



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

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

TO YOU.

Whoever you are, I fear you are walking the walks of dreams. I fear these supposed realities are to melt from under your feet and ponder. Even now, your features, joys, speech, house, trade, manners, trappings, follies, costume, crimes, dissipate away from you. Your true soul and body appear before me. They stand forth out of affairs, out of commerce, shops, law, science, work, forms, clothes, the house, medicine, pain, buying, selling, eating, drinking, suffering, dying.

Whoever you are, now I place my hand upon you, that you be my poem: I whisper with my lips close to your ear, I have loved many women and men, but I love none better than you.

—WALT WHITMAN.

GEMINI.

God smiles out in every flower,
Evil hath no place on earth.
Man is master of the hour,
Immortal and divine by birth.
Nothing can destroy this power
Infinite in scope and worth.

DISTINGUISHED GEMINI—Jay Gould, Walt Whitman, Ralph Waldo Emerson, Harriet Beecher Stowe, Sir Edwin Arnold, Louis Agassiz, Queen Victoria, Gounod, Richard Wagner, Plato.

"Do you love this life? It is the only way to be truly well and happy. Love is the world's mighty magnet. The more you love life, the more of it you will be able to express. Every atom in your body will become a gay dancer, vibrating in harmony with the great central joy within you. O the beauty of a life illumined with true joy! Our minds cannot conceive the infinite potencies of joy, wedded to wisdom. Under its magic influence, sin and sickness must disappear. Those who embody true joy will know that their permanent happiness depends on loving co-operation with their fellow beings, and their ignorant actions, that we term sinful, will cease. Are you awake to the spirit of this wondrous age? Earnestly ask yourself the question, and awaken more fully to the glorious powers, simply waiting for your word, to unfold from within you."—Harry Gaze in Physical Immortality.

"Who art thou? Beautiful! Never have I beheld such splendor."—"Why, friend, I am thy very life, thy pure thought, thy pure converse, thy pure and holy activity. I was beautiful. Thou madest me very beautiful. Behold me, therefore, radiant, glorified, before Ormuzd."—Fravaschi, the winged soul.

"He that hath the knowledge of the *Microcosm*, cannot long be ignorant of the knowledge of the *Macrocosm*. This is what the Egyptian Industrious searchers of nature so often said, and loudly proclaimed—that every man should KNOW HIMSELF. This speech their dull disciples (the Greeks) took in a moral sense, and in ignorance affixed it to their Temples. But I admonish thee, whosoever thou art, that desirest to dive into the inmost parts of Nature, if that which thou seekest thou findest not within thee, *thou wilt never find it without thee*. If thou knowest not the excellency of thine own house, why dost thou seek and search after the excellency of other things? The universal Orb of the world contains not as great mysteries and excellences as a *little Man, formed by God to his own image*. And he who desires the primacy amongst the Students of Nature, will nowhere find a greater or better field of study than *Himself*. Therefore will I here follow the example of the Egyptians, and from my whole heart, and certain, true experience proved by me, speak to my neighbor in the words of the Egyptians, and with a loud voice do now proclaim: O MAN, KNOW THYSELF; in thee is hid the Treasure of Treasures."—From the Arabic of Alipili.

THE ELIXIR OF LIFE AND THE PHILOSOPHER'S STONE.

"The water that I shall give him shall be in him a well of water springing up into everlasting life."

"And I will give him a white stone, and in the stone a new name written."—*The Christ.*

x

Poured out on every side the boundless wealth
Of earth, and sea, and sky,
It lavished, yet we take its gifts by stealth,
Or pass unheeded by,
And then in misery of heart complain
Because our lot is only want and pain.
We need the touch Divine upon our eyes,
Which can restore the sight;
So life will grow an ever-fresh surprise
Of glory and delight:
Thus more and more we see the evidence
Of nature of increasing opulence,
No hint of poverty, nor thought of need;
Can any reader find
Within these glowing pages, but the Creed
Of Love and Life combined;
Which manifest, when clearly understood,
The Omnipresence of Abounding Good,
—Helen Chauncey In Universal Truth.

There is an inherent feeling in the heart of every individual that there are two things which rightfully belong to him, namely, health and wealth.

These two things are inseparably associated. The very words themselves rhyme and chime together. Both contain the divine root, *AL*, God, showing them to be what indeed they are, the expression of the *ALL*, good.

All life is but an effort, or series of efforts, to regain these lost possessions.

Tradition from out the dim, remote past brings with it the memory of an Eden of joy and bounteousness, while the last pages of revelation present an exalted image of our ideal restored.

A recent correspondent writes: "A voice keeps saying to me that I am to leave the path of money on the earthly plane and enter it by laws not known of men."

Thus reminiscence becomes prophecy: and there awakens within the slumbering consciousness of humanity, hope; and hope grows into belief and belief ripens into understanding; and lo! the key to attainment is found to be within our very grasp.

In the glorious awakening of this New Thought ought we not, instead of continuing longer to settle down hopelessly under the belief in an inexorable fatality that brings with it disappointment, sorrow, disease and poverty, culminating in that dread calamity, death, rather to arise in strength and be on the alert to discover ways and means to effectually overcome such conditions, hailing with gladness and enthusiasm every suggestion of means for effecting the restoration of our lost and cherished ideals, health and wealth?

There is, according to the philosophers, a mighty secret underlying this subject, a secret

which completely solves the problem of life.

Who are the philosophers? Abraham, Jacob, Moses, Elias, Buddha, Zoroaster, Pythagoras, Confucius, Plato, Jesus—a long list if their names were all given.

All these men, together with their disciples, although they were by no means equally unfolded and advanced, taught essentially the same doctrine, possessed the same powers, and worked by the same method. This method, anciently known by the name of magic, has in more modern times received the characteristic appellation of Alchemy.

The word alchemy is of Arabic origin, and means "the hidden art." There are several hundred books extant upon this subject, only a few of which were written or have as yet been translated into the English language, which is probably one reason why most English speaking people know comparatively very little about this subject.

In other countries, particularly in France and Germany, the study of this art has received much greater attention.

Nevertheless, it is regarded by the regular school as a pseudo-science, and is classed with Astrology, Palmistry, Necromancy and the Black Arts generally. This opinion, however, is entirely erroneous, and must certainly be due to prejudice, resulting from an imperfect knowledge of the subject itself.

All religion is founded upon magic. The Bible, itself, is one great history of magic art.

The miracles of Jesus were performed by magic. Take for example, the first miracle, the changing of water into wine: Here is an occult lesson in chemical transmutation, or alchemy, which, however, seems to have failed to impress the world with its real significance and importance.

The latest account of alchemical wonder working is brought down to about the middle of the 18th century, by which time alchemy was merged into chemistry, and the spiritual or occult methods of the art were for the time being completely lost sight of in the material investigation of those who sought to acquire the art by fallacious methods and for purely mercenary objects.

Some of the most noted men of the middle ages were alchemists. Phillipus Aureolus Theophrastus Bombast, better known as Paracelsus, was one of the greatest of them. This remarkable man has not unjustly been compared to Plato. He left 106 scientific works, and there is no question but what he was master of the secrets of alchemy.

Then there was Raymund Lully, a Spanish priest, who is said to have made gold galore, and to have endowed churches and monasteries all over Europe. Also Nicholas Flammel, Gerber and many others.

Franz Hartman in his life of Paracelsus, says: "There is a considerable amount of historical evi-

dence of a trustworthy character that goes to prove that pure gold has been artificially made. According to a trustworthy report, coming from a source whose veracity is not doubtful, a certain alchemist was kept imprisoned by the prince-elect of Saxony, in a fortress at Dresden, in the year 1748, because the prince wanted to obtain through him artificial gold. This adept produced four hundred pounds of gold by alchemical means, and finally escaped from the prison in some unexplained manner. Flamméel is also said to have made artificial gold."

Lully was stoned to death on the coast of Africa by the Mohammedans. Flamméel had to secretly leave the country to save his life. In fact, the lives of all the alchemists were in constant jeopardy, and many of them were sacrificed to the greed of rulers.

The experience of the philosophers themselves in their own times, led them to discreetly veil their writings, so that only the very wise of future ages would be able to read them aright.

He who thinks that such a secret as that of making gold artificially could be given out publicly, has little conception of human nature.

Take a handful of coin and suddenly scatter it over the heads of a crowd. Men will instantly become wild. They will trample upon each other regardless of life or limb to secure the free treasure.

Such is the terrible power of greed for gold, that it produces moral insanity.

This same power massed and controlled by systems, enables the rich to practically enslave and trample upon the poor, which they do in order to accumulate greater riches.

Every thinking man can see that such a knowledge as transmuting baser metals into gold if suddenly discovered, and generally made known, would plunge the world into revolution, destroy the value of currency and bring untold evils upon the race as it now exists, a worshiper of mammon.

Is gold then a curse? By no means, except in the hands of the selfish and greedy. And right here is one point in the alchemical philosophy, which particularly recommends it to consideration, which is that the acquisition of this arcane knowledge is conditioned entirely upon purity of motive and life.

The making of gold, it seems, was not the especial aim of the philosophers, nor by any means the only thing accomplished by them.

Paracelsus speaks of a certain medicine called "*liuctura physicorum*," which was a great mystery. Not alone, however, was he acquainted with it. Hermes Trismegistus of Egypt, Orus of Greece, Hali, an Arab, Albertus Magnus of Germany, and others knew it well. It was called the "Red Lion," and is often mentioned in alchemical works. It was said to be a red, ethereal fluid, capable not

only of transmuting metals into gold, but also having the wonderful virtue of transforming the entire physical structure of man.

Thus the wealth of the philosophers was inseparably connected with health; because, unless a man were perfectly whole (healthy), he could not gain this wealth—both health and wealth being the direct result of physical states, and these in turn dependent upon higher mental conditions.

From a careful study of alchemical writings, I am well assured that so long as a man is imbued with pride and a desire for personal sensual gratification, he can never hope to gain access to this secret. Little wonder then that Norton sums up the matter in this quaint couplet:

That of a million hardly three
Were e'er obtained for alchemy."

If this, then, be the condition, that every passion such as pride, envy, greed, lust, and the whole brood of them must be overcome before any one is fit to discover how to make the most precious of metals, it is very obvious that if the secret be known it must be in the possession of a very select few. We see moreover that religious and ethical training is right and in its place, and must of necessity precede this final illumination, all such arts being really divine gifts with which man becomes endowed through his own personal effort.

I do not know of a more efficacious remedy to propose for that which is usually accounted "sin," than the introduction and dissemination of the knowledge that wealth is actually conditioned on purity of living.

To use an illustration, let us suppose the ordinary saliva is discovered to be pure liquid gold. An expert tobacco chewer secretes easily some fifty ounces of saliva per day. Gold being worth approximately twenty dollars per ounce, the "chewer" who picks and shovels all day for a dollar would be spitting out in the same time one thousand dollars' worth of gold. Would not this be a practical proof that his poverty was the result of ignorance?

Now, let us also say that tobacco, liquor, narcotics, nay more, any impurity of the blood renders this salivary secretion worthless, and that in order to be able to secrete the gold in it, required the the purest kind of a life, do you mean to tell me that such a knowledge would not do more in a month to reform mankind, than all the churches, temperance societies and bands of holiness could possibly do in years?

But, you say, there is no gold in saliva. How do you know? For years and years the refuse of distilleries went to waste. One day a workman caught an idea which led to the utilization of this waste in the manufacture of yeast, an industry which has been worth to the owners hundreds of thousands of dollars.

A learned author says: "Gold and silver, pearls and diamonds are nothing else but water and salt of earth concocted."

The Sermon on the Mount is a most perfect treatise on elementary Alchemy, but it needs a genuinely scientific instead of an ordinary theologic interpretation in order to come into an understanding of its true meaning.

The Old Testament Scriptures are full of Golden suggestions, and the occult student may read very plainly that gold was commonly manufactured in those days; and furthermore, if he but employs the gifts with which God (Nature) has endowed him, he may also be shown the very mine from which the ancients extracted this treasure.

The prophet Jeremiah says to the Israelites who were deserting the paths of righteousness: "How is the gold become dim! how is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street." And again, "If thou return to the Almighty, thou shalt build up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks."

Isaiah says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Where is this land of Ophir they write so much about in the Bible? From this place Solomon got great quantities of gold to adorn his temple. But as Solomon and his temple were purely mythical representations of man himself, the inquiry becomes still more interesting. Perhaps the land of Ophir is to be identified with the "land of Havilah" in the Eden story. Let me say that those who search the ancient geography for these places may find the names, but they certainly will not find the gold by this method.

Jesus evidently understood this occult secret, for when he wanted money to pay tribute he ordered Peter to cast a *hook* into the sea and take the first *fish* that came up, in which a coin was actually found.

Those who read this literally, read a fable, yet it is one that conceals an exact truth.

It seems that Jesus understood equally well all about this Elixir or "Water of Life," to which he made frequent reference.

It may be puzzling to know why this was called a "stone;" but is not Christ referred to throughout the Bible as a "Rock?" Indeed it is the very "rock" that Moses smote from which "living waters" came forth: the "stone" and the "water" are essentially the same thing.

The word Christ is from the Greek, *chrysolos*, and means "gold." "Be ye transformed into the image of Christ" (gold). Is this a mere metaphor?

I know my christian friends, learned in the books, will object and inform me that Christ means "anointed." Very well. I happen to know that the "ointment" was made of liquid gold, so we shall not disagree.

The greater number of those who attempted to discover the secrets of Alchemy failed because they worked upon an erroneous theory. Every possible attempt seems to have been made by the authors of alchemical books to confuse the searchers; so that it is only by the most diligent comparison of a large number of such works that one can hope to find any agreement in their statements. All, however, emphasize the fact that this knowledge is concealed only because the writers feared the consequences of a revelation.

Gerber says: "If we have concealed anything, ye sons of learning, wonder not, for we have not concealed it from you, but have delivered it in such language as that it may be hid from evil men, and that the unjust and vile may not know it. But, ye sons of Truth, search, and you shall find this most excellent gift of God, which he has reserved for you."

So also says Eyrænaeus: "We seriously admonish all who shall attempt this work, that they undertake the highest piece of philosophy in nature; and though we write in English, yet our matter will be as hard as Greek to some."

All agree that it is the deepest subject in the world and calls for the consecration of one's whole being for its solution. And yet it does not seem to be at all difficult when once demonstrated. In fact Trevisan says: "The art is so plain, that, if it were nakedly described it would seem to be contemptible."

I have suspected that the so-called "contemptible" nature of the substance used as the agent in this work is the very thing perhaps which has misled so many investigators, who, though they are eager enough to discover truth, are yet not thoroughly free from prejudice when they go about their search.

Paul evidently alludes to this fact when he says: "God hath chosen the foolish things of the world to confound the wise; and base things and things despised and things which are not, to bring to naught things which are."

Jesus speaks also about the "poor in spirit" being heirs to the kingdom, with which idea Hollandus agrees as follows: "Though a man be poor, yet may he very well attain unto it, and may be employed in making the philosopher's stone."

Jesus said plainly: "Seek ye first the kingdom of heaven and all these things shall be added."

Of course as long as men are looking into the skies for the "kingdom" and expecting their reward *after* death, they need not expect to find it.

here, especially since terrestrial poverty is considered a necessary condition for the attainment of celestial riches.

One thing which more than any other has caused the falling off from the modern religious institutions is the unreasonableness of the dogma that salvation is dependent upon vicarious atonement instead of personal effort, and that the heavenly prize must be won through suffering, and poverty.

But the native good sense and reason of the race are fast repudiating this dogma of churchly imposition, which originated through an ecclesiastical administrative policy that taught its adherents the gospel of poverty in order that it might enrich itself through their voluntary offerings.

Money is demonstrably master of all things, and the measure of all things. It is useless to ignore this power or to call it evil. Poverty is the evil, riches the good. Then let us have riches and have them in abundance. But, here the divine art of Alchemy teaches us a great lesson. We secure wealth alone through perfect health (wholeness), and when we come to know *this* blessing in all its fulness, wealth will lose the greater part of its present fascination, for there is something of vastly more importance than wealth, viz. Immortal life; and this is, indeed, the great attainment to be realized through the discovery of this Water.

The world laughs in derision at the idea of man ceasing to die. But if death is a fixed fact, then the story of Jesus is a fiction unfit to form the basis of a great religion. If no other man can follow Jesus in the resurrection, then it is really absurd to go on worshipping his acts. But we have definite promises, both inside and outside of Jesus' teachings, that we shall do not only what he did, but *greater* things.

We are doing some of them right now. The time is near at hand when the "philosopher's stone" and the "water of life" will be a demonstrated fact, and mankind will come into a practical realization of the philosopher's statement: "The possessor of this treasure has no occasion to run to kings, princes, lords, nobles, or great men; they who do so have none of the Secret."

This whole attainment is nothing more nor less than the New Birth, the Resurrection of Christ, which results at the same time in physical transformation and spiritual unfoldment, both being indissolubly connected throughout the entire experience.

The transcendental image of the christian idealist being united to the perfect concept of the philosophic realist, we have God actually sitting in his holy temple, consciously recognized as Man in

FROM OUR CORRESPONDENTS.

Every issue of Adiramled brings hundreds of new letters of congratulation and praise from people in all parts of the world.

The consensus of opinion is that this Journal supplies a long-felt want—a want for something vital and PRACTICAL, on the New-Thought issues.

It will be observed that Adiramled refrains from all arguments and confines its efforts entirely to a statement of scientific facts already discovered and verified by experience.

Of what use, after all, is this endless discussion on metaphysical theories? The truth of these problems can never be arrived at by purely intellectual processes.

During the middle ages the school-men wrangled over such knotty, theological questions as, How many angels can dance together on the point of a cambric needle? Absurd as such an idea now appears to us, there are equally absurd theories being discussed in this enlightened day and age.

What we want is less ado and more do, less talk and more demonstration. The only way to displace error is to set about and prove the truth.

The following letters which are selected from many hundreds, show something definite regarding the real work Adiramled is accomplishing:

My Very Dear Friend:—My pitcher has not returned to me empty but full and running over.

Thy letters always bring me "pearls" and much treasure, and eagerly I look forward to them. Ah! They are life—They are the word of Life. As I wrote thee, I am mentally in a condition of rest, *praise*. I have now struck Gold and all is bright and glittering upon my pathway.

And yet it seems almost too good to be real. I would not give what I know for the wealth of India.

Blessed art Thou, O, Great Teacher!
The Light of Adiramled will shine unto the ends of the world and the world shall know thee, and knowing thee shall love thee. Blessed am I that I found thee in my youth.

My Dear Adiramled:—It makes me glad to hear of your success in vibrating the Love chord in so many hearts. Thus shall the age and the world grow sweet with beauty and harmony and all trend upward upon the "straight and narrow way," the apex of which is illumination—the marriage of Adam and Eve, so that Paradise will become a fact. Sweet it is to know that we may rise upon the "waters of life" to "crystalline" clearness far above "solar" light, the whiteness of the "Lord God of Hosts." When last I wrote you I said that I was once told that when I *truly desired* light, the "Light-giver" would not be lacking, and so it has proven. Up the ladder (or spokes) of Ezekiel's Wheel, on up the "Pyramid of Life" stretches the shining path illumined and made melodious by singing of Rubiat, and embellished and adorned by Bard of Avon and Concord's sweet philosopher. Behold a dawning day in which is loosed the tongue of inspiration and clear and sweet there arises an in-

But why write that which refuses to be spoken and that which dawns only upon the hour of meditation?

Sincerely with love,

HAROLD.

Dear Adiramled:—You have started a current of love that will be felt the whole wide world over.

Indeed you are expressing love and truth for mankind by the *wholeness*.

My heart is so full of Love and confidence that there is no room whatever for sadness.

Dear Adiramled:—I have read both your book and the copies of your paper with very great interest. The vibration of your letter of course aroused memory of "old acquaintance." There is genuine vitality in your writings and I want to read all you publish. Please put me on your list. Here is the dollar with appreciation of privilege of sending it.

Adiramled:—Having thought in a desultory fashion for three years past of the profound secrets of sex, and having read much on the subject, including the "Kabaláh Unveiled," by Mathers, I was prepared to appreciate "The Dawn of Death" very much.

The sex principle underlies all manifestations of life in every sphere of nature, and what nature does is divine. With this all will agree.

Yet the sex principle wrongly used is the broad road to death. But I am coming more and more to feel that it is also the narrow way to life, if properly applied. This proper use is what progressives should seek. Perhaps the discovery will violate and shock conservative rules of society; but nature in her teachings often does shock society. Yet she is always true and pure.

In the mutual attraction of the male and female lie the life- and health- and joy-vibrations of existence; but how shall these vibrations be conserved and transmuted to preserve and deepen rather than destroy and weaken the life-principle and joy itself, turning the latter into gall and repulsion?

My Dear Friend:—Having been a reader of your Journal since its first issue, I want to thank you for the instruction you have given me in regard to breathing exercises. As a means for obtaining self control and poise and aiding psychic development generally, bearing in mind your injunction to "recognize mind as master," your exercises are unexcelled. I have been a student along "New Thought" lines for several years, and I want to say that your teachings on practical occultism and your methods for self development are far ahead of anything yet presented along these lines. I feel like telling those students who are looking for truth in the skies to get into psychic communication with you, read your Journal, and then *faithfully* follow your instructions. Illumination and improvement will follow as sure as two and two make four. I am speaking from *experience* and *know* what I am talking about

With best wishes, I am, sincerely,

HARRY A. JAMISON.

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PRACTICAL REDEMPTION LESSONS.

We have already a very flourishing correspondence school for occult study, well established and patronized by a large and interesting class of pupils.

The lessons are given out monthly in the form of a printed leaflet which is designed to lead the thought of the student along the right channel.

Questions are appended to bring out the student's thought, and these together with any original questions which the student desires answered are submitted to Adiramled, who personally answers all letters, giving special private instruction, adapted especially to the needs of each. All students are under continual treatment for health, success and unfoldment. The entire expense for this course of training is but One Dollar per month.

Healing and instruction must go together to be really effective.

Lessons Nos. 1 and 2 are now ready and No. 3 in press. In ordering, enclose \$1.00, give full name and address, date of birth, father's and mother's name, and write whatever you desire. The more closely I come in touch with you the more benefit you will receive.

All correspondence is sacredly confidential, and names and addresses are never printed except by express permission of the writer. I aim, just as far as possible, to eliminate personality from my work.

The Conjunctive-Healing Center of Adiramled is becoming very strong and powerful. Many remarkable cures are being effected, and permanent good is being done to all who come within the radius of its influence.

The small fee of \$1.00 per month is charged to defray the expense of correspondence. Treatment is free.

The Center convenes every day at 8 p. m. central time.

The last issue closed our first series of lessons on Voluntary, or Muscular Breathing. A new series of lessons will begin next month on "Breathing for Psychic Development," together with a strong article on "Breathing as an Art," by Adiramled.

Send in the name with two cent stamp for enrolment in the Millennium Host, which is growing larger day by day. This host represents the 144 thousand who will receive the New Name in their foreheads, learn how to square the mystic number twelve, and rebuild on the site of the Old Jerusalem, a New City of gold and precious stones, even the Immortal Temple of Solomon.

Onomastic, Character Readings: Psychometric, Astrologic and Symbolic—full delineation, \$3.00.

Any person sending me five subscriptions to Adiramled (\$5.00) will receive one of these delineations FREE.

No special effort has been made to increase the subscription list of this Journal by boom methods, because we want it to make its own way, and we want no subscriber who does not earnestly want Adiramled. Yet such subscribers we do want, for such alone will receive the benefit we are able to confer. Now, if any one is unable to pay the Dollar or can only pay a part of it, don't hesitate to state the circumstance to Adiramled, who never yet turned any one away hungry. Personally I do not believe there is anybody in this world who cannot raise a dollar for something they really want, but if they think they can't it amounts to the same thing. Perhaps the word of Adiramled will help you to find not one, but a hundred more of these elusive dollars.

Every subscriber receives free daily treatment for success for one month and longer if needed.

BOOKS AND PERIODICALS.

The Transformation of Evil, or, The Scientific Mastery of Intemperance. This little book is sent out as a Seed Thought with the earnest hope that it may find lodgment in many desponding hearts and spring up in strength in beauty, displacing sorrow with joy, sickness with health and poverty with success. Price 25 cents: Address the author: Caroline Wheeler, Lansing, Mich.

I had the pleasure of reading the MSS. of this book before it went to press, and I must say that the author has hit upon the very central truth regarding the temperance question. Based upon the principle, "Resist not evil," this work is peculiarly apropos to the present time, when the erroneous and abortive methods of the general temperance reform movement are showing forth in such erratic outbursts as have recently taken place in the "land of cyclones" and which will continue in augmented violence until "Love is shed abroad." I bespeak Caroline's little message of Love a great success.

ADIRAMLED.

One of the most ideally beautiful books I have ever read, and not beautiful alone, but true and practical as well, is "The Living Christ" by Paul Týner, one of the foremost writers in the New Thought. The sub-title of this book, "An Exposition of the Immortality of Man in Soul and Body," clearly defines the trend of the author's thought.

Paul is not straining the ocular orbs of his imagination in any endeavor to "read his title clear to mansions in the skies," but devotes his earnest energies to the unfoldment of the Christ-Ideal as a living reality in the individual and race.

Price \$1.25: The Temple Publishing Co., 28 West 23d Street, New York.

"The Right of a Child to be Well Born" is the suggestive title of a little booklet from the pen of

the well-known writer, Mabel MacCoy Irwin. The book bears a mighty message to every father and mother, and none should fail to read it. The price is only 10 cents. Published by the National Purity Association, 79 5th Avenue, Chicago, Ill.

I have received from the author and publisher a very interesting book entitled, "Perfect Health: How to Get and How to Keep It," by Charles Courtney Haskell. The logic of this book is based upon a practical experimentation of the following rules and principles as enunciated by Dr. E. H. Dewey:

- 1st. To abstain absolutely from the early morning meal.
- 2d. Never to eat except with natural hunger.
- 3d. To masticate every mouthful of food as long as there is any taste in the food.
- 4th. To abstain from all drink during meals.

This work certainly strikes straight at the root of a great excess, and is recommended to the earnest consideration of all students aiming at practical redemption. Published by Charles C. Haskell, Norwich, Conn.

Hurrah for Densie! She always comes in right on time with the right word. The following appears in *The Elevator for May*:

"Please tell me if Densie Herendeen is the name of a man or a woman. Some say it's the name of a man, while others declare that you are a woman."

Well, I never! What difference does it make whether *The Elevator* boy is an *Elevator* boy or an *Elevator* girl, as long as you are taken up in *The Elevator*? What difference does it make whether your telephone call is answered by a "hello" girl or a "hello" boy, just so you are connected with Central and thereby in touch with the whole world? Will some wise soul please tell me what difference it makes to the passengers in *The Elevator* whether I am a married man or a single woman, a married woman or a single man, bald-headed or tow-headed, black or white, "green" or yellow? We never stop to inquire about the color, shape or age of the spiggot when we are thirsty; because it is the clear pure water that we are after.

There is too much fuss made over personality. Who cares whether your house is made of stone or mud, has forty rooms or one, just so you speak the word of God? What does it matter to him who wants only this knowledge of the Infinite God within his own soul whether your hair is straight or curly, gray or no hair at all? As long as we are playing with dust and dirt we are not seeking the consciousness of our own divinity. Drop the personality, and look only for the Infinite Truth that comes to every one through personality.

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