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

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

LOVE

I locked the bars around him;
I cried "Ahl no! Ahl no!"
Love would be free—alas for me—
I could not have it so.
I bound his wings and builded
A prison of my heart;
The prison broke, for freedom spoke—
I felt my love depart.
Oh! weary was the morning
And heavy was the night.
Black was the sky—I could not die,
Though dead was all delight.
At last to love I whispered,
"Go, darling, you are free!"
He shook his wings, freest of things,
Then flew straight home to me.

—M. H. in "Truth Seeker."

Love is not love till both are free and independent of each other. Each must have become acquainted with their own bodies, must know and control their health, emotions, happiness, and, as important as any, their wealth: Two beings absolutely independent of each other.

Then can love have full and perfect sway.

Don't you suppose a kiss would be about ten thousand times sweeter from two such independent mortals? When the God-Power, untrammelled by any dependence, can express itself in absolute freedom? Just love because they love and in understanding of what love is. If I had to "depend" on any man for money or my bread and butter, I should feel as though my arms and legs had dropped from me. I love this Universe and I love to grow things in it. Money should be the most beautiful of anything to grow. It is the greatest blessing on the Earth. Think what we can do for those we love. Money is as necessary as the air we breath. From the first breath of life till the last we call for money, and if we don't produce it, then we have to lean and topple and grow one-sided getting it from others. Rockefeller has proved money on the business plane, or plane of generation. Now there is before him suffering. He can pay for many dinners but even now he cannot eat one of them.—A Student.

MESSAGES FROM URANIA. VIII

GAD - I. 130

GAD is the Seventh son of, Jacob by Zilpah, Leah's maid. Leah greets the arrival with the words "Ba Gad," translated in our text "a troop cometh," but literally these words mean "cometh fortune!"

It seems that there existed a god of fortune or destiny named *Gad*, who was worshiped by the idolatrous Hebrews. See Isaiah 65:11 (margin): "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for *Gad*, and that furnish the drink offering unto *Mency*."

The reference to *Mency* gives us a clew to the meaning of GAD: The word *Mency* is closely allied to the Hebrew word *maneh*, a hundred-shekels. Compare with this, Latin *moneta* and English *money*.

From this verbal comparison it is easy to deduce the fact that GAD was properly a symbol for fortune or wealth. Now, in order to understand further the nature of GAD, we must consider the word in connection with two other Hebrew words having the same root, viz., *gedi*, a kid, and *gadod*, a troop, this latter word being employed in Gen. 49:19.

The ancient Hebrew language contained no visible vowels, being written entirely with consonant signs. The root of all these words—*gad*, *gedi*, *gadod*, is simply GD.

Further, let us understand that every Hebrew letter has its precise numerical significance, and the real meaning of a word is, therefore, often shown by adding the numbers of its literal symbols together. Thus, G equals 3 (being the third letter), and D equals 4; 3 plus 4 is 7. The Seventh letter in Hebrew is *Zayin*, meaning "an arrow," and suggesting a warrior. The Seventh Tarot Figure is called "The Conqueror, and Seven is generally considered the number of spiritual triumph or perfec-

tion: "And God rested on the seventh day from all the work which he had made."

Thus we see clearly that GD not only expresses the number, but defines the nature of GAD.

It is well known by occultists that *goat* (Heb. *gedi*, a kid) and *god* are virtually the same. This does not mean that a common goat is God, but signifies rather that the goat is a symbol of something which is the highest known expression of God. This is further revealed in the sacrificial ceremonies of the Hebrews.

Read the institution of the Passover, Exodus 12:3-14, and note that the Jews on this occasion ate the sacrificed goat entire, together with *bitter* herbs and *unleavened* bread.

Now *gadod*, a troop, exists in *gedi*, the kid; to understand which we have only to realize that a living creature is but an organized host of smaller creatures—each as perfect in itself as the individual aggregation. So when a child comes forth, we may in all verity exclaim with Leah, A *troop* cometh! or a *fortune* cometh! or a *god* cometh!

Money, which on the lower, physical plane means money, or crystallizes mentality, is the same as *menes*; the Egyptian Moses, the leader of the Chosen, the MIND, itself.

What the Lord (reason) complains of in the passage quoted from Isaiah is exactly what Jesus found fault with, and what is to be deprecated today. Money, the lower symbol, has become the god before which an idolatrous people "prepare a table with drink offerings."

Menes, the mind (the moon-mind), sees only Money, and *Gad* the central energy works out superficially in gadding! Note the rich idlers—and not the rich alone—with their whole thought centered upon money and travel.

The physical point *from* which this arrow (*Zayin*) of Vital energy is shot forth is the Solar Plexus, represented by G (Gimel) the Sun-gatherer, or conservator of solar force. The point *to* which the arrow flies is the Heart, represented by D (Daleth), the Door or Womb of physical vitality.

These two points, Solar Plexus and Heart, are the internal organic seats of the ethereal, divine Elohim—the central suns of dynamic and static force, shown by the letter A in both *man* and *gad*.

From this dual center issues an endless "troop," atomic offspring, which certainly may be called "good fortune," because it means life and expression on the phenomenal earth-plane.

These offspring taken together become the Almighty Host, and all the accounts of mythical battles in scripture have to do with this very host.

The word *Leo* is *El-co*, or the divine *Eo* (or *Io*—only a symbolic expression of the correlated dual energies—the Elohim of Genesis.

There is in Greek mythology the goddess *Io*, whom the jealous Juno had caused to be watched by Argos the hundred-eyed. Ordinarily, fifty of

(2) these eyes remained open, while the other fifty slept. *Hermes* (the Master), however, approaches and by his magic music charms the watching monster, putting him thoroughly to sleep, and thus secures the release of the imprisoned goddess.

Leo, or *Lion* (*El, God, I-on the One*), expresses the action of the internal solar-power—strong like the lion—making man king of all animate creation.

The Leonine force has its center and origin in the Solar Plexus, and is distributed throughout the entire system by means of the Heart.

SCIENCE OF THE SOUL. IV

GOD in materializing Himself, to speak thus, by the Creation of the world, did not think that it was enough to have made such beautiful things. He wished to place upon it the seal of his divinity, and to manifest Himself more perfectly by the formation of Man. To this end, He made him in His image, and in that of the World. He gave him a soul, a mind and a body; and of these three things, united in the same subject, He constituted humanity.

He composed this body of a clay extracted from the purest substance of all created bodies. He drew his mind from all that which is most perfect in Nature, and He gave him a soul made by a kind of extension of Himself.

The BODY represents the sublunary world, composed of Earth and Water; it is because of this that it is composed of the dry and humid, or of bone, of flesh and of blood.

The MIND, infinitely more subtle, holds the middle place between the soul and the body, and serves as a bond to unite them, because one can join two extremes only by a mean. It is this, which by its igneous virtue, vivifies and moves the body under the direction of the soul, of which it is the minister; sometimes, rebellious to its orders, it follows its own fantasies and inclinations. It represents the firmament, the constituent parts of which are infinitely more subtle than those of Earth and Water.

Lastly, the SOUL is the image of God Himself, and the Light of Man.

Howsoever little an intelligent man looks into himself, and makes the analysis of his composition, he will soon recognize these three principles of his humanity, really distinct, but united in a single individual.—Pernety in "The Great Art."

It is easy to recognize in the above statement, scientific though it may be in a general way, a certain theological bias that presupposes God as a being exterior to man himself.

It appears more rational, and more in accord with the ancient wisdom, to think of God as the One Universal Principle—a triune existence—reflected in and expressed through Man.

That, then, which Pernety calls soul, should be called Spirit, and that medial expression of the principle which he designates as mind should rather be called Soul.

The three cognizable elements, air, water, earth, correspond respectively to the expressed concepts, spirit, soul, body. I am aware that people are quite unaccustomed to thinking of the soul as a

materialized entity, but it is exactly as material as the body. The same way with spirit. As a principle it is intangible, but it actually has its visible expressment, otherwise it could not be known.

This triune, deific principle appears normally in the organic cells, each of which is a little world incomplete in itself. The formation of the cell is as follows: The outer skin of the cell, firm and elastic, is termed the *cell-wall* (cellulose)—the *body*; the second or middle layer, soft and pulpy, is composed of a peculiar albuminous substance (protoplasm)—the *soul*; this protoplasmic sack is filled with a transparent watery fluid called cell-sap (Water of Life)—the *spirit*.

In the most highly evolved cells there appears a nucleus, or sun-center, but the spiritual essence is potential just the same in the cells before they become nucleated; much as we may suppose the light and heat of the sun to have been—diffused throughout the cosmos—before their concentration into the body of the sun.

These organic cells are fixed in tissues or else movable, as in the red and white corpuscles of the blood—very much like the fauna of the sea—sponges, radiata, etc.

We might imagine this inner spiritual fluid to be filled with a myriad of micro-organisms, far beyond the present range of our lenses—organisms corresponding to those on (or in) earth, whose lives may determine the destiny of the cell itself!

At all events, we know that the static or mother-life of the cell is in this interior fluid, which not only preserves the cellular organism, but gives rise to the production of a unique spiritual essence on a still higher plane.

The various secretions of the body are the plus result of a most mysterious, phenomenal transmutation taking place in these very little cells, all of which feed upon the common blood, but which excrete entirely different substances. Thus the salivary-cells produce saliva; the hepatic-cells, bile; the pancreas, pancreatin, etc., each secretion having a definite utility in the bodily organism, being directly connected with some form and function of nutrition.

Thus we are enabled to see how this great serpent, Life, actually "eats its own tail." Take the saliva, for example. The blood is taken to the salivary gland by the capillaries, is eaten, digested, transmuted and excreted by the cell as Saliva, having power to recombine with the raw food passed in from the external world and to transform it, with the help of other secretions, into the substance of the blood, which will in time find its way back again to the salivary gland and be reabsorbed.

The descent of the Saliva, or *saving-essence*, into the stomach, is the Fall of Man, the descent of Orpheus into Hades, the *ascent* of Christ to Calvary, for the stomach, itself, is the place of expiation or

¹³ crucifixion. It is Golgotha,—it is Purgatory on the human organic plane.

In the study of normal functional activities, we have all conceivable types of mental ideas, and all that appears vague or unsatisfactory in the theological or even ordinary scientific explanation here stands out clear and reasonable.

There is, then, no study higher than physiology; for, admitting a progression of states and conscious experiences as the probable result of evolution, yet physiology on any and every plane is the expression of the highest knowledge, because it is the knowledge of Man.

Over the temple in Greece was inscribed the motto, Know thyself; but how much intellectual effort has been wasted and is wasted in the vain attempt to know what is outside and beyond—something which probably has no relation to the self at all!

To return to our analysis, the stomach is the bag that Judas was said to carry. Not only at the "Last Supper," but at all suppers, Judas would be on hand carrying the same bag.

Judas is the natural commissary of the company. He betrays his Master with a "kiss," every time the Master voluntarily gives his body and blood for the disciples' nourishment. It is like this: Christ is surrounded by the Roman Soldiers (the teeth), is brought before Pilate (the palate), is condemned—the palate "washing its hands of the guilt" in saliva—is carried down (or really *up*) the road (oesophagus) to Golgotha (the stomach), enters the gate (~~pylorus~~) to meet Judas (the gastric juice).

In this secretion there is pure chemical fire—hydrochloric or muriatic acid. This was known to the early Alchemists as the "Spirit of Salt." It is formed by an equal union of the two elements, hydrogen and chlorine—the latter being found in Sea Water, hence the name *muriatic* (*muria*, brine, Mary).

To pass through this fire is an ordeal. In the story of Daniel it is figured as an actual furnace; in that of Christ it becomes a tomb, in that of Jonah it is literal.

This acid is so powerful that it dissolves all manner of food—even bones in the stomach of the dog. It is the lake of "fire and brimstone" to which "sinners"—raw and unrefined food-substances—are condemned. If any one desires to see a visible image of the *smoke* which John imagined as coming from the "bottomless pit," let him take some ammonia in an open dish and pour on it a few drops of muriatic acid, and the illustration will be both significant and satisfactory.

But, as I have shown in all previous teaching—a fact being borne out by actual physical phenomena and by the Church tradition itself—this crucifixion (burning in a crucible)—this death and dissolution of the form—is absolutely necessary to

subsequent regeneration and resurrection of the material life-substance to higher conditions.

The body of the "Lord" (the food containing the solar-seed) is laid in its physical tomb, where it putrefies and undergoes a complete transformation.

The chemically active principle in the various secretions is known as *ferment*. In saliva this is called *ptyalin*; in gastric juice, *pepsin*.

The inner principle of the ferment itself is what may be called *spontaneous life*, and, without closer analysis at present, we may say that it is identical with the alchemical Sulphur (sun-fire)—the solar principle in man—the Spirit of Life.

Now, this spirit abides in the soul—that is, in the secretion, or liquid envelope, in which it abides and operates. Get this idea clear in mind. You find, this medial or soul-body, expressed permanently as lymph, standing between the blood and the organized tissues.

Thus we understand that soul is not a fixed principle any more than the body, but that it appears uniformly in *some* fluidic form. That this form on higher planes, even within the organism, becomes *ethereal* there is little doubt, but this we can know only through analogy.

Morality, or right-living, begins to take on a practical aspect as soon as it is perceived that its violations are suicidal. It is not that people are damned hereafter by any external power, but that they condemn themselves here and now by ignorance of the simple laws of their internal being.

A man, for example, who vitiates his saliva by tobacco, whiskey or drugs, or who fails to properly use it as a solvent of his food, lays the foundation of future disease and misery, hastening the execution of the death penalty.

Careful attention to diet and other sensible hygiene will aid the physical *planets* to work wonders in the restoration of the body from diseased conditions. Mars will control the Diaphragm, Mercury the Mouth, Jupiter the Liver and Saturn the Stomach.

The Mind, or Will, exists behind and over all. Mental equipoise means *Soul* equipoise. The Soul (or solution in which the solar energy works out the physical regeneration) responds sensitively to the Willed-Thought, and herein Man proves that he is a god, holding his destiny in his own hands.

EXPERIENCE

I AM glad the thorn is on my brow, that the blood trickles over my face: when I see my brother's wounds, I will also feel his pain. I am glad I fell today beneath my cross: when I see another prostrate, I will know the weight of the burden.

I am glad I cried for succor: I will know the sound of a heart-cry.

I am glad I suffered alone, deserted: I will know the bitterness of desolation.—Muriel Strode (The Philistine).

(4) Go on with thy work! let nothing "let or hinder thee," or draw thee back.

Be of good cheer, brave spirit! Steadfastly Serve that low whisper thou hast served!

For know,

God hath a select family of sons

Now scattered wide through earth,

(And each alone)

Who are thy spiritual kindred.

And each one,

By constant service to that inward law,

Is weaving the sublime proportions

Of a true Monarch's soul.

Beauty and strength,

The riches of a spotless memory,

The wisdom got by searching of a clear

And loving eye,

That seeth as God seeth,—

And time who keeps God's word,

Brings on the day, to seal

The marriage of these souls

With thine;

Thine everlasting lovers—

The salt of all the elements,

World of the world.

—EMERSON.

There are no fixed events: You are *today* exactly what you *must* be from past acts. You may be *tomorrow* just what you desire today.

Not the present, then, but the future is really *ours*—ours to attain. It is our battle field. The hope of future triumph is our inspiration and incentive to present effort.—Adiramled.

DRIFTWOOD THOUGHTS

WHEN men live truly spiritual lives, creeds will be unnecessary—the Soul will find spiritual breathing easy, spiritual living natural, and life on higher planes effortless.

What people get depends upon what they are.

If we would substitute the word experience for age, and development for years, BIRTH days would mean a renewal of life's creative forces—we would continually partake of "the Elixir of Life," which is God's "free gift" to those who seek for it with *all the heart*.

The Divine Humanity is a *New Order*. It expresses itself in a body regenerate, and spiritually healthy. It has no limitations as to age, and can speak only through a perfect organism, quickened by a divinely human principle of life.

Accustom the mind to a calm survey of life—glean out the best things, do the most important—there is time for all *needful* things. Eternal Wisdom can provide eternal resources for eternal happiness and growth.

Time and space are but appearances—everywhere those who are in spiritual sympathy, breathe the same spiritual atmosphere and form a magnetic circle, which cannot be broken.

Our lives should record a series of "progresses" in kingly or queenly splendor toward eternal verities.

Marriage is often a temporary expedient for preserving the external form of an internal truth.

Silence—the Communion of Souls, the magnet-

ism of presence, unattended by word or sign—the inhalations of another's thought, the breathing out of affection, without expression in language—these, when understood, are God's ways.

The sweet yet awful mystery of one soul's relation to another soul, outside of circumstance or proximity, stirs one to tears and wonder.

Until we cease to limit life, we shall never gain life.

—Nephrata.

MR. DOOLEY ON REFORM ADMINISTRATION

"WHY is it," asked Mr. Hennessy, "that a rayform administration always goes to the bad?" "I'll tell ye," said Mr. Dooley. "I tell ye ivrything an' I'll tell ye this. In th' first place, 'tis a gr-reat mistake to think that annywan ra-ally wants to rayform. Ye niver heerd iv a man rayformin' himself. He'll rayform other people gladly. He likes to do it. But a healthy man'll niver rayform while he has th' strength. A man doesn't rayform till his will has been impaired, so he hasn't power to resist what th' pa-apers calls th' blandishments iv th' timpter. An' that's thrüer in politics thin annywhere else. But a rayformer don't see it. A rayformer thinks he was illicted because he was a rayformer, whin th' thruth iv th' matther is he was illicted because no wan knew him. Ye can always illict a man in this country on that platform. . . . An' th' rayformer spins th' rest iv his life tellin us where we are wrong. He's good at that. On'y he don't understand that people wud rather be wrong an' comfortable thin right in jail." —New York Journal.

AN IMPORTANT QUESTION

A FRIEND asks, "Why has humanity been compelled to pass through over two thousand years of blindness, war, competition, hatred, envy, etc."

I have two answers, or rather an answer in two parts. First, about 2160 years ago the Sun, which materializes and directs all materializations on the earth and other planets, passed into the Celestial sign of the Zodiac, Pisces—the fishes—a water sign.

Push a stick down into the water and it looks to be crooked—no wisdom can change the appearance. Here we have the "appearance of evil." The water or Pisces age caused a distorted view of things. "Martha is troubled over many things." The Pisces native borrows trouble. In a broad sense we are all Pisces natives, having been born during the 2160 years of the Pisces reign. A few months ago the sun passed into Aquarius, the air sign. Our eyes are just emerging from the water into the air, and while we as yet see "men as trees walking," or as "through a glass darkly," yet we begin to see. Now it is air, deep breathing, and aerial navigation.

Second—Man passed through, and is not yet through, the appearances of strife, envy, malice and war, in order that the chemistry of life, operation or creation, might be carried on.

Acids and alkalis properly combined produce a chemicalization or fermentation—riot—war. The molecules of these apparently opposite principles strike each other with inconceivable rapidity, causing friction and turmoil in order to finally produce the third Substance, represented by the Millennium.

(5) To one who did not know the procedure was chemical-creative, it would seem bad, evil or destructive. Those who understand call it chemistry.

So, I see that the operation is going on—the Pisces age—in water as a purely chemical operation, acids and alkalis in God's Alchemical process, preparing the Substance that is to be "made flesh and dwell among men," i. e., in Man—in the Aquarian or Millennium Age.

* * * *

"I Saw the meaning of it all,
Of life and death and birth,—
But cannot tell it to the men of earth.
I only point the way and you must go
The whirlwind road
If you would know."

St. Louis, Mo.

DR. GEO. W. CAREY.

A VALUED TESTIMONIAL

4 East Gogouac St., Battle Creek, Mich., July 14 '02

ADIRAMLED gave me a Reading May 11, 1902, which I consider to be a marvel of perception and erudition. It is thorough, practical and true throughout—that is so far as the past and present are concerned: and I doubt not but that it will prove itself in the future as well.

A person who has the ability to give a Reading like this is of necessity a student of occult lore from all its standpoints, and also a seer and a prophet, as well as a marvelous scholar. There is an immense amount of work about a Reading like this, and close work at that, and the whole thing is so utterly useful to one in planning for the future, etc., that I would most earnestly recommend everyone to take one of Adiramled's Readings.

It will not only enlighten you, it will help and bless you, lifting you into higher vibrations, and bracing you for the future.

S. CHRISTIAN GREATHEAD!

N. B.—I ought also to say that some of my nearest and best friends have studied this wonderful Reading, and think as highly of it as I do: and I myself have read two other Readings given by Adiramled, and knowing the persons well, I consider them just as truthful and remarkable as my own. S. C. G.

My orders for Onomastic Readings are increasing all the time. I am still making them by hand for the same old price, \$3.00. Send full name, date and place of birth, with parents' names.—Adiramled.

I need the January and February issues of ADIRAMLED, Vol. 1, 1901: has someone an extra number to spare me?

A friend sends me the following, as she naively says, "not to make it between drinks so long." Isn't it pretty?

THE MOON'S LULLABY

Words from Harper's Magazine. (Music by Chas. Barkham.)

The young moon lies in the old moon's arms,
You can see it as plain as may be;
Venus has gone with all her charms,
But Jupiter stares at the baby.
The old moon rocks in the clear blue skies,
She is rocking an hour-old baby.
The stars are winking with all their eyes,
And wonder whatever it may be
In a month that baby a babe will be,
And croon to the young its A. B. C.
For the moon's whole life is but four weeks long
And then she's again a baby.

ONE of the principal manufacturers of perfumery in the world has declared that he is quite certain that flowers actually possess souls. The fragrance of a flower is really its soul, and it exists when the flower itself has perished. This, he maintains, is not a poetical fancy, but an established fact.

Certainly the fragrance of a flower is not a dead thing. This seems to be a curious statement to make, but it is a fact that when certain conditions are fulfilled a part of the life of a flower never seems to die.

Although the fragrance of a flower dead years ago may have undergone all sorts of manufacturing processes to extract it and to fix it, yet it never dies. When the flowers of the kind it was extracted from bloom, it exhibits a marvelous sympathy.

Take, as an example, the case of jonquils. At the end of the year the smell of the perfume is constant, but in the Spring a change appears. In May, when the jonquils are in full flower, the colorless liquid has its scent exalted to a surprisingly high degree.

When the flowers are in bloom, the bottled essence is very perceptibly stronger in odor. As the flowers droop, so does the perfume lose its potency in strict agreement. This mysterious sympathy between flower and essence never dies, but ever responds to the proper seasons.

There is room for reflection in the thought that every scent bottle holds the souls of hundreds upon hundreds of flowers. An eighty-ounce vase will hold the souls of seven tons of roses.—New York Journal.

THE PUPPY AND EXPERIENCE

A HALF-GROWN puppy went into the fields and woodlands to walk alone for the first time. As he passed along the edge of the cliff, the sun being low, his body, legs and tail cast a very large shadow upon the valley.

"Heigh-ho!" he exclaimed, observing his shadow, "how I have grown. I am larger than the largest elephant I ever heard of. But it is undignified for me to be trotting and bobbing along like this. Large bodies move slowly."

With this, he began to step high and slowly, at the same time watching the dignified movements of his shadow.

Presently he noticed a bull grazing in the meadow below; and he said to himself:

"I'll just go down and astonish that bull by stepping upon him, and crushing him to the ground."

So, after a parting, admiring glance at his shadow, he fixed his eyes steadily upon the bull, and with profound dignity of step and manner, as he supposed, descended to the valley and approached the bull.

The bull did not notice the approach of the puppy until it was quite near, when he suddenly turned and tossed it high in the air over his back.

The puppy fell near a brook, wherein he saw his image at its true size. After he found out where he was, and recalled the direction of home, he limped away, saying:

"It is in the mirror of experience, after all, that we can justly estimate ourselves."—John Bryan in "Fables and Essays."

HAVE you read EVOLUTION OF THE INDIVIDUAL by Frank Newland Dowd? It is a grand book, and I would like you to read it. It teaches the subject of *Energy Building* and tells what everyone wants to know—HOW TO LIVE AND HOW TO LIVE RIGHT. The price of the book is \$1. It is not a large-sized book, but the inspiration it contains is great. To be had at this office.

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AN OPEN LETTER

MY Dear Adiramled:—

Today I received "Christian" (Thomas J. Shelton). Among other things he says: "Mental Healing is on trial and all of the healers who can't heal themselves and others will have to take to the woods," etc. That article reminds me of yours regarding "The Loose Screw."

Now, dear Adiramled, I come to the point and ask you for advice. The fact is, that in spite of my ten to fifteen years' study along these lines, there

is a screw loose (notwithstanding the grease) in that I don't seem to be able to heal myself of a chronic difficulty.

I have been treated by several eminent mental scientists and myself realized perfection without any seeming change. May it be what the world calls a bad habit? I have none I know of. Is it in the quality or in the application of the Grease?

I thought at one time I should be ashamed to ask for advice after having studied so much. I would be now, to do so of many healers that I believe are no more unfolded than I am, but somehow I feel attracted to you because of your knowledge and understanding and love for the almighty principle.

I understand clearly from your letter just what you desire and need to know. There is a way to find the lost "screw" if you earnestly seek it. It is a matter that cannot be verbally communicated, of course. The criterion of worthiness to know is in the ability to discover.

My mission ends in pointing the path. If it cannot be discovered through my works and those to which I refer, it cannot be known—not yet.

Of course, Mental Science, (up to date) is but a first step. Its true aim is to free the mind, enlarge the conception and prepare it for the reception of the higher truth, which is still mental science, but something wholly different from what has dawned upon the human consciousness:

The present method proposed by Mental Science and that by which it works, is a correct method so far as it goes, which is to say that there are limits to its accomplishment—without the higher understanding. To illustrate, a thousand years of affirmation will not result in removing "stigmata," or birthmarks, though it is easy to show that they were caused by the mother's mental suggestion.

The mother's mind worked at the time through and in a plastic medium. Literally, the body of the child was then in a state of dissolution. When later it becomes "fixed" it reaches a point where the mere "focussing" of thought according to the Christian or Mental Science plan, can have no effect to speak of.

"Which of you by taking thought can add a cubit to his stature?"

"Thou canst not make one hair white nor black." These are words from the Master. Now, the Master was unquestionably an adept or Magian, and knew the method of dissolving fixed bodies to their original state, and while in that state, moulding them by mind as he willed.

What would we think of a potter who attempted to reshape a vase that had been once baked in the kiln. Unless he can first melt that vase and thus reduce it to the original clay, he cannot hope to change its form.

This looks much as if death were inevitable and that the spirit alone could work only after the dissolution of the body. But this is not true save to him who regards the body as fixed and solid and the spirit a thing separable from it. Really, the fact is that the body is composed of myriads of little bodies, none of which are touching. Marconi has already found a kind of subtle electricity that will pass between these little bodies and not harm them

or the organism in any way. The body is thus a vast aggregation of molecules representing in themselves crystallizations of energy.

It is necessary to find an element—call it substance if you will—as subtle as light—capable of penetrating and infusing itself into the molecular structure of the body—an element that contains the original life-potency and power of transmutation; then we may by its aid heal, harmonize, change, transform the body at will—according to our conception.

God has made such an element. It only remains for man to cognize and use it. Evidence is abundant that the Master knew and used it in all his healing, and that he taught the art secretly to his disciples. And this is exactly the missing "screw" in our mechanism.

Mental Scientists are like the potter with his baked vase: they may decorate it as they will, but they cannot, do not radically change its nature. Oh, yes, if it be broken, they cement it, but still it is practically the same old cracked vase which close inspection may reveal or a hot bath expose.

I feel that this knowledge is destined to be yours. If you are patient and follow the line of study I indicate you will find what you seek.

By carefully reading the "Art of Alchemy," you will see that by its very nature, this is a thing one must unfold individually. It confers power—dangerous to one who has not demonstrated step by step.

If you can realize how great a thing it is, you surely will feel that it is the only thing in the world worth knowing, and that no effort is too great to come in thorough touch with it.

One dear one writes that although he is sixty-six years old, or young, he has commenced studying the piano. This is the kind of reports I like to have, for it shows that it is never too late to learn, if one has the determination to go at it.

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