth as closely as known. The price for full Reading is Three Dollars.

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SECRETS OF SCRIPTURE. III

THE CREATION

"AND God (the Elohim) said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs and for seasons, and for days, and years: And let them be for lights in the firmament of the heaven to give light upon the earth: And God (the Elohim) made two great lights; the greater light to rule the day, and the lesser light to rule the night: they made the stars also. . . And the evening and the morning were the fourth day."

.....

These lights here referred to are not by any means the sun and moon which we behold in the sky, which were shining during the creation of *this* world the same as they are today, but are what are known to occult science as "Sol and Luna"—magical *substances* imbued with the primal potencies of the Elohim, itself.

They first appear in confused, or rather diffused, form, but soon attain great distinctness and brilliancy. This, it must be remembered, is the fourth step—the end of the involutionary and the beginning of the evolutionary process, to borrow the terms of the physicists. At this point of the work, the purification of the matter comprising our New World may be said to visibly begin.

The Light that went into the Matter at the "beginning," causing its dissolution, is now beheld as an active, creative entity. That it transmutes and transforms the original molecular structure of the Earth, a mere tyro in optics can see and understand by the wondrous and varied refractions and polarizations of light that ensue.

These are the signs that guide the Wise Man in his work. They mark the "seasons." Winter (black), Spring (green), Summer (yellow), Autumn

(red). The philosophic year is divisible also into six "days," that is, periods—the "evening and morning" being the successive occultation and reappearance of the metallic colors of which there are properly seven, including the White and Red of Luna and Sol.

The student should bear in mind that the philosopher reduces years to months and months to weeks and weeks to days, and that the actual time of incubation for the Cosmic Egg is something that has to be verified by experience, since circumstances somewhat alter cases.

The "Stars" are among the most beautiful of the phenomena, being certain crystallizations that float above the aerial firmament. They are the purest sublimations of the matter, representing what the whole mass is to ultimately become. The sages have referred to them as "motes of gold and silver shimmering in the sun." Under a strong glass, they exhibit perfect and wonderful formations, something like snow-crystals.

"And the Elohim said, Let the waters bring forth abundantly the moving creature that hath life, let fowl fly above the earth on the face of the firmament of heaven (marginal reading). And the Elohim created great whales, and every living creature that moveth. . . And blessed them saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day."

Note, the "waters" are what bring forth life. The description here is so apparently literal that it is little wonder that the nations have for ages been deceived concerning it.

The Waters of the New Creation at this juncture surely are alive, if ever anything was alive, since they spontaneously begin to circulate and to produce moving forms. The "Whale," or Great Fish, is a symbol that runs all through the Scripture, and is shown in many very ancient pictures. Usually a woman is seated on the back of the Fish. (Compare the legend of Orpheus saved by the Dolphin.)

Now this "Fish" always symbols the Virgin Earth, that is, the liquid sea that becomes the earth. The symbol was doubtless suggested by the appearance presented by the subterranean coagulation of the semi-liquid mass, and its continual ebullition—as "coming to the surface to breathe," like the whale. Again, it may easily have been suggested by the phenomenon known as "fishes' eyes" that appear from time to time.

The "fowl" are plainly the white winged messengers of Mercury that constantly do fly upward above the earth, gathering the influences from the starry essence diffused in the atmosphere, and descending into the earth to multiply, or "digest," to speak philosophically.

Notice particularly, the text says, "in the

earth." This expression occurring here and elsewhere in the Bible has perplexed many, and led others who studied the matter from a cosmical viewpoint, to regard the typical earth as hollow. The truth is, that *the* Earth under consideration is, like any other fluxible mass, porous, and for this reason the "fowls" can fly as readily in the liquid earth, as in the fluid atmosphere above. They are, in fact, the "doves of Diana" so often mentioned in Hermetic literature, and they may be seen flying and nesting there—filling the waters in such myriads as to resemble a white cloud that frequently fills the whole sky and darkens the earth beneath.

The various phenomena of this day have formed the subject of numberless legends and myths. Sometimes they are figured as birds, sometimes as fishes, and again as angels.

"A nest is found in the forest, in which Hermes has his brood; One fledgeling always strives to fly upward, the other rejoices to sit quietly in the nest; yet neither can get away from the other."

"Philosophers have their sea also, wherein small fishes plump and shining with silver scales are generated; which he that shall entangle and take by a fine and small net shall be accounted a most expert fisherman."

"And he (Jacob) dreamed, and behold a ladder set upon the earth and the top of it reached to heaven: and behold the angels of God ascending and descending on it."

The "angels," observe, go up *from* the earth and return *into* the earth—something that no theology can explain. But in the creation of the New Heaven and the New Earth all is revealed.

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A PROPOSED CONSTITUTIONAL AMENDMENT

DOWN in the city immortalized by the man who in tender years declared he could not tell a lie, where the organization of the now well established and famous House of Lobby makes it next to impossible for the chosen representative citizen of America to tell the truth, where the Cream of the White House has so lobbered under the heat and agitation of social turmoil that the whole misrepresentative outfit has become but a sad travesty on the scum of the social "400" (now "550" plus), it is perhaps not to be wondered at that in this very city a good field should be found for grafters of every sort, since it is more than likely that in such a place there is not wanting plenty of Fresh Twigs to make the Grafting Business dead easy.

A new society has been started down there under the leadership of one, Dr. Albert de Sarak, Count de Das, General Inspector of the Supreme Council of Thibet; rather, it is *supposed* to be a branch of an oriental society with headquarters at Thibet.

The count comes loaded with credentials, and is certainly no fool, which in itself is a recommendation, or *should* be in Psychic Circles. His specialties are Soul Flight, Disintegration of Matter

and Spontaneous Reproduction. He has already given a number of public seances, in which he demonstrated to the satisfaction of many who were present his power to germinate seeds, hatch out birds or fish in a few seconds, and many other apparently inexplicable things. His work is pronounced to be very clever, and has awakened the interest of a number of people in Washington, resulting in the formation of the society mentioned.

The Radiant Truth, the official organ of this society, in a recent issue, contains the following announcement:

"THE COMING OF AN ADEPT: GLORY TO URUGUAY! According to esoteric communications received, a great Adept has come to us in the body of a pretty little child, having chosen as his earthly birth place, Montevideo, the capital of the Republic of Uruguay."

Following this announcement is a description of the circumstances attending the birth: "The child comes of a Princely family of India, for his Grandfather was a Rajah of Thibet." It is further stated that the child is called to perform, later, great marvels, etc., etc., etc. The child is the little son of Count de Sarak.

Now this won't do. When it comes to importing Adepts and Messsiahs into this country, the Monroe Doctrine should be enforced; or failing in that, an exceedingly high tariff should be levied upon the foreign product, which, as in the present case, seems to have "stole a march" on us by appearing on native soil.

My reason, primarily, for urging this measure upon the consideration of congress is that we are raising the article in abundance right here, and I do not know why it should not be subject to protection like any other product.

We have at least three living specimens of the Messiah-Type in Chicago, the heart of this country—all thriving splendidly, and I have advices that more are budding. More than this, we have a Spiritual Maternity ready, upon the slightest provocation, like that of a foreign invasion, to produce the Messiah in so great numbers as to supply every possible demand.

In this connection I may mention a fact not commonly known, that the doctrine of Immaculate Conception has taken deep root and is actually gaining ground in this country under the stimulating encouragement of the reincarnate John Wesley and others of his persuasion whom we now have with us. I know of several women who have been induced to believe that they may become the "Mother of God" by supernatural process, and the "woods is full" of sexagenarians and upwards who assert that they are divinely appointed to stand in God's stead. So history goes on repeating itself.

To be sure, several of the Messiahs we have already in stock are imported, and although some of them are not naturalized, we cannot very consistently deport them any more than we can the resident Chinese; but there is one thing we can do; we can close the door, if we can once catch the ear

of the Lobby, and fill the glad hand that reaches out from behind.

But to think of all this array of Messianic Talent that we have on the Soil, and then to be told that more are being raised in Uruguay! Let them remain in Uruguay. They may be needed there. We don't want them. Already we are overburdened with salvation schemes that keep the people rustling to square themselves with God, and we should bear in mind that at this very moment we are threatened with a foreign invasion of Saviors.

It is well known that one Abraham Kheiralla, a Syrian, has recently begun a new propaganda in the interest of a certain Mohammedan dissenter named Abbas Effendi, who pretends to be the reincarnation of Christ. A number of "prominent Ladies" have seized the bait, a sect known as "Babists" has been formed, and money is said to be pouring into the Orient to defray the expenses of the "Bab," who is a state prisoner in his own country—a martyr, of course, in the minds of the Babists.

Over in London the Rev. Pigott recently announced himself as the Son of God, and is getting some people to believe it. I see also that a foreign gentleman, whose name I do not recall, is disputing the English gentleman's claim, but has finally agreed to leave it to fate to decide: The one that survives is to be *sole* Messiah.

Besides these I have mentioned, there are others lying around in different parts of the world, any or all of whom are probably only biding their time to come to America, which they are led to believe is the Land of Gulls and the Home of Fleecers, to establish their particular Grafts. For this reason I suggest measures in the form of High Tariff or an Exclusion Bill to meet the emergency.

P. S. There are several points of difference between the Adept and the Messiah. The former usually has a large line of regular attractions, consulting spirits, telling past and future events, separating the united and uniting the separated, locating hidden treasures, etc., and a special side line of Magnetic Rings, Lucky Seals, Love Charms, etc.—all on sale at a good round price. The latter ignores all such foolishness and goes entirely on his nerve and dignity, which is even more valuable among his class than the deal in magical bric-a-brac. One point the Messiah and Adept have, however, in common: They both appear in public and have their picture taken in a Robe. The inference is that they are suffering with a more or less aggravated form of the malady that attacks nearly all public men, from His Highness the Pope to the parish priest—from his Excellency the President down to the alderman. The name of this malady is Big Head, caused by a microbe known as Vanity.

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DIAMONDS AND GOLD

May Yet Be Made by Science and Baffling Problems of Ages Solved

WHY can't we make diamonds? The stuff they are made of is as common as dirt. The soot in the chimney, the coals in the fire, the sugar in the sugar basin, are all pure carbon—pure diamond, but in the wrong shape.

There is enough carbon in your own body to make millions of dollars worth of diamonds. Nature makes her diamonds out of common chips and scraps of wood from ordinary trees, but she has the proper kind of furnace, and it is the cooking which makes the difference.

The diamond is a bit of charcoal cooked carefully under terrific heat and pressure. Nature's cooking range for diamonds is a very big mud volcano—a cauldron of mud boiled by the inside heat of the earth, heated some 3,000 degrees, then cooled off slowly. In cooling the mud shrinks, and the pressure of that shrinkage on anything held in it is more than the weight of mountains. The scraps of charcoal in the mud are heated beyond white heat, then pressed by shrinkage into diamonds. Such old dead mud volcanoes are worked as diamond mines in South Africa, Brazil and India.

In some of the Brazilian mines the cooking has not been perfect, and the result is that the diamonds are coal black, only fit for use in polishing stones. Following nature's process, several chemists have actually made real diamonds out of lump sugar, but they are nearly always black, and the few white stones too small to be of any value. Besides that, they cost more than natural diamonds.

Why cannot we make gold? For at least 1,000 years learned men have been trying to make gold, and the result is a total failure. The alchemists tried it by magic, by conjuring, by all sorts of crazy experiments. In 1,000 years of failure they found out what the world is made of, and the result is the great science of chemistry, but the actual making of gold is given up for the present as a bad job.

We know that gold is not a compound, like bread and butter, but a pure substance. We have found it running liquid in water, as a gas in the fumes of a furnace, and as a solid metal. We have found it mixed with all sorts of rocks and minerals, found it in all countries and all oceans, but never yet found a way to make the stuff out of anything else whatever.

When one studies the pure gold, one finds it made up of atoms or grains much too small to see but all of one weight, one shape and one size. The atoms of iron, again, have their special size, weight and shape. And there are more than 70 other "elements," each with its own special kind of atom.

The world is made up of these atoms, and they are nothing more than different forms of one substance. The atoms are never at rest. If they were at rest there would be no difference between them. They are in constant motion, shaking or vibrating each kind at its own special rate, like so many clocks keeping different time.

Can we change their time? If we can, we can make gold. But first we must make a machine that can be keyed to any number of vibrations. Suppose the speed for gold is 60,000,000 vibrations a second, and the speed for iron 61,000,000 vibrations a second. Put a piece of iron into the ma-

chine, key the instrument to 61,000,000, and the iron is brought to rest. Now key the instrument at 60,000,000 and the iron will be changed into gold. Will it ever be done? Well, perhaps not in our time, but there is good reason to believe that the machine has been built already. It took 300 years to get electrical machinery which would do practical work at a moderate price. It may take a hundred years to perfect this still more wonderful invention, which will make all metals equally cheap, gold worth no more than scrap iron.—Cincinnati Enquirer.

The writer of the above article shows himself to be a thinker, although in his reference to the alchemists he shows the influence of popular prejudice, which simply is the result of non-enlightenment in regard to the facts in the case. That the art of making gold and diamonds has been known at different times in the history of the world no one can have the slightest doubt if he will but seek the available evidence.

The trouble is that people for the most part form their opinions pretty much from hearsay. What their fathers or grandfathers told them when they were children they believe religiously for the balance of their lives without further question.

It is really little wonder, when we take all the facts into consideration, that the art of alchemy should have been lost and therefore unknown to the present age; it is indeed difficult to conceive of such an art surviving the social disruptions and moral cataclysms of ancient and medieval times.

An art of this kind could thrive only among the wisest, the most moral and the most unselfish people. So long as greed, pride, lust of power and love of dominance prevail, it remains mysteriously hidden in the bosom of heaven. The vials of wrath must all be poured out and do their deadly work—the work of purification—before this balm of peace and righteousness can flow again.

There are hopeful signs, however, that we are approaching such a period. If it is to be, it will happen in the New World, after the New World has freed itself from the old world, its shams, its superstitions, its cruelties and its crimes. When America,

*"The land of the free, the home of the brave"..
Where dwell still the sycophant and the slave,
Who cringe and cower from cradle to grave,*

shall attain its ideal through the recognition of the inherent divinity of its manhood, becoming manly enough and brave enough to assert its own freedom, we may expect to see the dawn-light of this great peace.

Meanwhile, those that are mentally and morally capable of leading onward to the light should master, so far as they are able to do so, the means through which this transition shall be effected and by which it may be accelerated. Masses do not move except as they are moved by individuals. For this reason salvation, or amelioration of social condition, depends wholly upon individual achievement.

Rightly apprehended and applied, there is nothing that could so thoroughly and quickly transform the world, socially and intellectually, as the restoration of the lost art of alchemy. But

this would mean, not the general dissemination of the knowledge—for society in its present condition is by no means fitted either to understand or use it—but the mastery and practice of it by wise and honest individuals.

I know that there are a great many writers who demur at the idea of any truth or knowledge being kept secret. They cannot conceive how that the dissemination of any truth could possibly be dangerous or disadvantageous. But this is because their idea of "truth" is at present entirely based on metaphysical abstractions, which, being only images of truth, are of course "harmless" alike to the ignorant or the wise.

But the truth connected with the Art of Alchemy is of an entirely different nature. It is apparent that it would be unwise, nay, wicked, to go into an ignorant community and peddle a recipe for Power consisting of nitric acid and glycerine.

Yet, this would be peddling the "truth." This combination produces the most power of anything ever discovered, yet on the first experiment the ignorant and eager operator would doubtless be blown to atoms.

I get so many communications from intelligent and well educated people, and read so many books and magazines edited by able and scholarly men and women, which contain a multiplicity of statements showing how very far they are from the first conception of the nature of this human-divine science, that I cannot but feel that the very first and most important step towards the restitution of this science is an educative propaganda which shall open the minds of intelligent readers to the true understanding of the basic principles of the art itself.

I have been criticised by a contemporary for the head-line which I saw fit recently to place under ADIRAMLED: "The only Journal in the English language devoted to Alchemy!" Now, it is not my desire to assume any monopoly of this subject. I merely state what I believe to be true. For very many years I have followed closely all that has appeared on this subject in this and every other country. With the exception of one book, "Remarks upon Alchemy and the Alchemists, by E. A. Hitchcock," which was published in Boston some fifty or more years ago, and which is now out of print, no other writing, to my knowledge, has appeared on the subject of Alchemy in America until the publication of my own texts.

In France, however, there is being published—now in the eight year—an admirable journal on the subject, edited by one of our most distinguished occultists, F. Jollivet Castelot. There are also very many valuable reprints and some original texts issued by different writers in England.

The one thing which most of all obscures the light of Alchemy at the present time in this country especially is metaphysical misinterpretation. Many ideas are put forward and called "Alchemy" which have no more real relation to it than "the moon to green cheese"—though even *these* are said to be identified by some people.

"No one really is qualified," says Bonus, "to pass judgment upon any art or science who knows nothing about it, and is only reasoning from general or universal premises; for nothing is more deceptive than such reasoning, and there is no more frequent or fruitful source of error."

Alchemy, *per se*, is not a spiritual science at all. It is a purely practical, work-a-day art—as much an

art as plating spoons or making crockery. The principle on which it is founded, to be sure, runs through all nature, and bears an analogy—simply an analogy, mind you—to mental or spiritual states, ideally or imaginatively conceived.

What our metaphysicians desire to attain, and flatter themselves they are attaining by various forms of mental practice, is demonstrable to the understanding *only* through the practical outworking of Nature's laws in the alchemist's laboratory.

One would have no idea of God or suggestion even of his real nature were not all this expressed in Man. Neither can one have any idea of God's attributes or activities save as he beholds them exemplified in the visible (sensible) creation.

Physical Alchemy, if we must so define it, relates to the regeneration or re-forming of matter. In nature we see the exemplification of this divine art continually; all that the *science* of Alchemy means is the knowledge of the proper utilization of certain natural principles, by which the transformation of things we desire transformed is accelerated.

At the present time, very many *practical* alchemical principles are being discovered and applied to the improvement of fruits, flowers, and animals. The mammoth tomato, the American beauty rose, the race-horse, are truly alchemical results, only they are called by a different name.

Strange that in the face of all the wonderful exhibition of transmutative and perfecting power that nature continually exhibits on the middle planes, man should so long have neglected to think of the possibility of applying the same or similar principle of potency to the improvement of the lower—the mineral-kingdom, as well as to the higher—his own kingdom.

Despite his knowledge of the wonderful diversity of minerals and metals, and of the varied methods of crystallization and atomic structure, it seems not to have occurred to him that he might *radically* alter and diversify Nature's methods and operations at will, so as to grow pebbles into diamonds, or transform lead into purest gold.

The revelation and demonstration of this possibility constitutes what is known as physical Alchemy, or as it is often called, the Hermetic art. Understand, the fundamental knowledge and practice of this art is confined to what is usually considered the lowest—the mineral kingdom; but upon this foundation is built every other superstructure of our thought-world—science, religion, philosophy and art.

All that is known regarding the spiritual has been sometime revealed through material correspondence. All such knowledge rests upon postulation. The spiral stairway of investigation that leads upward to the dome of truth is formed of theoretical steps based upon hypotheses, the whole chiselled from the cliff-rock of the great unknown by the imaginative power of the human mind.

Hermes formulated the thought of universal correspondence in his famous maxim, "As it is above, so it is below," and forthwith proceeded to the practical demonstration of the truth. He found, as many of his followers have found, that that which transforms the mineral, transforms also the man. These philosophers were content to call man "the above" and mineral "the below," confining their investigations to the natural world.

The result of their study proved conclusively

that MAN IS MINERAL, a fact which modern chemistry, though handicapped by false conceptions as yet, is slowly demonstrating.

In saying that man is mineral, I am not speaking of the Master Principle, but of the vehicle called Body in and through which the Master Principle is expressed. This vehicle is but a sublimation by alchemical process of the rocks and the soil beneath our feet. "Dust thou art, unto dust thou shalt return."

Physically, we are the Rock, raised into organic form and existence. The Rock is imperishable, then why should we perish? To be sure, the common rock, being an organized structure, will in time lose its atomic cohesiveness and sink into soil—the victim of destroying elements which are the Master's workmen. But, no sooner have they torn down the rock, than by command of the Word, they proceed to build it again in another and higher form. Thus in time appeareth the grass—then the flora and fauna—and lastly man who himself is subject to the same law of disintegration and reconstruction as the ancestral rock, *until*, sweet brethren, listen: Until he becomes at-one with the master spirit—THEN will he build ideally as the Master would build, without break or shock or any imperfection. "Be ye, therefore, *perfect*, even as your father which is in heaven is perfect."

The *ideal* building is one that is incessantly rebuilt, the constructive force of which is ever equal to the destructive force, that is to say, all forces are balanced and equilibrated.

And this is the ultimate and the ideal achievement of Alchemy. But we can never hope, or reasonably expect, to "build mansions in the sky" from the sky downward, and all declarations to this effect are as "clouds without water, carried about of winds."

Biologists are now able to show you at the very base of life a cell that is practically indestructible, hence immortal. Chemistry will place your finger upon the very spot that the mysterious invisible influence called *sunlight* is transmuted into visible, vital form in the vegetable realm; but Alchemy goes a step further and shows you how that the solar life, stored for countless ages in the earth, may be extracted in all its pristine purity, having passed through all worlds, and become as it were an incarnate essence of deity, whose potency transforms to ABSOLUTE PURITY AND PERMANENCE all substances with which it comes in contact, whether mineral, vegetable, or animal.

This mystery, though so great and far-reaching in its scope, is essentially a simple mystery. It takes no big words or high-sounding phrases to express it. But it takes something more than an education along the false and empirical lines of our present school curricula to understand and apply it. It is a notable fact that the more one knows of books and scientific theories in general the further he is apt to get away from this most simple and august conception.

The wise man, therefore, who wishes this knowledge must confine himself to its pursuit *along legitimate channels*, which will be through a study of the works of the masters of this art, through a study of symbolism as presented in the Bible and mythological books, through a cultivation also of patience, faith and virtue.

"We naturally desire," says Aristotle, "to know a little of a noble and profound science, rather than to understand thoroughly some common-place

branch of knowledge. Our Art frees not only the body, but also the soul from the snares of servitude and bondage; it ennobles the rich, and comforts and relieves the poor. Indeed, it may be said to supply every human want, and to provide a remedy for every form of suffering."

There are, according to Aristotle, four noble sciences: Astrology, Physics, Magic and Alchemy—but Alchemy bears the palm from them all. Moreover, it is a science which leads to still more glorious knowledge; nor can there be found a branch of human wisdom either speculative or practical, to equal it. X

MY article in the January number of ADIRAMLED on the subject of "Uncooked Foods" seems to have fallen like a bomb into the peaceful camps of the faddists. I have received several anxious letters asking me what I mean by advocating such radical views; but where I have received one such, I have received ten commending the article most heartily. The fact is, there is nothing "radical" about not eating raw food. It is plain common-sense—"horse-sense," you may say, for a horse, or other animal thrives better on cooked food than on raw food. I believe our stock raisers could give us some points on this subject. In corroboration of the value of liquid food as a vitalizer, I quote the following from the New York Journal of Feb. 1: Max O'Rell writing from Paris says:

"The recent death of Cardinal Parocchi, who would very probably have been elected Pope if he had survived Leo XIII., reminds me of a very witty remark made not long ago by the Apostolic Nuncio in Paris: 'Leo XIII. will bury all his successors.'"

"The Pope was born on the 2d of March, 1810, and will, therefore, very soon celebrate the ninety-third anniversary of his birth. In spite of all the rumors that are now and then circulated, in spite of his most delicate frame, *which is kept alive by the administration of a little liquid food*, he is enjoying good health, and the people are not few who predict that he will live to be a hundred."

X

AT THE TEA PARTY

Dr. Carey, editor of the Journal of Biochemistry, has gone to Boston, Mass. His address until further notice is 30 Beach street. The March number of this Journal is particularly fine. One article alone, "Shadow and Reality," is worth more than the whole subscription price. Send 15 cents to the doctor for the issue.

A new monthly, at \$1 per year and 10 cents a copy, is just received. It is called "IT." Send for it to G. Ralph Weston, M. D., Alamo Insurance Building, San Antonio, Tex. In the March issue just to hand is an article by the editor, entitled "Not Vibration but Revolution," that is a Master-piece of thought.

"Philo," edited by D. Gregorson, Santa Barbara, Comes out for February in new and enlarged form, with the price placed at 50 cts. yearly, which is little enough for so good and helpful a magazine. I notice Philo has adopted our head-line, "LOVE-LIGHT-LIFE." Good! Help yourself. These are the three most abundant things in this world.

Dr. S. Arbor West is back to the old home, Rockport, Mo., where he is issuing "The Master Christian Series." I have just glanced through the first two books. They are splendidly written and

pregnant with thought. The price is stated at \$5, in "currency or service." Write to the doctor and find out what this means.

"The Vanguard" is another new issue, that will interest all progressive thinkers. Edited by J. M. A. Spence. Yearly 50 cts., samples 10 cts. The Vanguard Press, Green Bay, Wis.

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