



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

*"To the Conqueror will I give to eat of the  
 word of the LORD, which is in the PARADISE of  
 God."*

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

—REVELATIONS from the original Greek.

ISSUED EVERY  
 FULL MOON

EAST ORANGE, N. J.

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#### MAY MORNING

I saw the old beginning  
 When Chaos and Order strove,  
 And I can date the morning prime  
 And purple flame of love.  
 Song breathed from all the forest,  
 The total air was fame;  
 It seemed the world was all torches  
 That suddenly caught the flame.

When the purple flame shoots up,  
 And Love ascends his throne,  
 I cannot hear your songs, O birds,  
 For the witchery of my own  
 And every human heart  
 Still keeps that golden day,  
 And rings the bells of jubilee  
 On its own first of May.

—RALPH WALDO EMERSON.

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#### ONOMASTIC INDICES

##### MAY

**M**AY is from the Greek *Maia*, mother of Mercury, goddess of growth and increase, corresponding to the Hindu *Maya* (illusion), the female who acts the part in the production of the universe, considered to have only an illusory existence. In Egyptian mythology, she appears as *Maat*, wife of *Seb* (Saturn).

The preservation of this root-word through the various languages is interesting. It is found in Icelandic *may*, and in German *mag*, from Sanskrit *mah*, meaning great, hence our own word, *may*, expressing power. The Sanskrit verb *ma* means to make, measure or form—identical in idea with the substantive "ma" in our own language.

Maia, mother of Mercury, reappears as *Maya*, mother of Buddha, and as *Mary*, mother of Christ

—Mercury, Buddha and Christ being but different names for the same idea.

This "mother" is simply a personification of Matter (*mater*), and the syllable **MAT** is the very synthesis of the world mystery itself. **M** expresses the fluidic substance through which the solar potency acts to produce all forms from **A** to **T**—the first and last letters of the ancient alphabet. **AT** thus represents all that exists, hence the origin of the old words, **SAT**, truth, **TAT**, existence. Transpose **MAT**, and you get **ATM** (atom or *atma*). The atom is an individualized entity, the form and dwelling-place of the living, immortal *atma* (soul).

The month of May is the season when the great miracle of atomic conception takes place. The wild boar *Aper* (April) has been slain by Hercules (Hermes), and *Main*—who is no other than Venus, the shimmering goddess rising from the sea—commands the miracle through the witchery of her grace, to which all nature responds in a madrigal of love.

You remember the tale of Venus and Adonis and the wild boar—it is the same tale, poetically told, of this old miracle-play of nature, enacted in the month of *Maia*.

Alchemically, we are nearing the birth of the sun, *Horus*—the infant son, Immanual, that comes to "redeem his brethren." This event was celebrated by all the ancient peoples on the first of May with loud rejoicings. Great fires were lighted to *Bel*, the sun-god, and many feasts were celebrated in-anticipation of the happy event. In the rural districts of the British Isles the people still keep up these celebrations to some extent.

In England they dance the may-pole dance, in Ireland they light the *bellain* (fires of *Bel*), in Scot-

land they break the oat-cake, and draw for the charred piece. The one to whom it falls has to leap through the fire thrice—a relic of Druid worship.

But the mystery of the ancient wisdom is singularly perpetuated in the parade of the chimney sweeps that takes place in London, or did formerly, on the first of May. The sweeps assemble in procession with their faces blackened, and dressed in red, blue, and yellow. In the center of the group there is a figure known as "Jack-in-the-green"—a sweep enclosed in a bower of leaves, made in the form of a pyramid some ten or more feet high.

It is true in nature as in art, that at this period all colors appear vividly, the principal tints being the primary colors, like the dresses of the chimney-sweeps—red, blue, yellow—through which the green is ever flashing, producing kaleidoscopic effects, all of which is the work of Maya—an illusory phenomenon which will soon pass, to make way for one more glorious and permanent.

The first period of this reign, Apr. 19 to May 3, is represented by the letter I, a positive symbol of solar action, corresponding to the tenth sephera of the cabalists—Malkuth, "the virgin." In the modern alphabet it is number 9, JESOD, the foundation; while J, JESUS, the structure, is the tenth referring to the latter part of this period—May 3 to Mar. 19—which is negative and receptive of the solar influences.

Contrast the forms of I and J. The straight line represents God, limitless and unending. The curve expresses Nature, circumscribing, limiting.

Nature—Maia—has the power to bend the straight line into FORM. This whole period is governed by Venus in Taurus.

The influence of Venus upon the disposition is well expressed by an old writer on astrology: "She is joyful, laughter-loving, and liberal; making pleasers, dauncers, entertayners of women, players, perfumers, musitions, messengers of love." Or, to quote a more modern writer, "She is the symbol of the *beaux arts* and a friend to culture and refinement, neatness, orderliness, sweetness, grace, beauty, conviviality and virtuousness."

#### X SECRETS OF SCRIPTURE. IV

##### THE CREATION

"And the Elohim said, Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind: . . . and it was so."

There is nothing in particular for the occult student to notice here except that the conditions for the great result are gradually perfected. The soft bodies of the molecules that dart through the water or fly up through the air like fishes or birds, have now become harder, denser, and their movements consequently slower. The things that flew, walk; those that swam, creep. The Sea is slowly

congealed into Earth, which, like choral, may truly be said to be made of the bodies of these "animals. That which is being represented here is the formation of a crystalline structure. The *anima* or life principle becomes more and more manifest, and bodies more shapely as the centripetal force obtains greater mastery, and the law of revolution is brought more into action.

"And the Elohim said, Let us make man in our image, after our likeness; and let him have dominion over the fish, the fowl, the cattle, and over all the earth and every creeping thing."

This is manifestly the crowning achievement of the work. It is, however, a question which commentators have long wrangled over, why the work should be finished in the first chapter as it is, and then taken up in the next and apparently begun over. The theory of two distinct accounts, that is, manuscript records, has been advanced to explain it. But the error of all the commentators and thinkers on this subject has been simply in not perceiving that this first chapter is entirely symbolical and does *not* refer to the creation of man, the human being, at all. The Hebrew word here translated "man" is ADM, from *adamah*, meaning simply, "red earth." This is an example of the many far-fetched conjectures of theologians put forward in explanation of things not understood. Why assume that man was made of "red-earth?" Why not of white or blue clay, or of black loam?

The term ADM is really an allegorical expression—and a very suggestive one—to represent the formation of certain elemental substances of a protoplasmic nature, through which the birth and development of man is, ages afterwards, made possible.

This entire genetic record is a secret hieratic document. It is the work of the priests or wise men of a very remote age. For untold centuries it was preserved through tradition, and when at last it was written down by the Cabiri (the priests of ancient Egypt), it was so composed as to appear like an ordinary narrative; and yet, in the original language (the old Hebrew), there are cabalistic keys revealing to the close student the meaning of the hidden mystery.

In theological schools, no student ever comes to suspect this fact. For one reason, every word that could arouse suspicion and lead to anything but orthodox conclusions has been carefully elided or mistranslated by the fathers of the church. Nor will the Hebrew rabbins aid in the solution of the mystery. For they are as jealous of their ancient writings as anyone could possibly be, though they have long since lost the key themselves.

Now and then a Hebrew arises who becomes illumined. Such was the author of *Abra Mele*—and more still of the *Aesh Mezareph*, but the student would better by far go straight to the old Bible for light than to the writings of these illum-

Inati. We have only to ask ourselves one question to be convinced that this creation does not refer to man. The question is, Has man dominion over all the earth? To be sure he can devise methods of killing off the fish, fowl, cattle and creeping things, but *this* is not dominion. Man himself succumbs to the slightest accident. "There is no element that does not readily master him. He is a toy to the wind, a feather to the flame, a speck upon the great ocean. In a moment seen, then gone forever." No, this is *not* the creation that was to have dominion. What was it then?

"So the Elohim created man in THEIR own image, in the image of the Elohim created they him, male and female."

I am well aware that it will seem singular that this creative act should refer to anything but man and woman; and yet observe, right in the next chapter, *after* all was finished, it distinctly states, "There was not a man to till the ground!" In truth, there was not. Some light concerning the character of the "Man" referred to in this primal narrative may be obtained by tracing out the root meaning of the word itself. The root of the word Man is formed by the two consonants, *MY*, which comes out in man, men, moon, mind. In the old languages both letters relate to the element *Water*. In Hebrew MEM (M) is "water," and NUN (N) is "fish." Here we have the idea in a nutshell. The "fish" belongs in the "water" is virtually, as we may say, a part of the water. The Fish (N) is the higher principle—the spirit, the Water (M) is the lower principle—the body. *MY* represents the spirit incorporate. If we apply sex to these principles, M is the feminine or antecedent principle, while N is the evolved masculine.

Biology teaches us that the male is slowly evolved from the original ONE, which for a long time exists in a virgin state and reproduces parthenogenetically. It is contrary to observed fact that the sexes in nature are created together in perfect form, which is another proof that this account cannot refer to man. That which is created here is manifestly perfect, being simply the expression of the energy of the solar (N) sphere becoming potential in the terrestrial (M) sphere.

There is but one creation known to man—and that to exceedingly few men—which presents simultaneously a perfect male and a perfect female, having power over all things, transforming them to their own purity. One who knows this to be true, knows also that this ancient worthy, the writer of Genesis, whether he lived six thousand or six million years ago, must have been referring to, and describing this very thing, for there is no other thing that could possibly accord with the description.

This wondrous substance might well be named SOL-LUNA, since it is a union of the elohistic potencies in form. The *g* is imaged in it, and through it as a vehicle, they do their perfect work. Thus IT truly *hath* dominion.

"And the Elohim said, Behold, I have given you every herb seeding seed, which is upon the

face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast and to every fowl and to every thing that creepeth, every green herb for meat. . . . And the evening and the morning were the sixth day."

This text has been the subject of much amusing interpretation. It has for one thing been used to clinch the argument in favor of a vegetarian and fruitarian diet. The truth is that nothing whatever is said here about either vegetables or fruit. If this text did relate to the animate creation, it would imply that all animals should be herbivorous, whereas nothing is further from the fact.

But really it has no reference to the nutrition of any living organic species. The "YOU" addressed in the first part of the text is the Supreme Creation, SOL-LUNA (MN). The "herb" is the green ray—the vital ray—of the sun. It is in nature the substance chlorophyll, the green coloring matter in leaves. Surely it makes the "herb" to appear, and is the transmuting agent, the very door of life, where spirit (solar magnetism) passes into matter (lunar substance).

In one of the most ancient of languages (Zend, Persian), Word and Light are identical. This mysterious "Word" that has crept into theological thought, and which is universally considered to be a "Lost Word" is nothing more nor less than Light. The light itself is surely apparent, but that which is lost is the knowledge of the *magical potency* of light—the rationale of its creative power.

The solar seed sown in the earth through the mediation of Light are fed with the *milk* of the Virgin Earth, till they develop into elemental spirits. It has long been a tradition that such spirits lived in the earth. Some have ascribed to them grotesque shapes, while others have conceived of them as being in pigmy human form. Their true form, rather, is spherical, and, though individually small, their combined potency appears superior to man's. At least, they can do a thousand things that man cannot do—things that he can hardly conceive of. They constitute the powers through which is created every form in Nature, the human form included. They represent the activity vaguely called "sub-conscious mind." They are at the base of all inexplicable phenomena. If man can come in *rapporte* with them, he becomes a magician, for the quality of his mind is such as to control them, within certain limits. He cannot change their action, but he can, if he knows how, divert it to his own advantage and utilize it at will. While these spirits are represented by two entities, corresponding to the male and female sex, they really embody four principles or states, which are imaged forth in the names, Earth, Water, Air, Fire; or Solid Liquid, Gaseous, Ethereal; or again in Carbon, Hydrogen, Nitrogen, Oxygen.

But science will never grasp the significance of these elements while it conceives of them as four. It must reduce them to two, and finally to one. It is the work of primal creation to create these two. One is evolved through the "herb," the green ray mirrored forth as Venus on the life plane, becoming

concrete in the metallic form of copper; while the red ray, coming from the sun, and evolved through the "beast," becomes manifest as Mars, or iron. But the makers, farmers, of these and other metals are the elemental spirits of Sol and Luna, working together in close harmony in the Earth.

Both herb and beast feed on one thing, become one thing, leaving their dust as an heritage to future genera. In it lie concealed all herbs, all trees, all animals, all men. It is the wonder of creation--the Virgin of the World.

x

## COLOR MAGIC

### INTRODUCTION

**A**LL VISIBLE phenomena are the result of Color. While shades of color are almost infinite, the spectrum reveals only seven definite colors: Red, Orange, Yellow, Green, Blue, Indigo, Violet. Of these, Red, Yellow and Blue are the three foundational colors, which I shall denominate the Primary Trinity.

A Black color is caused by the absorption of all the color-rays of light; a White color, by the reflection of all. It is customary to speak of black as the absence of color, and white as containing all colors.

In dealing with the occult, it is manifest that we need to reverse all appearances, in order to arrive at a true conception of existing facts: Nature, the phenomenal, is the inverted image of God, the noumenal.

Thus, the body which appears Black, having absorbed all the rays of light, is occultly most luminous, while the whitest body is interiorly darkest.

The Sun, being the source of all light, itself is most intensely black; while the earth, though seemingly opaque, is perfectly white and transparent when viewed from within.

For the purposes of development, it is necessary to conceive of the Earth as the center of the universe, and to think of it as it appears--a dark mass. Surrounding this are to be imaged concentric Color Bands of increasing luminosity as we go outward toward the solar sphere, which forms the outermost band.

From time immemorial it has been the custom of the Magi to speak of these Bands as "planets"--a word meaning "little planes," and having no direct or special reference to the worlds in space. Astronomy borrowed the astrological names and applied them to these heavenly bodies, but originally the names meant something entirely different, as we shall see.

The true ancient wisdom has been preserved in the names of the Days of the Week, in several languages, and from these we are enabled to form a basis for our study and investigation.

The days of the week go forward in divine order - evolution - and backward in human order--

evolution. This fact is a key to the sequence of color phenomena in the Great Work of Nature.

No.	Evolution	Revolution	Names	Derivations	Planets	Colors	Metals
1	1	7	Sunday	Sun's day	Sun	Yellow	Gold
2	2	6	Monday	Moon's day	Moon	Blue	Silver
3	3	5	Tuesday	Tyber's day	Mars	Red	Iron
4	4	4	Wednesday	Woden's day	Mercury	White	Mercury
5	5	3	Thursday	Thor's day	Jupiter	Violet	Lead
6	6	2	Friday	Friga's day	Venus	Green	Copper
7	7	1	Saturday	Saturn's day	Saturn	Black	Lead

The above arrangement gives but a faint idea of the Color Bands. This we shall need to develop through the several lessons. The grouping or association of the Bands in any given work will be better understood by considering the nature of each, as follows:

Negative Planets  
(feminine)

Saturn--black  
Venus--green  
Moon--blue

Positive Planets  
(masculine)

Jupiter--violet  
Mars--red  
Sun--yellow

Mercury, being the middle (*Mittwoche*), becomes the Media or Means--the AGENT of Light by which all colors are transmitted and impressed upon an object. Itself is colorless, and yet manifests every color.

As a rule, the negative state precedes the positive; and though the negative appears a condition of death, and the positive as life, we learn through the phenomena of Color that these are only terms used to express two phases of one eternal, unending and ceaseless activity.

Some call it Evolution, and others call it God;  
Some look above the clouds, and others 'neath the sod,  
It is not only here nor is it only there;  
'Tis all and everything, and it is everywhere.

SPECIAL LESSON No. 1 for development will appear in next issue.

x

## SOMETHING OF INTEREST TO YOU

**I** AM preparing a special typewritten Course in Astrology, something very unique, interesting, and valuable. It enables anyone with a little attention and practice to cast their own horoscope, and others' if desired, and to make all important calculations relative to character and events.

In connection with these lessons, I am going to explain the wonderful phenomena of auric colors, which though invisible at first, may be ascertained by certain rules. Expression in human life as in outer nature depends wholly upon color. Color may thus be said to lie at the very foundation of character itself. It is by a knowledge of auric colors that I am enabled to read character with so great accuracy.

I make astrology only a means to an end. The end is magic, or alchemy. Astrology may be defined as the exoteric symbol of Alchemy. It bears the same relation to it that the hands do to the works of the watch. Very few care to study into the technicalities of watchmaking, perhaps, but all need sufficient knowledge to be able to tell the time of day. Not every man wishes to become a magician, but everyone requires a practical knowledge of human nature in order to moderately succeed in this world.

The sciences of Physiology, Physiognomy, Phrenology, Palmistry, and all others relating to human life and character in any way are based upon Astrology, and this in turn upon Alchemy, which is the Science back of all sciences. Astrology is the open door to Alchemy, or may become so. So far as I know, everyone who has ever made definite progress in the subject of alchemy, has made it through the study of Symbols, chief of which in importance are the symbols of Astrology.

These astrological lessons, taken in connection with the special course in Color Magic to be given in the Journal, will constitute the most valuable and practical study ever presented.

The price of these lessons is placed at \$10, which includes an outfit of valuable books. The price is very low, considering the great amount of work required to prepare the lessons—a fact I am sure that all who receive the lessons will appreciate. The first lesson is ready and orders will be filled at any time.

Those wishing to take this course should confer with me at once. Send full name, date and place of birth, together with remittance for the course, when the books, five in number, with Ephemeris, together with the first lesson of instructions will be sent. The lessons will follow each other as rapidly as possible, and will be forwarded separately, which gives the student time to master the given work.

#### POSTAL NOTES

MY DEAR ADI: That postal business is a "blamed shame." But I am glad you have got rid of that malodorous "Madden attachment." The enclosed (\$1.00) is for the extra postage on my ADIRAMLEDs, for a while. I am looking forward to the "message to waken the dead." Why, you have already awakened many dead. I was one of them.

DEAR ADIRAMLED: I understand the 2d class postal privilege has been refused you. It's an infernal shame. I read somewhere recently that Madden, 3d Ass't P. M. G., is a bigoted Roman Catholic, and that is the animus of his high-handed interference with free speech. Never mind. There will be an earthquake one of these days that will swallow forever the Maddens of this country, and the whole present theological structure will go with them. Meantime, you can say what you please and do as you please now with your paper. That is much.

DEAR ADI:—So your turn came with the Post-office authorities. I suppose they just got around to you. It is a wonder they left you in peace so long. But the whole department is being investigated in Washington. Stupendous frauds and stealings have been going on for years. The Post-office officials will have enough to do for a while to clear themselves.

I am reading and re-reading everything you have put out, and am sure I am gaining that inner knowledge taught all the time. But it only serves to set me farther and farther apart from those by whom I am surrounded. They seem to me like dream people, and their excessive eating and drinking and material ways of living to belong to a by-gone age I once lived in. I think I am beginning

to sense the work, the foundation of the Philosopher's Stone, the Generation of Gold. I am only too willing to give up all and "follow the star." c.

DEAR ADIRAMLED:—Your April issue just here. I am so sorry that you have been annoyed by the Postoffice people. It is an outrage. You can imagine how indignant this liberty-freedom-loving individual is over the whole matter. With all my heart I am with you. I hope and I think this action will be the means of advertising your Journal to the right people, and increasing your subscription list. In all the world there is no such paper and no such teaching as yours. Next year raise the price of the Journal. It should cost more than any other publication, so great is its value. s.

DEAR ADIRAMLED:—So that Catholic bigot, Madden, has tried to squelch ADIRAMLED by his most unjust ruling. How the Augean stables of that P. O. do need cleaning! It is equalling the despotic methods of Russia. As I don't want the extra postage for my paper to come out of your pocket (although small in itself it counts up in the aggregate) I enclose stamps to pay the postage for awhile. I also enclose you some "stuff", which, if you haven't seen it, will amuse you. It is sent out by the people that are behind the (a prominent paper). The whole thing is an arrant fake, as the P. S. on the white sheet shows plainly enough. The magazine mentioned itself is also a fake, but Madden wouldn't think of getting after it, because it has plenty of money behind it, the thing being run as a commercial enterprise purely to take in the unwary and their shekels. n.

DEAR ADIRAMLED:—Allow me to throw a little light on the "nigger in the wood-pile." The "Appeal to Reason," published in Girard, Kansas, let the red light on Madden, but none of the New Thought journals have. He is an Irishman, a Catholic, and was a leading Socialist, a very smart man, an engineer. He was making it too hot for the Capitalists, so they "bought" him up with this Postoffice position. He turned traitor on the Socialists, and part of his contract was to turn down new ideas, which explains his overbearing persecution. l.

There is one thing that the Church and State have a deadly fear of, and that is New Ideas. Both institutions, as institutions, are perpetuated by the servility of masses, and this in turn by ignorance. What a condition in this enlightened Twentieth Century that public office-holding depends upon patronage—a polite pseudonym for bribery! But it is a fact. Some bottle-brained bourgeois, who has an "influence" in the caucus, and will make himself "useful" to the operators of the Machine, is promised the Postoffice, say. And he gets it, if the party wins. It is his slice of the Cake furnished by the people and cooked by the bosses. He does not get it because especially competent or worthy—he is often the reverse. He gets it in payment for services rendered. And this appointment is the president's prerogative, which should be taken from him. The president of a Free Republic should have no prerogatives. He is a citizen, not a King.

DEAR ADI:—Why, O why, did you write that awful letter to Magden? Such a horrible break. I found myself getting *mad*—at *him*—and itched for knives, daggers, revolvers. I am wholly out of the idol manufacturing business, but I thought that you, at least, were gold cleaf down to the toes—no clay. It isn't a question of justice—its "how to keep your temper in this unjust world." I don't know how, but I thought you did. Well, bless you anyway, and don't get discouraged. You've a delicious little paper, and I wish you could make it pay without exhausting either yourself or your Treasury. Please find stamps enclosed for the extra postage. w.

Dear heart, do like me—keep your temper for use—don't lose it. Temper is the very foundation quality of a MAN. It should be wisely controlled, not servilly cowed. Temper in a man is like temper in steel. A man without temper is no better than pig-iron. If a few more million people in the world had the right development of temper, they would rise and refuse to submit to injustice. Meanwhile their apathy—an index of undevelopment—allows them to be dominated by the stronger and more aggressive elements of society. They suffer till they learn the art of resistance, the foundation of which is temper under intelligent control. For myself, I had rather be a live, wild Irishman with an active shillelah than a dead gold god on a pedestal.

I understand from Dr. Weston that he received a curt note from his local postmaster informing him *in advance* that the magazine "IT" would not be accepted as second-class mail matter. He says: "I see by the papers that a storm is coming that will sweep the P. O. Department clean of all this 'rottenness.'" Let it come!

It is with sincere regret that I chronicle the discontinuance of "The Social Spirit," edited and published by that brave and talented compatriot, Franklin H. Wentworth. In the closing number (February) the editor says:

"A year and a half of the sincerest effort has not demonstrated that the value of The Social Spirit is commensurate with the life that has been poured into it. It has always shrunk from capitalistic methods in securing subscriptions, making the deliberate experiment of ascertaining if the movement were able to sustain it at its actual value. . . There has been no failure anywhere, but the editor believes he can give greater service to the movement in other directions than the publishing of a subsidized monthly."

I dare say many of my readers do not understand the significance of the term "subsidized" as employed by Mr. Wentworth. It refers to the claim put forward by the operators of our Law-making Machine, that certain appropriations are necessary to conduct and carry on certain public necessities. One of these is the transportation of the mails. The "kick" made by the Department on conferring second-class privileges is supported by their statement that the mails are carried at a loss.

Mr. Wentworth from time to time exposed this fraud in the government, showing that the subsidy in question went straight into the pockets of railroad and steamship corporations, which is simply equivalent to saying that subsidies are appropriations made by congress to meet the exorbitant demands of transportation companies, who through unjust and corrupt legislation rob the people right and left.

To meet this subsidy-steal a whole lot of things are enacted and done. A nice little sum has already been realized through the clever manipulation of the postal lever controlled by Mr. Madden. I do not begin to know how much. Thus far they have taken only a few dollars from me, but enough so that if every inhabitant of the United States should be taxed as heavily, a fund of a billion dollars would be raised in six months—quite enough, I think, to meet all subsidies up to date.

Mr. Shelton, Helen Wilmans, Henry Harrison, and many others have become large contributors to the same subsidy-fund already. Of course it is not policy to "touch" too many at once, but gradually one after another they are touched. In fact the whole affair is *very* touching!

Russell Sage recently declared in the New York Journal that capitalists stood ready to take the Postoffice off the hands of the government at any time, under contract to run it far more economically and satisfactorily than it is now run. Let those who advocate governmental ownership so loudly study the present administration methods of this postal-business and open their eyes to the fact that while the theory of governmental ownership of public utilities may be ideal, the practical outworking of it is not feasible or desirable so long as the government is administered by political shysters who, once in power, do nothing but exploit the people by every shameless method possible. William Randolph Hearst in speaking of the Speculative Trust as a get-rich-quick concern says, "Governmental connivance with these speculative trusts should be terminated, for it is just as vicious as the Postoffice promotion of the speculative racing scheme."

A student writes me that he has had his lessons in the "Art of Alchemy" bound, and prefaced the volume as follows:

"A record of a labor of love by one who, reading from the book of Nature, found it in his heart to bless his fellow men. To such as are ready, this blessing is waiting. Indeed, veiled under the garb of allegory and enshrined in parables, it runs the gamut of these pages, and to him who faithfully reads, it will become apparent."

Can there be any higher testimonial or more satisfactory than the appreciation of an intelligent and enthusiastic student?

The only way you can keep good is to give it away. —Elbert Hubbard.

**A LOVE LETTER**

**M**Y Dear Adiramed:- Seemingly if I followed out my real desire, I would be writing you a letter every day of my life. . . . Some day maybe I will grow strong enough in love and strength to meet a great personality like yourself. My ideal nature seems to be growing and, naturally speaking, you are the Great Sun around which it revolves, and from which it receives light, and loving inspiration. Never can I repay you if I possessed the whole world for the real joy that you have brought into my life. All the love I have is yours, and I will do it to go out and aid you in your really great and glorious work for all the children of men.

Here is a little piece of poetry- if it be worthy to be called such -which I just composed as I came in from gathering Arbutus, which are so sweet, beautiful and rare that I call them my Adiramed Flower. I do not expect this "poem" to make me immortal, but shall be content that it is an expression, a little at least, of the great love I bear you.

**THE ARBUTUS.**

Oh beautiful Arbutus, I love you so,  
Thou lovely sweet flower of early spring,  
Not on every hillside dost thou grow,  
Nor on every breeze thy perfume fling.

Where the sky and the cloud meet in Heaven's embrace,  
Where the tall, rugged rocks frown down from above,  
'Tis there thou'rt found in thy beauty and grace  
In obscurity dwelling, and blooming for love.

x

DEAR ADMIRAL:-

You are FINE, the best that ever came "down the pike." I have been keeping NEXT to the best of my ability ever since the Journal first came out, and now am having a tussle with Alchemy and enjoy it hugely. Enclosed find a V for reading. E.

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A school teacher in one of our western cities asked of the school the question, "What is the greatest canal in the United States?" A small boy promptly replied, "The alimentary canal!" "Out of the mouth of babes," etc. - Exchange.

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The following beautiful poem, by Rev. Chas. L. Thompson, aptly illustrates the almost supernatural power which Paganini exercised over the king of instruments.

He stumbled awkward on the stage, the while  
Across the waiting audience swept a smile,  
With clumsy touch, when first he drew the bow,  
He snapped a string. The audience uttered low,  
Another stroke! Oh flies another string!  
With laughter now the circling galleries ring.  
Once more! The third string breaks its quivering strain,  
And he sits erect the player as he stands.  
He stands—the while his genius unobscured,  
Is calm—one string and Paganini left,  
He plays. The one string's daring notes uprise  
Against that storm as if they sought the skies.  
A silence falls, then awed the people bow,  
And they who erst had hissed are weeping now,  
And when the last note, trembling, died away,  
Some shouted "Be, too!" some had learned to pray.

—Exchange

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