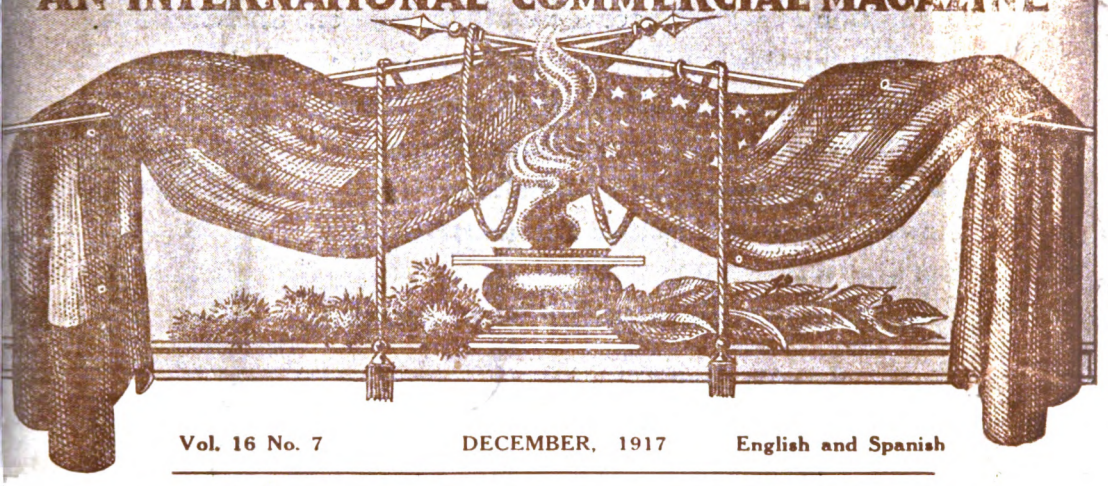
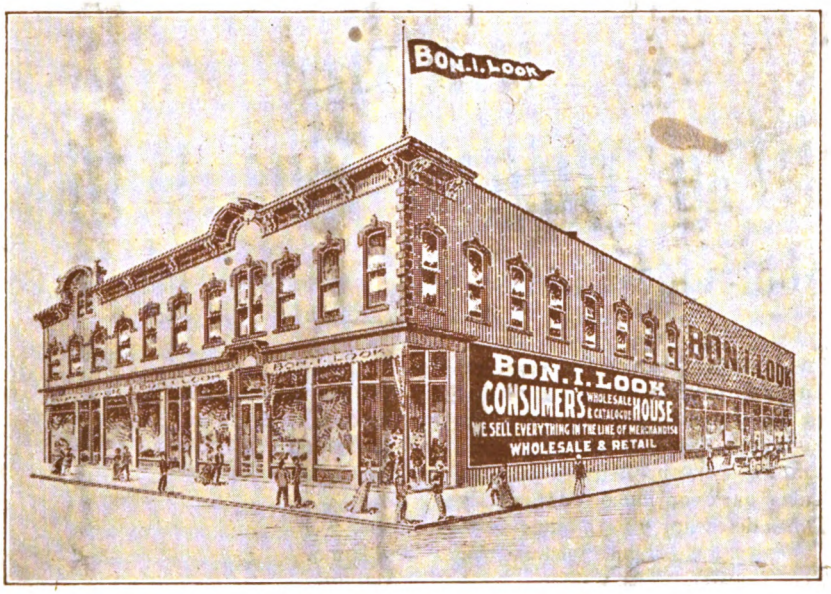
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The Sister Republics

AN INTERNATIONAL-COMMERCIAL MAGAZINE



Vol. 16 No. 7 DECEMBER, 1917 English and Spanish



The Bon I. Look Stores Co., Denver, Colo.
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A. F. Wilke, Waterton, Wis.

Pan-American Notes.

South American countries that have broken diplomatic relations with Germany are Brazil, Bolivia, Honduras, Nicaragua, Peru, Uruguay, Costa Rica and Ouatemala, Panama declared war April 10.

U. S. Takes Mexican Oil.

Mexico City, Oct. 20.—In the first six months of this year there were exported from the Mexican oil fields 22,140,876 barrels of oil, of which 17,332,254 barrels went to the United States.

Tax on Water Lifted

Mexico City, Mexico.—In order to stimulate agriculture through the country, President Carranza has issued a decree taking off the tax on waters owned by the country and used for irrigation or power purposes, and also has removed the import duties on agricultural machinery.

Dried Potatoes in Bolivia.

Throughout the Andean plateau of Bolivia potatoes are cultivated at altitudes where even the hardiest grain and vegetables will not grow. The natives have a method of preserving potatoes, which consists of alternate freezing and thawing until all the moisture is removed. The resulting product is known as chunu, and it can be stored for months and even years without fear of deterioration.

Deepest Mine in the World.

The deepest mine in the world is the Morro Velho in Brazil, the lowest galleries of which are 6,000 feet below the surface. The Morro Velho is a gold mine,

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worked by an English company. The gold bearing vein descends into the earth like a great knife, at an angle of forty-five degrees. The normal temperature at the bottom is only 113 degrees Fahrenheit, and by ventilation is kept down to about 100.

Lower California Railroad Planned.

San Francisco, Cal.—The Carranza government is planning to construct a railway from Ensenada, the most northern port on the west coast of Lower California, to Santa Rosalia, the principal town in the southern part, according to a statement today by Gen. Robles del Campo, military governor of the southern half of the peninsula. The railway line would give the rich gold and copper mines of the south a chance to get out their ore, he added.

Mexican Efficiency Board Begins Work.

Mexico City, Mexico.—The financial and administrative reorganization committee, the object of which is to introduce new and efficient methods in various government departments, has begun its labors. The committe is composed of Tuis Cabrera, former minister of finance, and now a leader in the lower house of congress; Alberto Pani, secretary of commerce and industry; M. Rodriguez Gutierrez, under-secretary of commuuications and public works; Rafael Nieto, under-secretary of finance, and Henry Bruere, former city chamberlain of New York.

Mexican Tariff Lifted on all Motor Vehicles

The tariff on motor vehicles has been lifted by the government of Mexico owing to strong protest made by Mexican antomobile dealers. The duty was to have gone into effect on July 1, imposing an import duty of 60 cents Mexican gold per kilo of 2.20 pounds on motor vehicles. This duty would have meant that a car or truck weighing 1,000 pounds would have had to pay an import duty of $450 Mexican gold, which is about $225 in American money. Now that the import duty has been entirely lifted it is expected that a large trade in American trucks will be built up in Mexico.

Little Ol' Banana a Wonderful thing in Land of Manana.

Washington, D. C.—From the land of the manana comes a tale of the banana, a quite specific, scientific miricle report. A Mexican department, according to the news sent, can change it into rubber, bread or wine of any sort. They can squeeze it into brandy, starch or flour or candy, vinegar or alcohal or just plain whisky. It will make an excellent paper or a substitute for caper sauce sr anisette, or a serviette or green or pink chartreuse, but they haven't perfected it for shoes.

The Mexican news bureau here is responsible for the report, but not the "verse."

Woolen Goods in Brazil.

The domestic manufacture of woolen goods, altho it has not reached the development nor the importance of the cotton spinning and weaving industry, is neverthless a valuable asset to Brazil and has an excellent future. The raw meterial used is not entirely Brazilian, altho the flocks of the southern part of the republic furnish an excellent wool, which has even in some instances been exported. Woolen yarns are still largely imported, the value of such purchases reaching $968,120 (U. S. currency) in 1916; in 1915 Brazil's imports of woolen yarns amounted to $128,490. Raw wool, too, is imported—$405,694 worth in 1916, as contrasted with $99,312 worth in 1915. Of recent pears there has been a contrasted with $99,312 worth in 1915. Of recent years there has been a considerable increase in the output of shoddy, i. e., textiles made from old woolen goods shredded and rewoven.

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South America to Lead in Oil, Engineer Predicts

Tulsa, Okla.,—The closing session of the annual convention of the American Institute of Mining engineers met today, the delegates having come to this point from St. Louis after an inspection of the lead and zinc district in southwestern Missouri and southeastern Kansas.

Speakers urged the necessity of conserving gasoline. Dorsey Hager of Tulsa said there were slight possibilities of finding new oil pools in Oklahoma or Kansas, and that soon only one test out of 500 would disclose a paying well.

F. G. Clapp, managing engineer of the Associated Geological engineer, said that soon South America would go from fourth to second or first place in petroleum production.

Clever Young Woman will try to Capture South American Trade

Washington, Nov. 2.—Next time a steamer sails from New York for South America, one of her passengers will be a gooe looking, well dressed and very clever young woman.

She will be one of the vanguard of commercial agents sent by this country to open the way for capturing the post-war trade of Latin-America. One of the largest houses in New York is sending this suave and experienced woman, formerly a buyer in European markets.

She will make her headquarters in Buenos Aires and will attempt to sell the Argentine merchants the dresses, hosiery, corsets, hats and underwear made by the great house she represents.

Tony knows Veto's Meaning it Means---O, Sure, he Knows!

Antonio Calabrio, an Italian farmer of Adams county, is a trifle mixed on the president's veto powers. Calabrio wants to become a citizen of the United States. He appeared before Judge H. S. Class in the district court at Brighton to get his final papers. If it had not been for the confusion in his mind as to the meaning of English words he might now be a full-fledged citizen.

"Are you familiar with the veto powers of the president?" questioned Frederick C. Emmerich, federal naturalization examiner.

"Certainly; I know what is the veto,"

"All right, Tony, now let us hear what is the veto?"

"Judge," said Toney, confidently, "a veto is a woman whose husband is dead."

Mexico may cut Silver in Coins. Peso of Pure Gold is Discussed as Basis for Currency

Mexico City, Mexico,—The Mexican government has discussed the advisability of decreasing the amount of silver in Mexican coins ever since the recent advance in the price of that metal. The fluctuation in price, however, makes it a question as to how much silver to put in new coins to make them worth 50 cents American for each peso. The matter is further complicated because in Mexico American money is now at a discount of about 15 per cent.

The committee on monetary reform in the chamber of deputies has proposed to that body that the basis of Mexican currency be a peso of 75 centigrams of pure gold. It is proposed, however, to make the silver peso contain 13 grams 536 miligrams of silver.

This would make the value of a silver peso less than the proposed value of the gold peso, the plan being that by keeping down the intrinsic value there would be no inducement to export silver coins on account of the high price of silver in foreign markets. It is planned to make each silver coin redeemable in gold within Mexico on demand.

"The United States Government needs and needs badly, great numbers of stenographers and typewriters, both men and women, for service in the departments at Washington, D. C., and the situation in Federal offices outside of Washington

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is scarcely less urgent. The supply of qualified persons on the Commission's lists for this class of work is not equal to the demand, and the Commission urges, AS A PATRIOTIC DUTY, that citizens with this special knowledge apply for examination for the Government service. At present all who pass the examination for the Departmental Service are certified for appointment. Examination papers are rated without delay.

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Prospector's Swan Song.

(Author unknown.)

"I'm goin' home where the mountains are;
There a man's own eyes kin see as far,
And farther, too—in that atmosphere—
Than a man with a telescope kin here.
I'm goin' home to that minin' town.
Where the boys is sinkin' the deep shafts down;
Where the hills is steep and the scenery bare.
An' there ain't no foliage anywhere
—I'm goin' home.

"I'm goin' home to that rough, old camp,
Where the whistles hoot and the engines stamp;
Where nobody asks you, "Who are you?"
But only, "Hey, there; what kin you do?"
Where the slag dumps glow and the ore cars bang,
An' the six-horse teamsters shout, "G'lang!"
Where the chimneys flare with a hundred hues;
Where you play the game with a stack of blues;
Whoop, if you're winner and grin if you lose;
Where the race is fast and the blood runs hot,
An' you blow in all the cash you've got—
I'm goin' home.

"I'm goin' home to my own again.
To the breezy girls an' the six-foot men;
To the rocky hills and the sagebush planes
Where it always pours and it never rains;
Six thousand feet above the sea,
Where the heart beats swift and the soul is free;
Where you live like a live one—an' when you die
They lay you under the alkali
An' drink to your soul in a whisky straight,
An' shake for the drinks at the graveyard gate.
You kin have my job an' my office space;
I want to get out to the good old place
Where the peaks are white as the ocean foam—
I'm goin' home."

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The Story of The Liberty Bell

The bell which hung in Independence Hall in the stirring days of the American revolution, and was rung to announce the adoption of the Declaration of Independence, bore the inscription, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Concerning these words, cast into the bell long before it was put to its historic use, there has been considerable controversy, but there will be no more. The mystery has been solved and now we know all about the most famous bell in our history.

The words were a coincidence, an unwitting prophecy of the use to which the bell would be put and which would render it famous for all time. The bell as first cast in 1751, in England, to be used in the celebration of the fiftieth anniversary of the granting of a charter to the city of Philadelphia. Letters of Isaac Morris, who was superintendent of the old Statehouse when the bell was ordered, which have been discovered by Wilfred Jordan, curator of Independence Hall, have made the story of the famous bell clear.

These letters show that the bell was first cast in England, on the model of the famous "Big Tom" of London, by Thomas Lester, whose firm is still doing business in Whitechapel. The inscription was suggested by Isaac Morris himself, a profound Biblical student, and it is taken from the tenth verse of the twenty-fifth chapter of Leviticus.

A year after the bell arrived in America it cracked and was recast by two colonial mechanics, Pass and Stow. The first recasting impaired the tone of the bell, so that the job was done over, with the result that the tone was considerably improved.

Later the bell cracked again, when used upon the occasion of the funeral of Chief Justice John Marshall, July 4, 1835, on the anniversary of the adoption of the Declaration of Independence. It was then hanging in the tower of Independence Hall, where it hung until 1971.

The clearing away of the mystery surrounding the time of the placing of the words of the inscription in the bell urouses memory of the remarkably prophetic character of those words and how, placed as they were without thought of the great event it was to announce, they were fitter than perhaps any other that the mind of man could conceive.

Columbus Discovered America; John Cabot first to land here

(By Rev. Thomas B. Gregory.)

According to the very sensible rule, that you must catch your rabbit before you cook it. It seems but fair that in telling the story of the MEN WHO MADE AMERICA the first place should be given to the man who discovered America and took out the patent on it.

As John Fiske has said it would be ridiculous to compare Cabot's achievement with that of Columbus, who showed the way ocross the "Sea of Darkness," but at the same time it is well to remember that it was Cabot who, since the days of the Vikings, first set foot upon the continent of North America.

It was June 24, 1497—four hundred and seventeen years ago—that John Cabot was granted the first glimpse that a white man had ever had of the shores of continental America.

It was about 5 o'clock in the morning, and there before the great captain's gaze lay the rocky coast of Labrador, its stunted firs and moss covered boulders touched into gold by the sun god's smile.

The commander upon landing planted a banner and took possession of the region in the name of the English sovereign, under whose authority he had made the discovery, after which he returned to England, where he was received with high honors, dressed in silk and given the title of the "great admiral".

Cabot made his memorable voyage in a single vessel named the "Mathew," with a crew of but eighteen men. It

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was a quick trip. Setting out from Bristol early in May, he made the great discovery and was back again in Bristol by the end of July, having made the round trip in something less than two months.

The following year (1498) Sebastisn Cabot, John's son, set sail from Bristol in six ships, discovered Newfoundland, sailed along the coast for a long distance, probably as far south as Charleston, S. C., and having taken possession of it all in the name of the king of England, returned to the old world, married a rich Spanish woman and settled down for the solid enjoyment of his fame and fortune. After his marriage we hear but little more of him. He seems to have dropped at once into "innocuous desuetude" and almost total eclipse.

John Cabot, the first white man since Lief Eriscon to set eye or foot upon the North American continent, was born, like Columbus, in Genoa, Italy. We know but little of him, but that little is quite complimentary to him.

He seems to have been scrupulously truthful. Upon his return from the discovery of the bleak and inhospitable Labradorian coast, for example, he absolutely refused to go into the Arabian Nights or Munchausen business.

He did not "assend Mount McKinley" or "discover the North pole", he saw no "Indian kings" or other strange and wonderful human beings; he ran up against no mines of gold or gems, or groves of "precious aromatic woods." He saw "little but rocks and a few dwarf trees and shrubs."

But in spite of his rock-ribbed integrity of statement, the commander came very near getting himself into the Bristol "Ananias club." He told them how his vessel had literally "ploughed its way through shoals of codfish" of the Grand Banks of Newfoundland, and the story came pretty near being his finish. One of the scribes of the day informs us that "Master John, being poor and a foreigner would have been set down as a liar had not his crew, who were mostly Bristol men, confirmed everything he said about the codfish."

The political significance of Cabot's discovery will appear at a glance.

Remember, first of all, that Cabot was the first to discover and set foot upon the mainland of America, and bear in mind, in the second place, that, having discovered and landed upon the mainland, he took possession of it in the name of England.

From that immense vantage-ground, given her by Cabot, England never for a moment receded. Against all comers—Spaniard, Portugues, French und every other Breed of men—the English fought "tooth and nail" for the rights which came to them through the "Great Admiral". America became English, that is to say, was decreed by destiny to become the home of the civilization that rests on the principles of Freedom and Progress. Intelligence and Manhood, rather than upon the "Paternalism" which ends on the one side in high-handed tyrannv and on the other in intellectual dry-rot and moral turpitude.

The man whose discovery effectuated this deserver to stand first among the Makers of America.

Wise Mexican Mules

"It is trite to say that mules are brainy, but the mules of Old Mexico, I believe, have something on all mules the world over for individuality of character, and, if I may be credited, with a sort of prescience of their own," said a man who had spent many years in our sister republic.

"A Mexican mule will do just so much work and no more. They're used for all sorts of purposes down there. We vastly prefer them to horses for riding over the mountains on account of their superiority in the matter of sure-footedness, their instinct for the correct path without being guided, and their undeviating endurance. The Mexican mule has twice as much of what you might call get-thereness as the horse. He'll stick at his amble without a break until

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he has done what he knows to be his day's stunt, and that stunt is invariably a big one.

"But you can't get a Mexican mule to do anything more than what he knows to be his day's work. Such a thing would be impossible. The riding mule is fully aware of the distance, down to rod, he is supposed and required to traverse in the progress of one travelin day, and all the sharp sticks or goads or dynamite on earth won't get him to do a bit more than what he knows to be the correct distance.

"The Mexicans have got a peculiar saying in connection with this stubbornness of the Mexican mules when he is asked to do more in a day than he knows to be right. You ask a Mexican, for instance, how far it is, by muleback, to such and such a point.

"Two days' journey if you are not rushed, but three days if you are in a hurry," the Mexican will reply.

"He means that if you don't ask any more of your mule than you should ask him, the mule will be able to make the trip you have in mind within the two days. But if in a hurry and not acquainted with the ways of Mexican mules, you attempt to drive the animal, he'll soldier on you, will that mule, and delay and hold you at every stage of the game once he finds that you are trying to make him do more than the contract and the tradition calls for, and, in consequences, the journey will take you three days.

"There's no chance on earth of pushing a Mexican mule forward once he makes up his mind that he's done his bit for the day—and it should be said for him that he never so makes up his mind until he has performed the whole task. He doesn't want any favors from you and is willing to go through the day's performance without the least urging. But when his portion of the entertainment is finished, that's sufficiency, so far as he's concerned. He's through. You might as well hay him down if he makes up his mind that it's time to quit when you reach a camp, or, if you're out in the open when he reaches the same conclusion it's up to you to dismount and make yourself and him comfortable for the night, for that's as far as he's going. No Mexican will think of urging a mule when the mule stops of his own volition at the end of his day's stunt. The Mexican knows that it can't be done, and the tenderfoot who tries it soon finds out. The mule, stock still, merely regards the tenderfoot out of his eyes with the inscrutableness of the Sphinx, but he doesn't locomote any more. You can build a fire under him, and he'll take a few steps out of the way of the blaze and smoke, but that's all. He won't carry you forward.

"Now for the prescience of the Mexican mule, of which I spoke, I don't know what else to call it. The latest instance I saw of it was when I was riding through the state of Sonora, on an old gray mule that knew every turn and twist of the road I was taking so thoroughly that I let the bridle reins hang on his neck and permitted him to go it alone.

"Along toward evening a terrific thunderstorm came up. We were right in the middle of it, for the altitude was more than 5,000 feet. The electrical storms of Mexico are terrifying in the extreme. The bolts are continuous, and you have a sort of feeling that a good conscience is a pretty good thing to possess amid such an appalling disturbance.

"The air was heavy with the fumes of sulphur—something I had heard about but never experienced before—and the crashes were deafening. The road was rocky and bad, and there was only an occasional scrub pine alongside. The mule, when the storm reached its height, stopped his jog of a sudden and stood in the middle of the road, peacefully enough. He wasn't worried, apparently but he thought that that was a pretty good place to stand during the continuance of the tremendous electrical storm, for it was out in the open. For myself, I wanted to get under the shelter

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Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912

Of The Sister Republics published quarterly at Denver, Colo. for Oct. 1917. State of Colo., County of Denver

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Frank Brady, who, having been duly sworn according to law, deposes and says that he is the publisher of The Sister Republics and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of Aug. 24, 1912, embodied in section 443, Postal Laws and Regulations

Publisher, Frank Brady, Denver, Colo.
Editor, Frank Brady
Managing Editor, None
Business Manager, Frank Brady

That the Owner are: Frank Brady

That the known bondholders, mortgagees or securities. None.

That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or coporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Signed, Frank Brady.

Sworn to and subscribed before me this 1st day of April 1917.

Mateland Milliken

(My commission expires Sept. 20, 1921)

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of a pine tree about a hundred yards ahead of me. But the mule couldn't see it. Him for the open, and there he stood. I prodded him with the spurs, but he merely looked around at me in a disgusted, Maud-like way. Then I dismounted and tried to lead him. Nothing doing. He wouldn't budge. So at length giving it to him that he knew more about it than I did, I wrapped my poncho about my head and stood at his head, waiting for the storm to pass.

"I hadn't stood by the mule in that way for more than three minutes before I saw a couple of balls of red fire playing around the trunk of the pine tree that I'd wanted to get under the shelter of. Then. an instant after I'd seen the red balls of fire, there was a deafening crash, and the pine tree whose shelter I had desired so badly was prone on the ground, stretched across the road, and a good part of it in splinters.

"I suppose maybe that mule didnt' know. I give it to him, anyhow, that he did."

SOME SEASONABLE RECEIPTS

Italian Cakes.

Beat twelve eggs with fourteen ounces of sugar until it doubles in size. Then add a teaspoon of cream of tartar, lemon flavoring and ten ounces of flour sifted in slowly. Drop by spoonfuls on lightly buttered baking tin and bake.

Italian Lemonade

Pour the juice of twelve lemons over the thinly sliced peel and let stand twelve hours. Add two cups of sugar, a pint of white wine, three pints of boiling water and when blended a pint of scalded milk. Strain through cheesecloth, cool and serve in punch glasses half filled with shaved ice.

Uncle Sam's Own Mucilage

Here is the formula for the mucilage used by the United States government, as given by the Electrical Experimenter.

Dissolve two ounces of dextrin in five sunces of water, one ounce of acetic acid and one ounce of alcohol.

Spanish Rice

Have ready a saucepan in which are two tablespoonfuls of nice hot drippings. Throw in a half cupful of well-washed rice and toss about until nicely browned. Add one sliced tomato, one sliced onion and a clove of garlic and brown slightly. Cover the whole with hot water, season with salt and pepper. Cover and let the rice cook thoroughly, adding more water as needed. Do not stir, as the beauty of it lies in the plump, brown unbroken kernels.

Recipes for Soap

Brown tar soap: Take eight gallons soft soap, two quarts of salt and one pound of resin, pulverized; mix and boil half an hour. Turn into a tub to cool. Soap for cleaning silver: One bar of turpentine soap, three tablespoonfuls of spirits of turpentine, half a tumblerful of water. Let it boil ten minutes. Add six tablespoonfuls of ammonia. Make a suds of this and wash the silver with it. Soap potash: Six pounds of potash, five pounds of grease and a quarter of a quarter of a pound of powdered resin; mix all well in a pot, and when warm pour on ten gallons of boiling water. Boil until thick enough.

Fruit Pits for Fuel

Hundreds of tons of peach and apricot seeds, which have been thrown away every season heretofore by the canning factories in the great fruit districts of California, are now sold as fuel and bring $2.50 a ton retail. Formerly the seeds were considered too hard for fuel, but recently it was found that when heated in a stove burning hard coal they soon pop open and ignite, after which they burn with an intense glow like that of anthracite, and are practically smokeless, besides holding a fire well.

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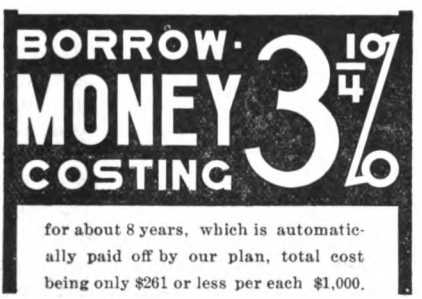
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Kiss Pudding

Let come to a boil 1 pint milk and 1 pint water, pinch salt. Beat yolks of 3 eggs, add ½ cup cold water. 2½ tablespoons cornstarch, 4 tablespoons sugar. After this is all blended together, stir into the hot milk until becomes thick. Take off stove, flavor with teaspoon lemon. Take whites of eggs, pinch salt, beat stiff, pour on top of pudding. Brown in oven and mix top with pudding.

Bread Made of Rice

One cup uncooked rice, two cups flour, one cup lukewarm water, one-half cake compressed yeast, one tablespoon butter, one tablespoon sugar, one and one-quarter teaspoons salt. Steam the rice in one-half cupful water. Add the remaining one-half cup water to the sugar, salt and butter. Be sure the mixture is lukewarm. Then add the yeast and one-half cup flour. Let rise until light, then add the cooked, lukewarm rice and the rest of the flour, and mix thoroughly. Let rise until double, cut into loaves, place in pans and let rise again. Then bake the rice bread.

Pineapple Pudding

One-quarter of a pound of canned pineapples, ¼ of a pound of flour, ½ a cupful of butter, 1 cupful of milk, 4 tablespoonfuls of sugar, 3 eggs, 2 tablespoonfuls of pineapple syrup and 1 teaspoonful vanilla extract. Put the sugar, butter and milk in a saucepan to boil; remove the pan from the fire and stir in the flour; replace the pan on the fire to cook for eight minutes, stirring all the time. Remove from the fire, add the yolks of the eggs, one by one, stirring each in thoroughly; then add the pineapple cut up in small dice, the syrup and the extract. Whip the whites of the eggs to snow and add them last and very gently. Pour the whole in a plain mold, buttered inside and dusted with sugar; cover with a buttered paper and steam gently for one and one-quarter hours. Serve with syrup sauce. To make the syrup sauce, mix in a saucepan two tablespoonfuls of the pineapple syrup, one-half a cupful of water, one tablespoonful of sugar, one-half a teaspoonful of vanilla extract and one tablespoonful of cornstarch. Stir till it boils and cook for ten minntes and serve round the pudding.

New Substitute for Wheat now on the Market

Emmer, the new Colorado grain, appeared on local markets last week. As a government-recognized substitute for wheat flour it was tried out by many house wives last "wheatless" Wednesday. It received an O. K. in all quarters according to Miss Mabel Campbell, government home demonstration agent for Denver, who first tested out its use in war bread.

For the many housewives who have not yet learned to use the new Colorado grain here are tested recipes for its use from Miss Campbell's office, 29 old Federal building.

Emmer Muffins—Two cups Emmer, 4 teaspoonful baking powder, ¾ teaspoon of salt, 2 tablespoons fat, 1 cup milk, 1 egg. Mix dry ingredients. Add milk, beaten egg aud fat. Bake in moderate oven 25 to 30 minutes.

Steamed Brown Bread (Emmer) Three cups Emmer, 1 cup flour, 2 teaspoons salt, 1 cup molasses, 2½ cups sour milk, 1¾ teaspoons soda, 1 cup raisins. Mix dry ingredients and raisins. Add molasses and sour milk. Fill well greased cans two-thirds full and steam at least 3 hours.

For meatless day, rice, nuts, corn and cheese make nutritious and cheaper meat substitutes. "Vegetarian" dishes follow:

Rice and Nut Croquettes—One cup cooked rice, 1 cup chopped nuts, 1 teaspoon onion chopped fine, ½ cup crumbs, one-third cup milk, 1 teaspoon salt, 1 egg. Mix rice, nuts, onion, crumbs soaked in milk, egg and salt. Shape as croquettes. Dip into crumbs, egg and crumbs. Fry in deep fat. Serve with tomato sauce.

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El homenaje de Francia a Ireneo de Mello Machado

El senado Ireneo Machado ha sido saludado por toda la prensa francesa con calurosas palabras de bienvenida. Es que nrdie ha olvidado en el gran país en guerra que el senador Machado pronunció en dos ocasiones en el Parlamento brasileño el momento angustioso en que París no estaba librado todavía por la victoria del Marne, una magnífica profesión de fe. Fué el primero que proclamó que la neutralidad no era indiferencia y que los métodos de guerra alemanes eran una provocación odiosa a la civilización.

He aquí por qué París agasaja con una emoción particular al senador brasileño que tiene adquiridos innumerables derechos a la gratitud de Francia.

El señor Ireneo Machado fué saludado a su llegada a París por M. Guarnier, diputado por la Mancha y miembro muy importante del Comité parlamentario de Acción en el extranjero.

He aquí el discurso de bienvenida que el diputado francés dirigió en nombre del Parlamento francés al ilustre senador brasileño:

Mi querido senador:

Quiero olvidar las fórmulas de Protncolo y Cancillería para darle a usted la bienvenida en medio de sus colegas de Parlamento francés.

No acogeremos en nuestra casa con palabras preparadas de antemano a aque cuyo corazón ha vibrado siempre con el nuestro en la alegría como en la tristeza. Usted está aquí en su casa porque nadie ha querido a Francia más que usted, sirviéndola en los momentos en que tantos hombres se reservaban.

Nutrido en la tradición latina y la claridad francesa, en la cátedra de profesor ante los tribunales de justicia, ante el Parlamento ha afirmado usted en todas las circunstancias su respeto inquebrantable del derecho por el cual nuestros hermanos y nuestros hijos combaten y mueren desde hace veintinueve meses.

Alemania, despreciando la fe jurada, acaba de violar el territorio de Bélgica. La tea de los incendiarior empezaba su obra devastadora. Europa, llena de estupor, permanecír muda ante los acontecimientos.

Entonces del otro lado del Atlántico, mientras que la escuadra alemana del Pacífico, disponiendo completamente de sus medios, constituía un peligro formidable para las potencias de las costas orientales y occidentales de la América del Sur, una voz se elevó enérgicamente en el seno del Parlamento de los Estados Unidos del Brasil.

Ireneo Machado protestó contra la violación de los tratados y afirmó por vez primera frente al mundo que neutralidad no quería decir indiferencia.

Después las desgracias se sucedieron a las desgracias; la invasión de Bélgica, mártir del derecho; la avalancha sobre nuestras provincias del Norte; el enemigo en las puertas de París; las primeras sombras de un eclipse que parecía ineluctable, hablando de espanto a las naciones, y de nuevo Irenco Machado se levanto implacable y pronunció el 31 d agosto de 1914, contra la cultura germánica, la más vigorosa y acertada de las acusaciones.

Pero usted no se contentó, mi querido senador, con estas bellas manifestaciones oratorias, y empleó usted toda su habilidad de jurisconsulto para denunciar los lazos y las empressas alemanas, como por ejemplo la concesión del pabellón brasileño a las embaracaciones costeras de origen extranjero.

El profundo conocimiento de las cosas del mar, que le valió a usted, sien-

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do un profesor todavía muy joven; el cargo de consejero jurídico del Almirantazgo brasileño, le ha permitido apreciar hasta qué punto los transportes marítimos determinan, consoíldan o debilitan las relaciones entre los pueblos.

El Comité Pariamentario de Acción en el Extranjero se felicita de haber entrado en las opiniones que usted sustenta tomando como objeto de sus tabajos duránte un día entero de la Semana de la América Latina eclebrada hace un mes en Lyon, los transportes entre Francia y la América Latina y particularmente las líneas que muy próximamente harán el servicio en el norte del Brasil.

Pero, permítame usted añadir lo que apreciamos más todavía, acaso, es el ardor y la ciencia que usted denocha tan generosamente para impuznar con una documentaciñn indiscatible y una lógica implacable, todas las alegaciones con que Alemania se dedica sin descanso a imponerse en el espíritu de los neutrales para obscurecer en la conciencia universal las razones de reprobar su conducta criminal.

Echar por tierra una a una todas las acusaciones, enredar las comprobaciones más claras y los testimonios irrecusables, lanzar la duda, la vacilación, abusar del apetito de equidad que se encuentra en el fondo del corazón de los neutrales, a fin de que poco a poco las acusaciones abrimadoras se empañen y se essumen en el gran proceso general que con el tiempo se desvanecerá entre la indiferencia de las generaciones futuras; he aquí la obra a la cual Alemania, sin ceder una hora, sin contar el dinero ni el trabajo, se dedica, porqua sabe bien que es fácil abusar de las muchedumbres, y que llama las a escoger entre el hijo del Hombre, simbolo de toda justicia, y el criminal de derecho común, se muestrar siempre con demasiada facilalad inclinadas a gritar: "Barrabá".

Hace falta estar ciago para no ver en la guerrr que atracesamos más que una serie de opearcioees militares, giganteseas y desconcertantes dad, pero que no tendrán otra repercusión que no tendrán otra repercusión que ciertas mutaciones de fuerzas económicas, que son las que dirigen inbluso la conciencia de los pueblos en causa.

No hace falta que la muchedumbre tenga oídos para no oir y ojos para nover; es necesario que los bueos abogados de lo justo no se crnses de lo justo no se cansen de hablar. Usted es de los que por su admirable apostolado impedirán a las muchedumbres renovar el crimen milenario y lanzar contra Francia, soldado del derecho y de la justicia, el grito de "¡Barrabás!"

The Tempering of Bronze
Knowledge of How to Do It Perished With Hiram Abif, Man of Tyre, According to Tradition.

When King Solomon had reached a certain stage in the building of the temple of Jerusalem he wanted the help of workers, for his people knew little of that art. Therefore he sent to his neighbor; Hiram, king of Tyre, traditional descendant of Tubal Cain, the pioneer of workers in brass and iron. Brass in those days was not brass, as it is understood now, but properly bronze, observes the New York Sun. So King Hiram sent his master of craft, Hiram Abif.

The Bible relates that "he was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding and cunning to work all works in brass."

Masonry holds Hiram Abif as its founder and Masonic tradition has it that this master metal worker was murdered by jealous artisans in Solomon's service.

It seems that Solomon wanted Hiram Abif to teach one of his men how to fashion and to mix that wonderful bronze so that he, too should have a master of the craft in his own kingdom. News of this came to the ears of a lesser artisan, who also had aspirations. Therefore when the temple was finished and the night before the man of Tyre was to return to his native city he was waylaid and murdered after refusing to divulge the secret of his cunning.

From that day on, the tradition is no more of that wonderful material was made, but existing bronze implements were melted up and worked over from time to time that weapons might be fashioned for the fighting men.

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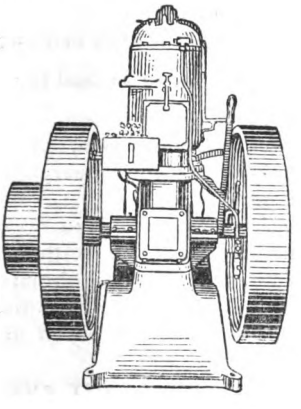
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EL TIEMPO—THE WEATHER.

¿Que tiempo hace?

Hace bonito tiempo.

Hace frío.
Hace calor.
Hace fresco.
¡Que calor hace!
¿Tiene Vd. calor?
¿Tiene Vd. frío?
¿Piensa Vd. que lloverá?
¿Cree Vd. que nevará esta noche?
Pienso que sí.
Creo que no.
¿Hace frío en México?
No señor, el clima es muy templado.
¿Hace mucho calor en Cuba?
Si, señor, hace muchísimo calor.

¿Prefiere Vd. el verano ó el invierno?

Prefiero la primavera y el otoño.
El invierno es la estacion fría.
Las noches son frías en las montañas
Tomamos una siesta al mediodía.
Es nebloso.
¿Hay muchas nubes?
Sí hay, lloverá esta mañana.
¿Hay mucha calentura en esta localidad?
No hay mucha.
¿Cuando llega la estacion lluviosa?
En los meses de julio y enero.
¿Cuando hace mas calor?
En los meses de mayo y junio.
En los Estados Unidos del Norte hace frío en diciembre, enero y febrero.
Hace mucho viento en marzo y abril, setiembre, octobre y noviembre son los meses agradables.

¿Cree Vd. que hará mucho viento hoy?

Quien sabe, me parece que no.

Espero que no tronará
Pueda que relampague

How is the weather? (What weather makes it?)
The weather is beautiful. (It makes beautiful weather.)
It is cold. (It makes cold.)
It is warm. (It makes heat.)
It is cool. (It makes cool.)
How hot it is! (What heat it makes!)
Are you warm? (Have you heat?)
Are you cold? (Have you cold?)
Think you that it will rain?
Believe you that it will snow to-night?
I think so. (I think that yes.)
I believe not. (I think that not.)
Is it cold in Mexico?
No sir, the climate is very mild.
Is it very hot in Cuba?
Yes sir, it is very, very hot.
Do you prefer the summer, or the winter?
I prefer the spring and fall.
Winter is the cold season.
The nights are cold in the mountains.
We take a nap at midday.
It is cloudy.
Are there many clouds?
Yes, there are, it will rain this morning.

Is there much fever in this locality.

There is not much.
When arrives the rainy season.
In the months of July and January.
When is it warmest?
In the months of May and June.
In the United States of the North it is cold in December, January and February.
It is very windy in March and April, September, October and November are the pleasant months.
Do you think it will be very windy to-day?
Who knows, it seems to me that it will not (be.)
I hope that it will not thunder.
It may lighten.

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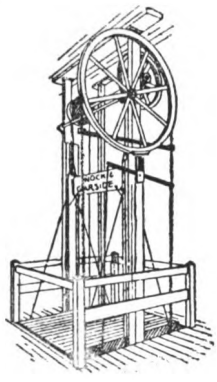
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SALUTATIONS—IDIOMS.

Buenos días, señor, señora or señorita.	Good morning, sir, madame or miss.
Buenas tardes, señor, señora or señorita.	Good afternoon, sir, madame or miss
Buenas noches, señor, señora or señorita.	Good evening or good night, sir, madame or miss.
¿Como está Vd.?	How do you do?
Estoy muy bueno, gracias, ¿y Vd.?	I am very well, thanks, and you?
¿Come se encuentra Vd.?	How do you find yourself?
¿Como le va, amigo? (familiar)	How goes it, my friend?
¿Como se siente Vd. esta mañana?	How do you feel this morning?
Me siento un poco malo.	I feel a little ill.
Lo siento mucho; ¿que tiene Vd.?	I feel it much I am very sorry ; what have you (what is the matter with you)?
Tengo dolor de cabeza.	I have a pain of head. (I have a headache)
¡Cuanto me pesa!	How much it weighs on me. (how sorry I am.)
¿Como ha pasado Vd el tiempo?	How have you passed the time?
Muy bien, gracias á Vd.	Very well, thanks to you.
¿Qué hay de nuevo?	What is there of new. (what is new?)
¿Qué ha sucedido?	What has happened?
No hay nada de nuevo.	There is nothing new.
Con que, adios, amigo.	Well then, good bye, my friend.
Hasta la vista.	Until I see you again.
Hasta luego.	Until later.
À mas ver.	At more to see. (until I see you again.)
Que Dios vaya con Vd.	May God go with you.
Adios.	Good bye.
Que pase Vd. muy buenas noches.	May you pass a very good night.
¿Que tal?	What is new. (what such.)
¿Q se ofrece?	What can I do for you. (what is offered.)
E ro que Vd. tenga buen viaje.	I hope you may have a good journey
Que tenga Vd larga vida.	May you live long.
!Oiga ! Venga Vd. acá.	Hello there ! Come here.
Vaya Vd. al diab'o.	Go to the d ——
Pase Vd. por aquí.	Pass this way.
¿Como van los negocios?	How goes the business.
¿Como está la familia?	How is the family.
Muy buena, gracias, y ¿la de Vd?	Very well, thanks, and yours.
Así, así.	So, so.

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Popular Spanish Poem

Volverán las oscuras golondrinas
En tu balcon sus nidos á colgar,
Y, otra vez, con el ala en sus cristales
Jugando llamarán.
Pero aquellas que el vuelo refrenaban
Tu hermosura y mi dicha á contemplar,
Aquellas que aprendieron nuestros nombres
Esas—¡no volverán!
Volverán las tupidas madreselvas
De tu jardin las tapias á escalar,
Y otra vez á la tarde, aun más hermosas
Sus flores abrirán;
Pero aquellas, cuajadas de rocío,
Cuyas gotas mirábamos temblar
Y caer como lágrimas del dia—
Esas—¡no volverán!
Volverán del amor en tus oidos
Las palabras ardientes á sonar;
Tu corazon de su profundo sueño
Tal vez despertará;
Pero mudo y absorto y de rodillas
Como se adora á Dios ante su altar,
Como yo te he querido—desengáñate,
¡Así no te querrán!

Gustavo A. Becquer.

Translation.

The dark-winged swallows will return, dear,
'Neath thy balcony their nests to build,
And fluttering 'gainst thy window-panes,
Playfully will call.
But those who stayed their rapid flight
Upon your beauty and my joy to gaze—
Those who knew your name, and mine, dear—
Those—will return no more.
The clinging honeysuckle will return, dear,
Thy garden walls again to scale,
And yet again with greater sweetness
Its flowers will bloom.
But those on whose fragrant petals, dear,
We saw the dew-drops tremble
And falling like the tears of day—
Those—will bloom no more.
And other lips will whisper, dear,
Their tales of ardent love;
And they, perhaps, will rouse your heart
From its sleep profound.
But tender, silent, on my bended knees—
As God is worshipped—from afar—
As I have loved you, dear,
No one will love again.

Miss A. Braubach, St. Louis, Mo.

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Metaphysical and Transcendental Department
1608 Broadway, Denver, Colorado
Phone Main 7728
Frank D. Hines, Ph. D. Sc. D. C.
Editor.

April 17, 1917.

Stenographic Report
Initiate Lesson No. 22.
Frank D. Hines, Magus.

We have been studying principally three phases of occultism. First, power or the evolving of that which are the soulual forces as materially and physically manifested, which is the first phase of occultism and belongs to the realms of that which is selfish, and really partakes of the nature of that which would work for ourselves and other selves. It belongs to all that pertains to healing, to success, to business affairs, or to the uplifting of each other and ourselves. The second phase is occultism proper and belongs to all that pertains to the phase of expressiveness in the invisible - dealing with the four elements, the elementals, the astral and etheric realms, and all of that which belongs to the handling of the secret silent Forces of Nature. Then mysticism, which is the highest of all, and this phase is what really belongs to the Initiate proper, and this phase finally takes us into the Inner Circle of the first Order. Unless we understand a certain amount of mysticism and comprehend what it means to be "bound back to God" we are not ready for the Inner Circle. This is the ritualistic circle and it is mysticism which we take up in the following phase of development.

"There are four chief processes of mysticism: First, Regeneration; second, Illumination; third, Dedication; fourth, the Mystic Marriage, which is the communication or union of Pneuma and Psyche, Spirit and Soul, or Spirit and Bride.

Regeneration is the first step, which means changing from the old physical self to that of the higher; the drawing of your nature up to the breasts and changing it into the Fire of Love instead of the fire of passion - and means that every atom and every molecule of your body partaking of the new Light of Spirit, or becoming the spiritualized man, and you become the "new creature" within that you may become the "new creature" without - or, the regenerated flesh without. Regeneration is also brought about by the breath, mostly. It takes place in the psychic realms and is of the psychic realms - which means the Spirit,s Breath, and you are regenerated by the breath. You do not breathe through mouth and nostrils only, but in all the actions of the man; and you breathe differently after you know, and a marked change is noted; you are a different person. Then you are Illumined by the acceptance of that which is the Divinity that molds and shapes each of us according to attitude of mind. The minute you attitude your mind to permit the soulual man to express as the Kristos you change your life, and you are a manifestation of that Mind which is wisdom, knowledge, power, pure will in action. This is the spiritualized mind, and it can contain no anger thoughts, no hate thoughts, no jealousy, no sorrow, no envy, no fear or doubt - no negative thoughts whatever.

Dedication means you must make a sacrifice of some sort - of some ambition, of some desire. Sacrifice is necessary in order to overcome old conditions and habits which have been pulling you down through the long years you have been gathering experience here. I do not

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think there is any one here who has rightly sacrificed the old self and dedicated himself to that master way of thinking and master attitude of mind which is always conducive to wisdom, knowledge, light, love, power, but rejoices in the fact that he is more powerful, more magnetic, more attractive, and will heal where he least expects those around about him who are still living the old life. And everything you eat after making this sacrifice you eat for the fourth step - the Mystic Marriage. You cannot be of the Mystic Marriage until you partake of the eucherist, which is the wine and the bread. When you eat you make your table the table of the Lord's Supper; when you drink remember you are drinking the Blood, and when you eat you are eating the Flesh of that which is of the Kingdom of the King of Kings. The drinking of the Blood and the eating of the Flesh represent the union of Pneuma and Psyche, Spirit and Soul, and you become the mystic body, and you are then ready to "knock at the door and be received into the Holy Assembly". The Mystic Realm involves the Mystic Marriage, and Mystic means "binding back to God," and when you have partaken of the Mystic Marriage you are of God, you are an Initiate and you Know.

"It is necessary for the man and woman married according to civil laws on this earth to be also of the Mystic Marriage in order to be truly married. You yourself must partake of the True Marriage; you must be properly married within yourself - you must represent Man and Woman (which is Will and Love) properly united in order to use your forces. "The Mystic Marriage includes an exterior evolution on the physical plane and an interior evolution on the psychic, etheric, and soulual planes. A promise to the outward man and a promise to the inward man - a glory to be revealed outpardly and a glory to be realized within. An exterior splendor and an interior light! "In the old Egyptian philosophy they called the interior light the Osiris or sun, and the outward was the glory of the sun. We call the interior light the Kristos and it shines out as a radiant light or outward splendor, which is the aura".

We must pay particular attention to these Four Steps. Do not forget the Dedication - whatever you do, dedicate yourself to a cause, to the great good of all, to the Cause of Love, light. truth, wisdom, knowledge, and all power - and attitude your mind so that you will never permit yourself, without correcting yourself, to go back into the old way of thinking, for thoughts build the body and build the soul - you are building a double mansion. For that reason it behooves us to be very careful that we do not allow ourselves to drift from the high pinnacle which has placed us on the royal road to my;ticism and hence correct expression. It is not hard for those who have practiced a good many years, but it is hard for those first taking up the Work. In as much as we understand how we enter into the Courts of the Master - mind and real Mysticism, and understand how these four steps represent the different phases of expression, we will get on; we will grow - but we must have courage and patience, for it takes time.

Usually the first desire when one begins to study along this line is to find out how to become more magnetic. It is not necessary for you to practice for power. You will never get power when

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you practice for it, when you work for it in this way, because it is tne first phase of occultism - working for selfish ends. You will never be powerful until you have passed through the first phase and have gotten into the second or spiritual phase, which is the power to spiritualize the mind. You need not worry about your personal magnetism when you become the Spirit and the Bride properly united, for you will then be Wisdom and Power - and if you will remember these words: "The outer glory has to shine forth from the Inner Light" you will spread an aura about you that is magnetic and it will be absolutely magnetic without effort. Why should we not make an effort? Because when you make an effort you are fearful of somebody. Fear and courage cannot be actualized in the same manifestation - they cannot be for they are two opposites, and for that reason when you undertake to control someone it is because you have a fear of him. The proper way is to have no fear, for there is nothing to fear. The man or woman who has become the outer splendor coming forth from the inner light of the temple has already the controlling power of magnetism, because the soulual powers express as Love - they will attract and will hold to you everything that belongs to you, and everything not of love will not be attracted to your atmosphere. And through your psychic process you will have atmosphere that will make everyone rejoice who comes into it. This is what we call the aura - the psychic, astral, ethereal, soulual aura - and it is called God-od, or Love. Then you are able to heal and manifest healing forces, and if you manifest them you already have personal magnetism, and it is a creating magnetism, it is attractive magnetism, because it is light, life, truth, love, wisdom, knowledge and power manifesting as the splendor that is around about you. It is true there are persons on this earth who cannot endure a good person or a good aura, and these persons will not come into your aura, and in this way you are protected.

So you can see the grandeur of the system that teaches the proper personal magnetism. You will never control others by trying to control them. It is a false philosophy or ism that tries to control others, and this is not what we are teaching - we simply control Forces that impel through the radiant light which attracts, which is true personal magnetism. When you are a magnetic person you will win everything you should win and you call to yourself everything you should have - and if they do not come to you you know they are out of the pale of that which belongs to the true revealment and out of the true regenerative process. This power attracts and draws, and hence also casts away, and everything that comes up against you in the way of malicious magnetism or black art or of the dark realms can only be cast off by refusing to entertain them and your aura protects you.

Those who have gone on before, everything that belongs to the highest, are your assistants and you can count on them to help you and they will not desert you. But if you depend upon the process that teaches you how to control others you will find you will be in the depths and you are never safe, for influences will come up and put an aura about you that is destructive.

We all know that it is noticeable in an assemhly if there is someone there of a pessimistic mind, and that it will make

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a hell for the others there; or they will cast a disturbing influence over the room by thoughts of hate or envy or worry. All of these negative conditions have their aura and one person may put a wet blanket over the whole assembly. Therefore, we should be extremely careful not to be a robber in the midst of others. We have no right to take our hates, our angers, our jealousies and dislikes into the midst of those assembled together to receive higher truths, because by so doing we detriment and hurt others, especially those who are particularly sensitive to the vibrations of those about them. When you feel jealous of anybody instantly crush that devil; do not permit yourself to be so small and mean as to bring that spirit into a community of interests trying to "live the life," for it will hurt them and undo you. You are studying occultism with the intent to practice it at some time, and I advise not to undertake this life unless you are absolutely willing to sacrifice everything of that nature, or you are going to get hurt. Through a mistaken understanding some of us have violated the law and have brought sickness and sorrow upon our own heads as a result - but now we cannot plead ignorance as an excuse, for we are not ignorant, we know the Laws for we are studying the Law here.

Do not invite what you do not want. To think a thing is to have it. If you think death you are going to invite it; if you think sickness you will get it; If you think poverty you will attract it. If you think anything negative you will get just what you think. This is the Law. Justice sits absolutely supreme, though blind. Always is his court in session, day and night, and he registers every thought, every vibration, that is passing through your mentality. The minute you have uttered a thought you have entered the judgment and the penalty is going to be passed upon you according to the nature of that thought. It may take time for it to work out in your system, in your affairs, in your physique, but it will work out, and later, you will reap the harvest. It pays, even on selfish principles, to be of the right attitude of mind. Do not doubt or weaken just because things do not ripen immediately, for then you destroy the seed you have planted in good soil. Do not dig up your seed to see whether it is growing. You must wait for the proper time to harvest. This holds good in development process. Do not mind what you spend in order to develop yourself - it is the best money you ever invested in anything in your life provided you take in the lessons and TRY to live them. You may not live them at first; you may not live them at first; you may not in several years - but you will grow until you do live them. If we live the Law, or TRY to live it, and dedicate ourselves - meaning sacrifice something, there is going to be an outward splendor and we do not need to worry about our personal magnetism. We can shine and we can shine and we can win if we do not want to win, taking the position that "all that I am is mine," instead of "all that I am is mine," instead of "all that is is God's is mine, and you will find the former a big phrase.

There is another thing. When you are in public life there is only one thing you must remember - always give everything you can that you have in your possession that is to be given righteously. Never if you can help it wtthold that which will help someone else for you

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cannot receive from Nature one thing that you do not give it, and you cannot receive from human nature one thing that you do not give it. If you occupy a place of trust fulfill your duty in every detail - always "be there with the goods," and you will get back in some way just what you give. Keep yourself in an attitude of optimistic expectancy; do not think you will never get anything back, for in this way you invite poverty. If man cannot reimburse you, you must look to the universe for recompense and you will not be disappointed. The Law will not be defeated. If you give as you will to reseive you will never miss your recompense - but unless you give to Nature you will not receive anything back from Nature. There is an exact law of perfect, absolute counter-balance, and there is nothing lost to those who give in the right spirit. Certain manmade laws may say so and so - you may be hampered in your present profession or business by association laws and regulations - but you need not allow these to place a limitation upon you; you can always find a way to do what you know is right and justice according to Divine Law. Do not try to force, do not try to curtail or control, but place no limitation upon yourself; find a way.

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THE SISTER REPUBLICS will soon change back to a monthly

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