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WYOMING, OHIO.

JANUARY, 1901.
VOL. 1, No. 2.

"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 SIT UPON
THE HIDDEN MANNA, AND I WILL GIVE HIM A WHITE
STONE, AND IN THE STONE A NEW NAME WRITTEN."

ONLY.

Only to seek my own!
Ideal men, dream-callers;
Feeling, for me they are born and live,—
Are waiting and longing as I.
What zeal more earnest or eagerness fond,
Than coming to those who are calling?

Only to find my own!
Comrades and friends;
Those who feed me with food admiration,
And see in me mirrored their rarest reflection.
For these I am flowing a fountain of joy—
A cup of blessing, a chalice of bliss.

Only to know my own!
Lovers, adores;
Into whose charmed circle I'm drawn
By forces mysterious, delightful, ecstatic:
In rapture, harmonious, exultant, at peace,—
O dawn of new transport, O day of new trust!

Only to love my own!
Heart pressed and encompassing;
One mind, one soul, one emotion, one hope;
Thoughts mingling, glowing, blossoming, fruiting;
Speech music, eyes and touch sweet and eloquent,—
Making music of life one long thrill of love.

—Adapted.

LOVE AND LIFE.

"Call me his love, and I'll be new baptized."

—Shakespeare.

All perceptions spring from two fundamen-
tal concepts, Love and Life. These two ex-
pressions are commonly regarded as synonymous
but they are not. One is the cause, the other
the effect.

Life is that eternal ocean of force
within whose tremulous deeps all manifesta-
tions take place. Love is the soul or focal
center from which life currents radiate, and
about which all phenomena cluster. Love
then is the creator and Life the created. Love

is God, the parent; Life is Form, the offspring.
The mind of man is the mirror in which Love
beholds herself as Life.

Love acts as it will according to its own
law—the law of desire, which is the law of its
own necessity.

Love cannot be bound, for it is supreme and
holds the keys.

Life, as a phenomenon may be destroyed,
but Love as a principle is indestructible. One
may blow out a light but the fire still remains,
ready to blaze anew the instant the conditions
are restored.

Death manifests itself as the destroyer of
Life, which means that it merely puffs out the
formal manifestation of life. About the throat
of Love there is a charmed circle drawn which
death cannot even approach.

What appears as death is but the unfolding
of Life by Love. When the scepter of Love is
raised, new Life unfolds again.

"Love came at dawn, when all the world was fair,
When ermine glories steem and hags were rife;
Love came at dawn, when hope's wings fanned the air,
And murmured, 'I am Life.'
Love came at even when the day was done,
When heart and brain were tired and slumber pressed;
Love came at eve, shut out the sinking sun,
And whispered, 'I am rose.'"
—W. W. Phelps, Concord.

CAPRICORNUS.

The double-faced God of January
Makes leaders leave and dealers wary.
Their's many a woe's time to be born
That under the capering Capricorn.

Distinguished Capridans:—William Glad-
stone, Isaac Newton, Chas. Sumner, Bayard
Taylor, Benjamin Franklin, Daniel Webster,
Robert Lee, Louis Pasteur, Thomas Paine.

THOUGHTS AND THINGS.

What other things I hitherto have done
Have fallen from me, are no longer mine;
I have passed on beyond them, and have left them
As milestones on the way. What lies before me,
That is still mine. —Michael Angelo.

"It doesn't pay to do much talking when you're used enough to
silence.
Because the word that strikes the deepest is the word that's not
or spoke!

Let the other fellow wrangle till the storm has blown away.
Then he'll do a heap of thinking 'bout the things you didn't say!"

There are seasons when to be still demands
immeasurably higher strength than to act.
Composition is often the highest result of power.
—Channing.

Go to nature in all singleness of heart and
walk with her laboriously and trustingly, having
no other thought but how best to penetrate her
meaning; rejecting nothing, selecting nothing,
counting nothing. —Ruskin.

What is Truth? There is only Truth! It
is a unit. It is the law of Being. You have
not found the truth, because you are seeing and
hearing untruth. On all sides and on every
hand you are told that there is good and evil,
God and Devil, high and low, upper and under,
big and little in being. It is a lie. A lie is the
hole left where you stick your finger in the water.
Then there isn't any such thing as good
and evil, God and Devil in Being? Certainly
not, my darling, how could there be? —Thomas
Shelton in *Christlan*.

We are living in a destructive and transi-
tional age; that is, we are on the eve of a New
Birth, a New Society. The truth of this state-
ment is seen in the breaking away of the people
from old beliefs, old teachings; it is seen in the
continued ferment and upheavals of the work-
ing or producing classes; it is seen in the origin
and growth of new political faiths; it is seen in
the battles between the old orders of religious
teachings and the "New Thought" that man is
his brother's keeper; it is seen in the growth
of psychological phenomena or occult science; it
is seen in the application of this psychic
power in the cure of diseases without the use of
drugs; it is seen in the tons or books, pam-
phlets, papers, etc., that are as so many workers
undermining the Old Order of Society; it is
seen in what the author has taught for twenty
years and now teaches, that the meaning and
purpose of this colossal amount of intellectual
development is the precursor signifying that a
New Order of Society is being inaugurated and
the masses of the people are asleep to its pres-
ence and import. Awake! —"Justice," by L.
Emerick.

Have you ever noticed that when men and
women begin to feel "the weight of years" they
grow very economical? Of course you have.
Would you like a scientific explanation of this?
It is simply an out-picturing of a condition
which is transpiring in the body. The mind

has not recognized that Life cannot be exhaust-
ed, and consequently it is too economical to ex-
press itself in full and normal bodily action.
This repression of the life force brings old age
conditions, and eventually death. —Harry Gass
in *Physical Immortality*.

GIVE!

"Good Master, what shall I do that I may inherit
eternal life?" —Jesus beholding him loves him and
said unto him, "One thing thou lackest: go thy way, sell
whatsoever thou hast, and give to the poor, and thou
shalt have treasure in heaven."

Ignoring this command, thousands of peo-
ple are poor in spirit; misunderstanding it,
other thousands are poor in purse.

Possession of things considered valuable,
naturally concentrates the mind upon methods
of retaining these possessions.

This entails concern, anxiety, fear. Out of
these develop avarice, greed, penuriousness,—
all of which, from the small tacks of care used
in the lining, up to the large spikes of selfish-
ness, employed to fasten the cover, are driven
one by one into the box which baffles man at
last from the light of life.

On the other hand, scattering possessions to
the poor, and running about crying, "Lord,
Lord, I have obeyed thy command, whither
shall I follow?" is exactly as foolish as it would
be to set fire to them, and then call upon the
Lord for replenishment.

That which is named charity is often little
more than a method of gratifying personal van-
ity. It is usually uncommendable because it
tends to foster indigence.

To simply put bread into a man's mouth
today, is leaving him in a perhaps worse condi-
tion to-morrow.

Hunger, want, pain, disease and suffering
are the disciplinary devices of divinity, and
must come in the ordinary course of human de-
velopment.

Of the text, this, then, is the interpretation
thereof: A man CANNOT receive until he gives.
He cannot take on a NEW LOAD before he un-
loads the old.

Receiving is conditioned on giving: "He
which soweth sparingly shall reap also spar-
ingly, and he which soweth bountifully shall
reap also bountifully."

This embodies the significance of the whole
sacrificial system. What did God want of the
blood of bulls and goats? God, unfolding in
mind little by little, has revealed the meaning
of this principle. It means that man has got
to LET GO and FREE HIMSELF of the luggage

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-Harry Gass

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which fastens him to earth; so that, when his wings do grow, he may be in a condition to fly.

This principle is applicable to the matter of healing. Many will say, "Why, if they have a good thing, let them pass it along"—in other words, "give it to us!" As if it were something which could be handed out in a bottle to them! And suppose it could be; would not these same people, many of them, want the bottle, cork, label, paper, string and clerk hire all thrown in, with perhaps a bag of cracker-jack for the children?

Something for nothing?—You cannot get it! You may spend your life trying, but you'll come out as poor as Job's tuffey in the end, and find you have got exactly nothing for nothing.

Avarice is a sort of paradoxical puckering string. The more you draw on it, the more it puckers and consequently the tighter the sack closes and the less likely you are to get anything.

If you actually stand in need of money and pull upon Avarice, you don't get it.

If you do not need it and cease pulling, lol the whole bag is dumped at your feet.

Nature is the best healer for greed in its chronic stages. A "right smart" spell of sickness sometimes brings a man, to think how much he is willing to give in exchange for his soul, sooner than all the sermons in Christendom.

The doctor is Nature's ally in the case, since he comes in to relieve the patient of a large portion of the material which has caused the hardness of his heart.

Healing, mental science healing, is but another expression for love—active love. If you love, I am bound to return your love. We have exchanged loves and thus completed the circle of life.

So long as we continue to love, the vital currents will continue to flow between us. Thus you see that it is not for my sake but for your own interest that you take the initiative in extending your affection.

The Golden Rule, and all other Christ-rules, if followed in the right spirit, are found to be made not altogether for the other fellow, but particularly for you.

Successful business men have learned to apply this principle in their daily commerce with other men.

What are the expressions, "Honesty is the best policy," and "Courtesy wins patronage," but practical deductions from the application of the Divine Law of Exchange?

Therefore, my beloved, "It is more blessed to give than to receive."

Why hoardest thou, O man,
That which is given to give?
Touch but the gold to find it good,
And reigh it to thy brother.
Put then thy hand
Into the earth,
That yields thee to thy brother.

Why hiddest thou, O man,
To that which doth decay?
But slip the cup to find it pure,
And pass it to thy friend;
Then open thy soul

Unto the light,
That is bound without end.

Wilt live, O man, and never die?
Then out the driftwood looks
Bound to the mighty current strong
Which sweeps the universe.
Drink deep and long
Of the filling love,
Thou, loving Love dispenser.

THE GENESIS OF CHRIST.

The Book of Genesis is certainly a very remarkable record and, despite the fact that it has engaged the attention of the best scholars and that libraries of commentaries have been written upon it, still we find that it remains unexplained and apparently inexplicable.

The literal interpretation fails to satisfy the enquiring mind as does also the theological reading. The book, in fact, presents the anomaly of being a figurative literality. It is a gigantic metaphor, a sort of duplex allegory which reveals and at the same time conceals the mightiest truth.

Moses is said to have commanded: "He that understandeth Genesis let him not reveal it."

It is of little consequence who wrote the Book. All that concerns us is to find the key to its interpretation. The word *genesis*, itself, betrays its origin to be Egyptian: *gen*, meaning "birth," and *sis*, "is"—hence signifying, "The birth or history of Isis."

Isis is the key which unlocks the mystic symbolism of this book, and, in fact, of the whole Bible.

In the primal creation as recorded in Genesis, man is named *ish*, which when completed becomes *isha* or woman, "the mother of all living."

Now "ish" is the natural sound of the *in-drawn breath* as "a" (ah) is of the *out-sounding breath*.

Combined as the *whole-breath*, we have "isha." And God "breathed-into" man, and he "became a living soul." These syllables are still retained in a large number of our words. "Ish" is found with the signification of "being" in the words "is" and "exist", and similarly in all root languages.

"Ar" while it comes out in a few words like "are" "ark" and all compounds of the Greek "aroh", yet occurs more frequently as "or", its words denoting the primal source of being: "origin", "orient", "orb", "order", etc.

Now, "ish" the indrawn breath was perceived by the ancients to be the receptive or negative principle; while "ah" was recognized as the manifesting or positive principle.

Everywhere throughout Nature, these two principles were seen operative.

The poetic or creative instinct of man has led him ever to transfer the center of his thought to the circumference of his perception and thus not only to picture as gods and demons his hopes and fears upon the face of the sky, but to see also in the changeless round of celestial phenomena, an animated picture or representation of his own inner experiences.

Hence it is that in time, "ish" comes to signify the moon and "Ra" the sun.

While, in this way, the heavenly bodies came to be the objects of adoration, it must not be forgotten that the intuition of the ancient heathen (?) never failed to recognize the source and significance of the principles he worshipped always representing them as **TRACES IN HUMAN FORM**.

The son of ISMA is ISHMA (or *She ta*, "the seedling of germ;" compare "sheath") and the son of Noah is ISHMA (*She m*, "chosen"; compare "ash") who becomes the father of the Semitic race.

SARA (*sa ra*) is the "chosen mother" who "becomes nations." ISAAQ (*Ia aq*) is the "child of promise."

Back of "ish" and "Ra" is perceived the One Cause of all manifestation. This is expressed as EL, the "Supreme God" [Heb. *Eloah, Chai, El.*]

Hagar, the "bond-woman", perceives her creation to be ISHMAEL, (*Ia ma el* the "woman-man-lord") who represents the more animal type of man, the father of Islam.

It, the sign of the "full-breath" which made *raRa* possible, becomes the sign of generation or fecundity.

God changes the name of Abram to Abraham and Sarai to Sarah so that in old age they "bear a son."

Isaac perceives a higher union to result without this generative sign, and thus his name becomes IS-RA-EL, the "moon-sun-god."

Joseph (*ose*) is but a paraphrase of the same root-name prefixed with the Hebrew breath-sign,

J (*vod*, a hand) which is now the expression of the cause standing at the head of all phenomena, and extending out into multiform manifestation, hence, used in the sacred name: Jao, Javeh, Jehovah.

In Egypt at the time of Joseph's "going down," AISH (*ish*) was the regular word for "man." It was in this country that Osiris and Isis were the ruling divinities; the one symbolizing the active and the other the passive force in nature, represented respectively by the sun and the moon.

MOSES (*ose*) is MUSEUS or Muse, "the public sign of husbandry." There were really twelve of these, nine of which were active, the nine Muses in Greek Mythology, and three of which were passive, these latter becoming metamorphosed into the "three graces", or "blessings"—faith, hope and charity—from the fact that during three months the valley of the Nile was under inundation and people had to go in boats (*Charon*, a boatman). A different Muse, as a figure, was displayed each month of the year.

Thus it happened that Moses was surnamed *Menez*, the lawgiver: In Egypt, *Misus Menez*. Naturally such a one would be chosen to lead Israel through troublous waters to the promised land.

Moses, as the impersonation of Isis, may be said to represent the active feminine principle operative, through Aaron, "the brother." Moses has intuition but no speech. He can "hold up his hand" and direct a conflict, but Joshua and Amalek have to do the fighting.

In their wanderings through "Zin," Moses keeps revealing new and higher phases of thought. He brings down the tables of law from "Sinai" whence originated sin. He brings forth "waters," causes "manna" to fall, raises the "serpent."

When Moses is at last outgrown, JOSHUA (*osha*) becomes the leader of the chosen race. In Mongolian dialect "Jos" is still the sun and "hus", the moon. Is it, then, very difficult to understand how "Joshua", as the sun, stood still? or how, as the moon, he parted the waters of Jordon, thus "passing over?"

EL-I-JAH (the "Lord-God" manifested, having the "I-center") performs great miracles and ultimately goes up in a "chariot of fire" without "tasting death."

His mantle falls upon EL-I-SHA (the "Lord-man") who receives a "double portion" of Elijah's spirit, so that after death even his bones have power to "bring to life a dead man."

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In the name of EZRA (*ez-ra*), the law-giver we see the same name being carried forward, while in the name of ISA-I-AN we have a direct prophecy of the *Messiah*.

At last the wonderful climax of this history of names is found in JESUS OF NAZARETH.

It was asked, "Can any good thing come out of N-AZAR-ETH" (that is, out of "woman man")? The answer was, "Come and see."

What is Jesus but the same original IANA, coming down through ISRAEL, JOSEPH, MOSES, JOSHUA, ELIAS, ESIAE and finally appearing as ISEUR or JESUS, the MESSIAH?

JOSEPH is the type of JESUS. He is a "fruitful bough, BY THE WALL; whose BRANCHES RUN OVER THE WALL: From thence is the shepherd, the STONE OF ISRAEL."

His name occurs five times in the genealogy of Jesus, and Joseph becomes finally the father of Jesus.

The names Joshua and Jesus are identical in the old text. That Moses and Jesus are, essentially the same is easily shown.

MOSES is "watched by Miriam and adopted by a virgin" (having been drawn from the water); JESUS is "born of the virgin Mary." Miriam and Mary are the same name and mean "the sea," pure water.

Both children are threatened in infancy with the sun-king: in Judea, HEMOD (Greek, *Helson*, the sun) and in Egypt, PHARAOH (*Pha*, the sun).

What would have become of these water-babies if the merciless arrows (rays) of the sun had fallen upon them?

Throughout his whole history, Jesus is peculiarly connected with water. In the first place he comes into manifestation in the early part of the Pisces (Fishes) sign.

Baptism is the first instituted rite, changing water to wine, the first miracle. His disciples are fishermen. He walks upon the waters: he stills the waves. Regeneration comes through water—"water springing up into everlasting life."

In the transfiguration, Moses, Esias, and Jesus are seen together; showing them to be successive impersonations of the same thought.

In the light of these revelations, let us not make the mistake of the astrologists, who, because they find the names of men written in the stars, conclude that they must necessarily be myths; nor must we make the equally fatal mistake of the theologians, who claim to believe in the real existence of these personages, but

transfer them to a land remote beyond the sky.

It is really of little consequence whether these historical people ever actually existed or not.

What is of far more interest and concern to us, is the discovery of the existence and reality of the principles which they manifestly typify.

Jesus as a man who died upon a wooden cross is nothing IF HE BE DEAD.

But he is NOT dead. He is MORE ALIVE today than ever before. He permeates the race, Jesus is, in fact, no more and no less than THE LIVING EMBODIMENT OF THE DIVINE FEMINE PRINCIPLE IN MAN, which always has been and ever will be THE LEADER OF THE RACE.

What other principle is there which could make the race possible?

Jesus rises to the ideal CHRIST through the power of the cross with the masculine principle.

In truth, Jesus is ever being thus placed upon the cross and crucified, and must be as long as men sin [Greek *hamartia*, "miss the mark."] He (*she*—what is HE but IS-HE?) is "the Lamb slain from the foundation."

Anciently the negative or feminine principle was expressed as the horizontal line, the "earth," while the positive or masculine principle was represented by the perpendicular line, the "solar ray." United, these two lines formed I, the "Tau Cross," symbol of generation. Raised, this became T, the "stauros," altar (*at-tas*, divine tau) upon which all sacrifices were placed. "What think ye, then of Christ?"

Throughout the Piscean age in which for over two thousand years, man has been struggling to come into the light, the conception has been that of the Greek XAIROS.

X, generation, birth and death; R, the outpouring of spiritual upon material substance, light and darkness; IS, woman, a vehicle for manifestation, isolation; T, a temple, a material structure for worship, a pulpit, salvation by vicarious atonement. O, an indefinite vague principle, a soul without center. S, Sin, the Serpent, Satan, Suffering, Sex-principle unrecognized. But, "what think ye now of Christ?"

In the New Aquarian Age, into whose dawn we are being ushered, the New Christ will stand revealed as the LORD IN MAN.

OH displaces the ancient X; O is the opening into the circle, permitting man to "See" into the heart of things. H is the sign of the "whole-breath," and pictures the union of two individualities in one, a prophecy of the redeemed Gemini or "heavenly twins" of whom Adam and

Eye were the type. OH united into the sound of the New Tongue is "child," he that is "caught up to rule all nations with a rod of iron." R-18, symbolises the Divine Ray joined to the Immortal Isis; the MAN-WOMAN. At last, "the man" is the righteous "Head of the woman;" T now becomes the true altar of which woman, "the woman clothed with the sun with the moon under her feet," is the gate vental, through whom regeneration is attained. The OS, "old sense" is dropped as men need now no sign to express the "Omnipotent Evidences."

PRACTICE LESSON, II.

In the study of deep and correct breathing, there are certain VITAL and ESSENTIAL points which always seem difficult for the student to grasp.

First, the I, at first, the only guide, but in time the muscles become obedient to thought, until finally automatism takes the place of volition, and sensation disappears.

Now the question is, how is one to recognize the right sensation? If you are getting hold of the "very inwardness" of this subject, it will not take more than five or ten minutes practice to assure you of the fact, for you will very soon have a decided feeling of dizziness, and later a faint or tired feeling in the region of the stomach and about the waist. The more sensitive you make your thought and acts, the more pronounced this feeling.

But never mind, for it is nothing serious. Keep trying to make every exercise come straight from the waist or diaphragm, regardless of the discomfort.

This sensation is due to the fact that you are now calling into activity certain muscles which heretofore have been relatively passive.

The object in this practice is to gain a perfect equilibrium or BALANCING of the inspiratory and expiratory efforts, so that it is possible to hold the breath without any sensation of effort.

The upward breath is NEGATIVE, that is, it is the actual food of life.

Thousands of little mouths are eagerly opened to receive it. It is not alone to supply the blood with oxygen, as physiologists teach, but it supplies the soul, as well, with the emanations from deity.

Power is the offspring of the breath, therefore, the breath should be held within the womb of the mind until thought is generated.

The utterance breath is positive—expression. It may warble in song, ripple in laughter, flow in speech, or it may go out silently, laden with thought, to souls listening in the silence far away.

Many students are under the belief that they are "well up" in breathing, and have nothing more to learn on this subject, because they have taken certain prescribed courses in physical training and developed phenomenal breathing powers and great lung expansion, but it is easy to understand that all this training has

not given to them an understanding of that subtle poise of effort requisite to produce a well modulated vitalized tone, the test of perfect and breath control.

Everyone possesses all the faculties necessary for the full development and unfolding of all physical and mental powers, and the only thing necessary to success is to use them, exercise them—practice, just as we must in order to learn anything.

Always know and realize that MIND is the MAKER and MASTER of the body. Practice thoughtfully and carefully with a WILL, and you can not fail to reap the benefits you most desire.

RHYTHMICAL BREATHING.

Ex. 4. First position. Inhale slowly and evenly, then stop, and while holding the breath, draw in the abdomen, and force all the air into the upper chest; then exhale very slowly.

Ex. 5. Inhale as above, stop as if going to hold the breath, but instead of holding, allow the breath to escape through the closed teeth in a prolonged hissing sound; thus, as ———, mentally counting 25 before allowing the sound to cease. Keep this hissing very even and sustained, and notice well where it seems to vibrate against the teeth. At first you may not be able to count more than ten, but keep trying to hold the breath back easily, and you will soon be able to count 25 with very little effort.

Ex. 6. Inhale in four little puffs, then whisper short, quick and explosively the following aspirates, repeating each one four times on the out-whispered breath to correspond to the four little inhalations; thus, inhale on 1-2-3-4; exhale on p-p-p-p. After going over the entire list separately in this manner, take a long slow inhalation and repeat the entire list on one breath; thus, "p-t-k-ch-t-t-wh-a-sh-th." It would be better to memorize this list of aspirates, as more attention can then be given to the method of production. A decided and sudden expansion should be felt at the waist on each letter.

Ex. 7. Inhale in eight little puffs. Whisper out four counts, and for the remaining four counts let the breath out on four whispered "ah's;" thus, 1-2-3-4, ah-ah-ah-ah.

FLEXIBLE BODILY ACTION.

Ex. 2. First position, hands on hips. Balance the body on the right foot, extend the left foot out sidewise as far as you can with the toe just touching the floor. Bend the right knee a little and push the left foot out still farther, keeping this limb perfectly straight and quiet. Now raise and lower the body by straightening and bending the right knee, allowing no change in the extended foot, except as it is raised from the floor when the right knee is straightened, and lowered as the knee is again bent. Raise and lower the body four times, making eight movements, counting one on each up and one on each down motion. Then change to other foot.

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This is a school of Immortal Life. It teaches how to live, how to live happily and how to live always. In this trinity of livings all things desirable are embraced.

Those who come expecting a recipe for immortality, which, like a prescription, can be filled at a drug store, will learn that the way to Everlasting Life is through unfoldment.

The final secret is a dangerous one, as dangerous as "in the beginning," when God had to bar Adam and Eve from it, because they were not ready to receive it.

It can only be known when man is fitted to live as a God. How near to this do you think you are? It may be you are really nearer than you suspect. I am going to be very plain, and shall keep getting plainer all the time, and shall endeavor to lead you to a high place where you can perceive all.

If others hold this knowledge, then they are guarding it most precious; and why are they doing so? Should not light be spread abroad in our midst?

I followed for many years all the leaders of the New Thought along every line, and was unable from their teachings to grasp the true idea of this one stupendous and all important fact—the fact of man's ability to absolutely control life and thus demonstrate over death.

"Despairing of learning it in the West, I went to the East, the source of Light, where, in one view, "in the twinkling of an eye," as I may say, the principle was revealed to me.

It was then and there that I received the NAME through which all things are becoming possible to me.

My beloved, I am filled with a deep, eager longing to impart this wonderful transforming truth to you. Perhaps as yet, "ye cannot bear it." First be free! that your own may come to you, for without this, you are in bondage and powerless to proceed.

Now the first lesson in this: Desire to know the Truth! Think upon it long and deeply by day and in the "night watches." All my greatest revelations come to me between three

and five o'clock in the morning; you may have another hour—find it. Ask continually in the Silence for more LIGHT. More light being your desire, you shall receive it. Keep reading *between my lines*.

Bless you, dear heart, the Bible reveals it all a hundred times in as many places, but, O, how skilfully, too, is it all hidden. It has baffled the ages. Scarcely one soul in Christendom has the slightest idea of what the Bible actually means.

I must disagree with the writer who says that we have "outgrown the Bible." When we have grown up to the Bible—to an understanding of its real meaning, which was purposely and wisely veiled by the writers, we shall find the "tree of life" growing in our front yards, and the spring of immortality within easy access.

Shelton is right, it takes exactly as much inspiration to read the Bible as it did to write it.

Next month I shall begin a series of lessons on the Psychic Unfoldment of Symbols, a key to Biblical interpretation, which will open to students vast vistas of new thought.

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I am the First and the Last, I precede all I form all, All exist through me. But—and these are the words of the Immortal, Walt Whitman:

"I am not stuck up and am in my place.
What I assume, you shall assume;
For every atom belonging to me as good belongs to you."

"You are altogether divine—
All just as immortal and fathomless as myself."

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THE DAWN OF DEATH.

A large number of orders have already been received for this book, which is now in press. Owing to the holiday work of our printers, its publication may be delayed a little beyond the date of first announcement, but it will, however, soon be ready.

It is a most remarkable book, not because I wrote it, but because it is an inspiration direct from the Divine Center of Right and Love, and has been communicated to me in the Silence, line by line. The manner of its dictation is, to me, no less wonderful than the matter unfolded. My beloved, the fount of luminant love at which the soul communes with God lives all time in form.

It is a book to be treasured from the day it is written to dwell upon the earth. The prophecies of the past point to the present fulfillment and the "Dawn of Death" is among the first signs to point the way.

This book is a distillate digest or collection of Esoteric Truth, and is entirely free from platitudinous procepts or subjective admonitions. It is, however, full of practical thought and deep philosophy. It removes the mysticism surrounding sacred literature and makes the Bible a book of real life, at the same time elevating it as the rightful portion of the Masterpiece of Myrtle Uterance.

It deals with the subject of Regeneration, as unfolded through a profound interpretation of the meaning of Sex: not as a mere—hitherto unsuspected—of the sexual function, but as a means to the greatest end.

It is a book of fact; each of which the Journal "Advances" in its latest articles and discussions will form a striking proof.

It is a book that tells what the world is, page by page, and it contains that everyone should possess a copy of this book, and to facilitate the distribution of the first edition, I extend the following special offer for the month of January:

To every new subscriber, sending \$1.00, the regular price of this Journal, I will send not only the Journal for one year, but also a copy of the "Dawn of Death"; or the "Dawn of Death" will be forwarded on receipt of 50 cents.

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BOOKS AND PERIODICALS RECEIVED

THE DESTINY OF AMERICA AND THE FUTURE OF THE ARKOLD NAZON by Commodore William Hollingsworth. Price 50 cents. El Dorado Publishing Co., Indianapolis, Ind.

THE GREAT SCIENCE OF LIFE by LUDWIG DE LA RUE, M.D. Price \$1.50. Also A NEW ERA FOR WOMAN or Health without Drugs. Price \$1.50 by E. H. Dewey, M. D. Published by Chas. G. Mitchell and Son, Norwich, Ct.

HEALTH Monthly, 50 cents per year. Edited by H. O. Wright, 124 Marion Street, Corry, Pa. A Journal of medical progress, but broad purposes. "The Embodiment of Great Health" in the Seven last number is very fine, and there are other choice selections besides.

THE PATH OF KNOWLEDGE—Origin of the Korschak System. Edited by Prof. G. G. Morrow. Weekly \$3.00 per year. Golden Star Publishing House 214 W. 5th Street.

SPIRITUAL SCIENCE Monthly, \$1.00 per year. Eugene Delmar, 37 William Street, New York City.

A beautiful little white-winged messenger of Faith, Love and Hope: An expression of the highest and best thought in the Science of Mind.

THE REGENERATION AND TRUTH Monthly \$1.00 per year. Robert D. Dwyer, 124 E. Main Street, Columbus, Ohio. Express charges included in new form: Devoted to the Science

of Suggestion and Suggestive Therapeutics, and the investigation of psychic and occult phenomena.

PHYSICAL IMMORTALITY Monthly, \$1.00 per year. Harry Gaze, Oakland, California. An up-to-date publication of the highest ring. The article in November issue, "Life's Everlasting Dividend" is great. Surely we are right in the swim, Harry and I.

PHILO Monthly, 50 cents per year. Edited by G. Gregorson, Santa Barbara, Cal. A genuine hole-scoped lover in Philo, whose motto is "Let There Be Light" shines on, beloved!

THE WORLD'S ADVANCE THOUGHT and the Universal Republic Monthly, 50 cents. Edited and published by Lucy A. Malley, Portland, Oregon. A journal that no one can afford to be without. Replete and resonant with spiritual potency.

OCCULT TAUNTS Monthly, \$1.00 per year. Published by Chas. W. Smiley, 608 Main Avenue, Washington, D. C. A journal which bears out its name. Should be read by everyone interested in the deeper mysteries of life. November issue alone is worth the price of subscription.

LOVE'S LIGHT Weekly, \$1.00 per year. Edited by M. E. Hinton, 227 Fulton Street, Chicago, Ill. A strong light in dark places. Free and true.

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