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THE REALM

Social Sciences

A Mental Science Journal Devoted to the Service of Truth.

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THERE IS NO SIN.

"Evil is of good, twin brother
Born of God, and of none other
And though truth seems stain of error
Through the ills that men deplore
Yet still nearer to perfection
She shall know a resurrection
Passing on from ceaseless glory
Unto glory evermore."

She has no antithesis, so we deny it.
From the atom to infinity duality is seen.
Right-wrong, good-evil, day-light-darkness-sin.

The Church's great stronghold is in frightening the people into the belief that they are sinners and that to atone for sin, by suffering during all one's life time, is the only embodiment of virtue.

What a dreadful idea, the young sensitive brain, instead of having the good magnified, the beautiful held up to their innocent gaze and only love and lovely ideas suggested to them, must be told how dreadfully wicked they are and that God is watching them, and if they are not careful the devil will have them as they go along; they see that many of the most picaresque things are attributed to the devil's manufacture till in their hearts they fear and dislike the angry God that is watching them with such a jealous eye, and are inclined to feel a kindly regard for his Satanic Majesty after all.

But there is really more talk than belief in this idea of a hell where one must burn an eternity to atone for the sin of a life time.

The real believers in a lake of fire and brimstone were ready and willing to burn their opponents at the stake, but we are on the upward start, and a step or two has been climbed since they burned the witches in New England less than a century ago. We are fast growing out of the idea that there must be suffering here in order to have happiness hereafter.

The Roman Catholic Church is the largest monument erected to frighten people, but even its adherents are beginning to open their eyes to the Omnipresence of God.

It is perhaps difficult to reconcile the teachings of the Church with twentieth century advanced thought, but we do not blame, we only pity and have hope. We see the revolution of the ages, and can only congratulate those noble souls, the champions of the good in everything, that we are as advanced as we are.

We know a lovely girl, refined, æsthetic, delicate, educated in a convent; she must earn her own living, and was tired and hungry one Friday night, so she ate a piece of chicken. For this terrible offence against an infinite God she was ordered by a priest to pray an hour every morning for a month, kneeling with her face on the floor. This proved beyond what it was possible to do, and she became sick, and is in consequence a nervous wreck. Now imagine that priest's conception of a God—a miserable tyrant, who hated to see his children even comfortable.

His god was as himself, for, after all, it is not an external something, but an ideal, and just as our ideas are lofty, noble, and grand, will our God be the same, and as we fear and tremble and shiver and shake, our God is harsh and cruel and jealous. "An honest God's the noblest work of man."

The Greeks had many gods, but the Christians called them idolators. Today with the search-light of scientific knowledge we see as many gods as men.

Some of the gods are worse than devils, but—encouraging thought—more are only kind, charitable, and loving.

Our ideals being lofty, we see in our brother man the possibilities of endless growth and development. He may be very low down in the scale of progression, but we do not call him a sinner—not at all—only an undeveloped God—the divine germ of goodness is there ready to be fanned into a brilliant flame when once favorable winds waft their soothing breath in its direction.

It is difficult to count the loadstones which keep us in the muddy slough of bigotry and superstition and prevent us from progressing. We are afraid to tell the truth about what we really do believe or think. It might clash with some established theory that has been recognized for centuries.

False theology has blinded and darkened men's visions, and the world has been brow beaten into saying that they believe the most absurd trash.

To fear a God whose "mercy seasons justice," whose law is love, who is love.

But in every Church, in every sect, in every walk of life men and women are waking up, becoming conscious that there are truths and principles underlying all religions, all theories, all life.

That truth is the same always. That

all life is changing and evolving, and inasmuch as we are able to assimilate and become conscious of the knowledge about us, do we solve the problem of the universe and become a very god indeed. When we do rise to an eminence and look back on those less advanced, we will not call them sinners, we will not blame them, we will though with our thoughts, and words and actions, attract them along the same lovely wooded slopes that they may enjoy the beautiful scenery we revel in on our upward journey.

To be conscious of the possibilities of eternal progression in one's own being, to know that we are linked to every other being—the same origin, the same destiny, brings us to the knowledge that humanity is a unit and that each individual is the embodiment of the whole.

"Not enjoyment and not sorrow
Is our destined end or way;
But to act that each to-morrow
Finds us further than to-day."

FLORA McD. DENISON.

STRAY THOUGHTS.

It is pretty generally admitted that nerve force and electricity bear a very close resemblance to each other, and it is not beyond the range of probability that future scientific research may result in demonstrating their identity. Should this prove true it would furnish an explanation for many of the phenomena that are now enshrouded in mystery. Nearly everybody can testify to the effect the electrical disturbances in the atmosphere exercise on the mental and physical condition of the human system. The unexplained mental depression that precedes a thunder storm, and the exhilaration of spirits that follow it are familiar to every one. Were the identity of nerve and electrical force established we could readily comprehend the cause and effect of psychological changes in the public mind that we are often now at a loss to account for.

One of the ordinances of religious creeds is the observance for a specified period of certain restrictions imposed on the laity by the clergy as to the pleasures of the table and indulgence in amusements; and they are enjoined by precept and example (principally by the former) to concentrate their thoughts on a re-

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Peace and Arbitration

Winthrop Centre, Maine,
Feb. 4th, 1899.

Circular letter to each worker in any land:

DEAR SISTER,—You have been nearer to my heart during the year which has recently closed than ever before. I have been able to sympathize with you in your work as I never could before. The war with Spain in which my country has just engaged has given me something of the feeling that belongs to peace workers in lands in which militarism is held in higher esteem than in America.

The United States has always prided herself upon her anti-militarism. The absence of soldiers from every walk of life has been frequently noticed by foreigners coming to our shores. Previous to the late war, our standing army was about the size of the police force of London. Scarcely any one believed that the United States would ever again engage in warfare, but through some unexplainable cause the nation found herself suddenly participating in conflict—and for this more hearts in our land sorrow than one imagines.

Yet God has caused the wrath of man to praise Him. The Peace Department in America has received quite an impetus since the war. Letters asking for information concerning it have come to me from all parts of the country. Now that the present generation has had an actual taste of martial life, they are beginning to realize that there is some better way of adjusting difficulties than by force of arms.

I trust that you will seek to enlist new workers in our Peace cause during the coming year. The best way to get people interested in any cause is to set them to work for it. * * *

It is important for you to seek to arouse public opinion to the importance of the Peace question. This can be done in several ways, by requesting clergymen to preach Peace sermons, by planning for Peace lectures, by distributing Peace literature. Reading matter can go where people can not always go for work and it should be prayerfully sent in every available quarter on its blessed mission. The circulating of petitions and the introduction of resolutions by religious and other reform bodies always has a beneficial tendency.

An institution has come to my land from across the water—one which I would not return to its home or recommend to any foreign land.

I refer to the *Boys' Brigade* Antimilitarism, like judgment, must "begin at the house of God." While I bid a God-

speed to every legitimate society whose object is to keep the boys away from the dangers of the street, I can look upon the Boys' Brigade simply as an anomaly and one which I do not believe the Prince of Peace, who died to save His foes, would countenance.

Our Department is so opposed to the military drill in the schools. You may not be able to do much directly to influence the doing away of the military system from the schools, but you can do something indirectly. You can supply teachers with Peace literature so that they may not zealously laud militarism to their pupils and will, perhaps, instruct children that they need not be soldiers at heart even if they are obliged to receive military training.

It may be well to have some of our leaflets translated to meet the demands of all classes. * * *

I shall be pleased to learn from you not only of the work accomplished by your efforts but also of the doings of other Peace organizations and workers, if any, in your land.

It may be well for you to keep informed in regard to all the military movements of your government. "Knowledge is power." While you may not be able to raise your voice publicly to prevent the adoption of any measure not favorable to arbitration you have the privilege of bringing any matter before the rulers for consideration. * * *

Trusting that the present year may be one of great prosperity to yourself personally as well as to your work, I remain,
Yours sincerely in loving sympathy and interest,

HANNAH J. BAILEY.

"Should women be allowed to sit in the Jury Box and on the Bench?" is a question that should have the earnest and careful consideration of all those who are interested in the safety of the individual and the welfare of society. Women in recent years have proved themselves capable of mastering all branches of intellectual development, and their power of discernment, so necessary to a judge or jury, is a qualification which is very marked in most members of the fair sex. Justice fairly demands that the present system should be changed in such a manner that the whole of humanity should have a voice in dealing with matters of life, liberty and property. The principle of law is that a man is entitled to a trial before twelve of his countrymen before being condemned, and it is idle to talk of such a privilege applying to one sex alone. We consider a woman on her trial should at least have the option of having her case heard by a jury of men or one made up of members of her own sex. Until this is allowed justice is a party to an outrage on constitutional rights.—*Canadian Home Journal, Toronto, Ont.*

prospective of their various iniquities since the last Lenten season. A sudden change of mental and physical habits does not tend to make the subject of such change more amiably disposed towards others, and his influence does not contribute to good fellowship.

The present Lenten season, as observed in this city, very clearly illustrates the depressing influence on the mind of that portion of the community in any way connected with this moss-grown phase of superstition. But now is the opportunity of the clergyman—this is the seed time. He must plough, sow, and harrow well the fields of credulity, and superstition, and the task is barely completed when he may enter with the sickle of his cupidty and reap the golden harvest of his labour.

During this solemn season if you stand near the doors of any of the very orthodox churches at stated periods of the day you may see a panorama of devotees wending their way like a funeral procession into the prison, where the reverend (?) jailer tries to rivet the shackles on brain and heart for another year. If you observe closely the countenances of those victims of superstition as they emerge from this orthodox Bastille of mental thralldom you will be easily able to distinguish the benighted but honest and conscientious from those who attend these mimicries from the force of fashion and asserted social respectability. They are objects of contempt rather than pity, and belong to the brigade of religious hypocrites. The former are deserving of sympathy, not on account of their ignorance, but because they are conscientious. To see a woman naturally cheerful and vivacious transformed into a badge of mourning—with downcast eyes, a sinking of the corners of the mouth, drawn features, and a querulous tone of voice that sends your spirits down below zero, is anything but edifying. Whether this contagious depressed manifestation of mind has anything to do with the many sudden deaths that have occurred within the last few weeks might unhesitatingly be answered in the affirmative. This is a season of melancholy. The church bells are rung with a mournful intonation indicative of tragedy, and reflects the abnormal sentiments that have taken possession of the public mind. We are glad that it has come to an end for this year.

The conduct of the spectators at the recent execution at St. Scholastique is characterized by the press as a disgrace to civilization, but it also shows the ecclesiastical code of morals that is taught by the Church in that locality that might well cause a blush of shame on the cheek of a savage. If those priest-ridden products of ignorance and superstition would raze their churches to the ground, and erect schoolhouses in their stead, in a few years the force of evolution would raise them to the level of neighboring civilization.

Mental Science.

"We preach too much and talk too long
On sin and sorrow and trouble;
We help them to live by the thoughts we give,
Their spite and might to redouble."
—Ella Wheeler Wilcox.

INTUITION.

"Say, where full instinct is the unerring guide
What Pope or Council can they need beside?"

And Reason raise o'er Instinct as you can,
In this 'tis God directs. In that, 'tis man."

Many an individual who is not a believer in what we call by the general name "Occultism" has had sometime in his life what he is pleased to call a "premonition" or "presentiment." With some this is of common occurrence when any uncommon event is about to take place, usually it is supposed to forebode the death of some relative or friend. Science holds no satisfactory solution of the problem, and can venture no explanation which its votaries can conscientiously accept, and its exponents are forced to say "we do not know." They can only deal with what is tangible, either in itself or in its effect, upon the five known senses. We hear some talk about a "sixth" or even a "seventh" sense, one that may be a combination of the finer parts of all the others—which brings into use an eye within the physical eye—an ear susceptible to vibrations finer than those which now stir its delicate mechanism, a smell, a touch, a taste, more subtle than that of the most highly developed material sense.

If we have learned that through knowledge gained by education, we have formed such habits that we can rely upon the information which the eye and ear convey to the brain, and to most the only necessary proof for themselves and others is the "I saw and heard for myself," why may we not the more surely depend on a sense that possesses larger opportunities and greater scope for observation and collection?

Intuition, pure and simple, unbiased by reason and judgment which may prove defective, will always be a safe and sure guide; this statement accords well with reason and judgment, for the more clearly we can see, the more plainly we can hear, the more true will be our conception of an object or circumstance.

This power, as truly God-given as anything connected with our life and being, should be dealt with in just the same commonsense manner as any other faculty.

Medical men tell us that one great cause of short-sightedness among children is the fact that they are not taught to look at things at a distance; that, instead of using and thereby increasing the strength of sight the muscles and nerves

are not brought into action and so lose a part of their first and "natural" power.

The Indian can detect a sound where the pale face hears nothing. Why? He is not endowed at birth with any especial gift in that direction, but from birth, this and other instincts have been cultivated to their fullest extent. What is true of the grosser senses is in a still more marked degree true of the finer and more subtle ones, which are also the most powerful.

If one is conscious of an ability to discern truth or fact, or circumstances, before it becomes patent to material sense, if any one can by some quality of mind become aware of what is transpiring at a distance; if, moreover, he desires to become perfect in this art, it must be put to use and cultivated in the same manner as sight and hearing. The more this is done, the more accurate will be the intuition, and the more sure we can be of the reliability of our impressions.

There are rules that must govern habit, diet, surrounding thought, and whatever touches our deeper nature, which must be observed if we would attain all that is possible in this direction. We, in some form or other, must pay the price for whatever we receive. The question in our mind, the one which each must decide for himself, is, "How much can I afford to give?" "What will this be worth to me?" and he will receive, according to the amount of labor, thought, time and self-denial that he is willing to give in exchange.

A person must be intuitive in order to know that such a thing as intuition exists. He must also know that it is not a thing to be shunned as blind superstition, nor yet to be ashamed of as a sign of mental weakness that leads to foolish credulity.

Had there never been intuition there never could have been advancement in science, for a clear, assured conception must exist in the mind before there could be any attempt at demonstration. When this conception is proven it becomes a scientific fact, then intuition forges ahead and secures more conceptions to be manufactured into science, ever in advance, in its purity ever true, as the needle to the pole. This, which so many of the ignorantly wise affect to despise, leads, and always will and must lead, until we have grown as wise as wisdom, as true as truth, knowing all knowledge.—*The Adept.*

Thought denotes Mind action. It is the oxygen of the Soul's atmosphere, the food of the nurseling; the manna of Eternal Life. It is the rippling music from the fountain of pure waters. It permeates everything, else all would be vacuum. Thought is the great central Calm in which is born all possibility. It is the parchment scroll upon which is

written the Law of Eternal Verity. It is the finger point, tracing the imagery. Thought is being perpetually emanated, and is limitless. If one Thinker does not utilize, another will grasp the inspiration, and develop the half thought out plan, scheme or invention. One may not estimate the aid thus received or locate the original Genius. Once recognize the power of thought and we enter the outward vestibule which God has placed before an unseen shrine. The visible is but a fair, bright vale that winds about the Great Invisible. This forms the Laboratory where Thought is born. You cannot aimlessly drift in thought. You are dealing with positive force, and, if not declaring for your own liberty and protection, are allowing the creating power of another mentally, perhaps for your own weakness and disadvantage "What?" you ask, "Am I the victim of the chance thought of others?" Most assuredly, if you do not create your own conditions, others must create them for you. This silent power is none the less active because you fail to rightly classify, define, and name the working power. You can not only control your own mentality, but you can greatly aid others, and attract into your own atmosphere of contemplation those who are cooperative with you in desire and aspiration, gaining growth and protection, reciprocal; *Nina Vera Hughes, in "Success Through Knowledge."*

"Every production," said Giordano Bruno, "of whatever sort it be, is an alteration, the substance ever remaining the same. Why think of twofold substance, one corporal and the other spiritual, when in sum these have but one essence and one root? If you think aright, you will find a divine essence in all things." Such was the utterance of a thinker about three hundred years ago, and Bruno died at the stake for asserting a truth that rings out fearlessly all over the world to day.

"If ye had faith as a grain of mustard seed, ye might say unto this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you."

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"A spiral winds from the world to the sun's
And every star that shines,
In the path of degrees forever runs
And the spiral octave climbs"

EDITORIAL DEPARTMENT.

The New Thought Convention, to which reference was made in February issue of THE REALM, was held in the large hall of the Alliance of Divine Unity, Hartford, Conn., on the 21st and 22nd of that month. We are glad to announce that the attendance was both large and enthusiastic at every session, and that the conference was successful in every way. Its most important and direct result was the formation of an international metaphysical league, which will hold yearly conventions and serve as a basis of operations and a source of inspiration to affiliated individuals and organizations in every land where the New Metaphysics has gained a foothold.

Paul Tyner, editor of the *Arena*, says in a private letter:

"The formation of the international league means a new and important chapter in the movement. It is at last placed on its right basis. Properly organized and directed, it seems very certain that hundreds of small organizations scattered all over the country will be glad to come into the league and be energized by its spirit. Those of us who understand how much concentration means in individual work must readily see that the formation of the league gives the New Thought the much-needed power of centralized organization."

"The term *International* may seem somewhat ambitious for immediate use, but it is a suggestive fact that a letter was received from Toronto, Canada, not a half-hour after it was determined upon, urging that it be adopted.

"Pending its approval by the next convention, the name International Metaphy-

sical League was adopted, and a somewhat informal organization was effected by the election of the following officers: President Charles Brodie Patterson, of New York; vice-president, Henry S. Taft, of Providence; secretary, Warren A. Rodman, of Boston; assistant secretary, Harry Gestefeld, of New York; treasurer, William E. Uptegrove, of Brooklyn. Executive Committee: Miss Esther Henry, of Hartford; Miss Georgina I. S. Andrews, of New York; Dr. J. W. Winkley, of Boston; George Alexander, of Providence; John W. Hussey, of Brooklyn; Bolton Hall, of New York; Miss Helen M. Dyer, of Philadelphia; Miss Minnie S. Davis, of Springfield; Albert Pausch, of Hartford; Paul Tyner, of Boston; Miss Sarah J. Farmer, of Eliot, Me., and Mrs. Mary E. Chapin, of Boston."

"The next convention will be held in Boston some time late in October; and it is confidently expected that not only will all sections of the United States be well represented, but that there will be delegates from Canada, Europe and other countries. The secretary's office is at 201 Clarendon street, Boston, Mass., and all interested in the movement are requested to communicate with him, or at least to send their addresses so that information concerning the October convention may be widely disseminated. That convention will be a very large and important one, and will open up a rich field for co-operative work among those desiring to render service of the very highest type in the evolution of man's finer nature and his higher powers."—*Mina*.

Major Hutton advocates for Canada a standing army of 200,000 men. If Major Hutton had stated that 200,000 of the most helpless men in Canada should be placed on the salary list of the Dominion Government the suggestion might be worthy of consideration, but 200,000 able-bodied men to be supported at the expense of the wage-earners of Canada cannot commend itself to the thinking community.

The *Bobcaygeon Independent* proves its right to the name *Independent* by its fearless, outspoken denunciation of the military system, especially at the present time, when heads of educational systems, unchecked, are inculcating in the minds of the young a love of military display, instead of mental and moral unfoldment; when even churches with Christian attached are outvying and in many instances competing with the military institutes in organizing their boys' brigades. The *Independent* says: "In Europe there are a million men engaged as soldiers, and those million men have to be clothed and boarded at the expense of the working classes. Those million men, who earn nothing, have to be fed by the wage-earners, laborers and producers, who

each have to work long hours and earn scant wages. The truth is beginning to dawn upon the minds of the wage-earning class that they have no interest in maintaining soldiers. What good, wise and right-thinking men should do is to discountenance in every possible manner a taste for militarism. A soldier should be regarded as an abomination, and his social status should be below that of the night emptier of cesspools."

In a late interview with W. T. Stead the Czar of Russia in substance said:

"I look out over the world, I study our civilization, and I do not find it very good. I see nations all engaged in seizing, or trying to seize, all territory not yet occupied by European powers. I look at the results. They do not seem to me to be good. For the native races what does imperial expansion mean? Too often opium, alcohol, and all manner of foul diseases, a great gulf between the governed and those who rule, and crushing taxation upon the natives for the blessings of this civilization. And for the nations who seize, what does it mean? A continual increase of suspicion, jealousy and rivalry, the heaping up of fleets and armies in order to take part in a scramble with the world, with the result that the army and navy are swallowing up more and millions that should be used for the welfare of the people and the advancement of the world.

"On top are a very few rich and comfortable; down below, with an ever increasing pressure of taxes for armaments, is the great mass of poor people, whose position is not very good. There is an ever increasing multitude of those below, with their brooding discontent ripening into Socialism and developing into all kinds of Anarchy.

"No, I do not find our civilization good. Why do we make it so? We have at the present moment arrived at this stage that we have put all our very best manhood in the army.

"War has become so expensive that no state can stand the strain of protracted war without having to look bankruptcy in the face. Even if that army be victorious, the war will have inflicted irreparable loss on the country.

"What with discontent caused by mobilizing, what with empty exchequer, what with decimated ranks of leading and governing men, I see nothing before any nation but a terrible heritage of revolutionary Anarchy."

TO OUR CORRESPONDENTS—Fellow mortals! may we venture to intimate that postage stamps are an absolute necessity, and will be as long as the law of attraction holds us to this terrestrial ball. Therefore in writing for information or literature let there be reciprocity between you and THE REALM.

THE REALM will receive orders for all publications advertised in its columns.

Humane Topics

The 19th century is an age of practical rather than dogmatic Christianity, people talk less and do more than of yore.

There never was a time in the world's history when philanthropy was so popular, but it remains a fact, that man's inhumanity to man is excelled in intensity and general meanness by his inhumanity to the dumb brute that serves him.

Dumb animals are ill-treated, tortured, starved, to an extent that is disgraceful to a civilized nation, and yet we have amongst us so-called Christians who ridicule such "sickly sentimentality" as the rights of animals, and who tell you quite frankly that "there is no need of societies for the protection of animals from cruelty."

Such people you will find calmly reclining in an elegantly unholstered pew on Sunday, in a cool church, while their wretched horses, with docked tails, tight check-reins, heavy collars, and all the other fashionable devices of torture, stand in miserable agony, with frothing mouths and sore necks, waiting for the appearance of their owners, who have been going through the mockery of worshipping God.

When we consider, however, that for 1700 years men, women and children groaned and writhed in slavery, before the hearts of free men and woman were moved to compassion great enough to redress their wrongs (I say, "great enough to redress their wrongs"—because we hear a great deal of sympathy expressed by a certain class of individuals for suffering of all kinds, but when it comes to these people taking any action, or making any sacrifice, to ameliorate such suffering, they are either too selfish or have not courage enough to do so). Considering this, then, it is not so strange that people are so indifferent to the sufferings of animals.

Cruelty to animals is the crying sin of this age, and we hear altogether too little from our pulpits on this subject.

Public sentiment should be made so strong on this matter that men and women would not dare outrage it.

Let us consider one of our noblest animals—the horse; thoughtless suffering is inflicted on it constantly by nominally kind-hearted people, who forget to feed and water it, who keep it in dark, badly-ventilated stables, who leave it unblanketed in cold weather to shiver through long, cold hours of waiting, with its head checked high in the air, who whip it up hill, and who leave wounds made by badly-fitting harness to fester until they are open sores.

Take many working horses harnessed to drays, carts, and cabs in our towns and cities; they are overdriven, worked with galled necks, sore shoulders, kicked by brutal drivers, and generally abused.

Yet no effort is made by people, either by forming a humane society or by enforcing the laws through a personal effort, to protect these animals from cruelty.

Maoy peddlers, draymen, and farmers consider themselves justified in working animals when the horses are poor, weak, and unfit for work. Such people should be given the treatment they mete out to their animals.

Hitch the man to a heavily-loaded wagon; if he shows weariness or idleness, promptly seize a club, knock him down, pound him on his badly-exposed ribs, and if such treatment does not recuperate him, kick him hard in the stomach. Such treatment will, as urged by these brutal drivers, or ignorant and depraved owners of horses, restore him if persistently administered.

A course of this treatment would also undoubtedly instil in such men an undying belief as to the necessity of our humane societies.

Even our carriage horses do not escape from cruelty; they are forced to endure the agony of docked tails, clipped coats in the severe cold of our winter, the overdraw check rein, and other atrocities; and almost all horses, as they grow old and less serviceable, are sold into worse than negro slavery, to owners who feed them as little as possible, who work them until they become mere skeletons or drop dead in harness, to find in death a merciful relief to their sufferings.

Such daily exhibitions of ingratitude, the ignoring even of justice, are a reproach to society and a blot on civilization.

To such cruelty add, first, the countless miseries endured by animals in transportation by land and by water.

Second, the wholesale murder on the plains of the Western States of thousands of animals from the unspeakable horrors of slow starvation.

Third, the butchery of millions of birds annually destroyed to provide hat trimmings for women in this century of boasted civilization.

In this connection, travellers in southern forests tell us that wagon loads of half dead, bleeding birds pass along the roads, the whole mass rising and falling like waves from the writhing of the suffering birds, while the air is filled with the beseeching cries of the nestlings, left to perish for want of food.

In Florida there is a little bird called the heron, from which the sprays called egrets or ospreys are taken.

Many ladies who turn with horror from wearing wings, birds, etc., but who wear ospreys in profusion, might be interested to know that for every spray in their bonnets the life of at least four baby birds has been taken.

These birds are killed in the breeding season when the plumage is at its best (a fact these ospreys are the nuptial plumes of the birds). The nestlings are left in the nests to starve, and in travelling

through the swamps of Florida at this season the air is filled with the moaning cries of the dying birds—all for the sake of a handful of feathers—a matter for contemplation on the part of these women who boast of their tender-heartedness.

"Oh but the shame of it,
Oh but the blame of it,
Price of a hat!

Just for a jauntiness brightening the street,
This is your halo, O faces so sweet,
Death, and for what?"

Add now the anguish endured by the wild things caged and trapped, who die by inches, that of wild birds robbed of their young, pets of various kinds left to the tender mercies of careless and ignorant children, and to this appalling sum the nameless tortures inflicted on living animals in the name of scientific research.

Such barbarities are not imaginary but are authenticated facts.

In the face of these when people are so heartless, so dead to justice and common decency, no effort should be spared, in our press, in our pulpits, in our schools, in the distribution of humane literature, to create a public sentiment on this question.

"No civilization is complete which does not include the dumb and defenceless of God's creatures within the sphere of justice, charity and mercy," and there can be no true progress when people's senses are blunted to suffering.

To this end humane education must begin with the children—the future men and women of the world.

We shall be pleased to arrange with individuals, separately or collectively, for the study of mental science. Also classes in concentration or development of the will-power.

E. L. GUTHRIE,
President Mental Science Institute.

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Theosophy

F. E. TITUS.

THE REAL MAN.

The old idea, which looks upon man as an aggregation of matter and force, possessing certain qualities and tendencies with which we are all so familiar, is so unsatisfying to that which is noblest and best in us that it is with a distinct sense of relief and comfort that one turns to the little book "Man and His Bodies," written by Mrs. Annie Besant. There, the old position is reversed. Man is made a synonym for consciousness. His body is looked upon as a garment which the man puts on, to be discarded when it has served its purpose, when it is worn out, a new garment being assumed when the necessity arises. She informs us that we have several bodies, each of a different grade and density of matter, in each of which we function on a level of existence different from those in which we function while in the other bodies. As a man might use a carriage to travel by land, a boat to travel by sea, and a balloon for the air, and yet remain the same individual in all these different vehicles, so the consciousness uses the nervous organism of the human brain and body through which to express itself on this physical plane of existence; when it wishes to function on higher planes it steps out of the physical vehicle and uses as its body—its vehicle—its instrument—higher forms of matter, which, because of their fineness, respond the more readily to the conscious will. Yet, through all these various bodies which he temporarily occupies, the man preserves his identity.

The moment we begin to regard man thus a broader view at once opens before us. More profound questions arise. If emotions, desires and thoughts be but forms of that which we term "the human consciousness"—man, the particular form of consciousness being in harmony with the particular grade of matter through which the consciousness is, for the time, functioning; then, of what is human consciousness itself a form? What is the great reality of which human consciousness is a phase? Then are we compelled to step back from the particular to the universal. Thus doing we realize, or we may at least intellectually comprehend, that human consciousness is divine consciousness—the great universal consciousness—the mind of God—thus expressing itself at this particular level of its infinite capacity. It is the infinite mind radiating through numerous centres, each centre being a human soul—a man. Each centre has the power to direct the energies with which it is endowed. Each soul has all the potentiality of that great universal soul of which it is a part. The consciousness of each man is the consciousness

of God; not all of it, but a portion of it. The centre of each man's own individuality—the centre of his own consciousness—stands rooted in duty itself.

What is consciousness? It is the recognition of existence. Therefore each individual says "I am"; and because the universal consciousness is at the centre of each human consciousness, forming its vitality, being its very existence, the Supreme is truly represented as declaring "I am that I am." Thus divinity asserts its unity with humanity.

SILENT THOUGHT CIRCLE.

ALLEN LYNDETH.

The chain *Thought* until further notice.

"I have crowned my king; the God within
Whispers love is the law; Love maketh
free."

—GLENDON.

Have you heard the "still small voice" yet? If not, the listening attitude must be more intent. Let the outer ear be shut. Then will the mandate of the God of our being leave an impress on the mental—an impress that will point the way out of poverty, sickness, yea, and even death; therefore I desire freedom from bondage. I can and will be free. I desire a knowledge of the true law of my being. I desire to establish harmonious relations and be at one with the eternal reality of the Universe. The great first cause Spirit—God, Law, my King, is Truth. "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." I also realize that—

"A king for each is the rule
In the empire that awaiteth me,
And the God within, the only King
To rule in the realm of the free."

IDEAL CONSCIOUSNESS.

BY "ARIEL."

The progress of consciousness to ever higher and higher levels should be the end and aim of our existence. The manifested universe exists for no other purpose than that the Christ consciousness is to be evolved in humanity, and this evolving of the consciousness constitutes the crucifixion of the Spirit on the cross of Matter, which appears to me to be symbolized in the Christian religion by the death of Jesus on the cross, and in other great religions in different ways. It is the one great law of sacrifice, that the higher must suffer that lower may attain to union with the divine.

Atonement or At One-ment is the purpose of existence.

Consciousness may be accelerated by meditation and concentration of the mind on high ideals; this may be said to be food for the consciousness just as material

foods are necessary for the physical body to thrive and grow. Jesus has said that man shall not live by bread alone, etc. The consciousness, in order to grow, requires nourishment and that of a high grade, viz., high and noble ideals, for the opposite of this may be considered as analogous to low grade nourishment with which we might find the physical, and this we know to be false economy.

That we may have many lives instead of one in which to develop the Christ consciousness is no reason why we should persist in depriving the soul to-day of that which it most craves—knowledge and wisdom.

Then let us start to-day and spend a portion of time at the same hour each day in meditation on some noble ideal, the nobility of the character of Jesus Christ if you will, it matters not, so long as it is aspiration for better conditions. Concentrate your mind on it and send out good and kindly thoughts to the whole world, and note the result in your consciousness a month hence. You will be conscious of a calm, sweet peace, and harmonizing vibrations will radiate to all around you for the health and good will of all that lives. You will see God in everything, high and low, great and small.

Verily the universe is the garment of God.

You cannot change laws by praising their righteousness or by crying out against their unchangeable severity. It is wisdom to recognize their dominant features. Veer to the right, swing into line, and if you are reaping a harvest that is not to your liking plough it under and sow again, fully realizing that, "As we sow, so shall we reap."

Tissues, nerves, nor brain could of themselves do nothing, Mind alone controls all action.

Force, generated by stimulating nerve centres, through mental commands is followed by changes in organic processes.

When an impression is conveyed from any part of the body along a nerve to the brain, the mind may take cognizance of it. What the mind thus becomes conscious of is called a *sensation*; and the act of the mind noticing it, *perception*.

The great lesson of modern science is that nothing "happens." Everything that comes is pushed from behind.

We live under an economy of law absolutely universal in its scope; but while no link in the chain of detail includes the least element of chance, there is no fatalism involved in its perfect order.

Law is always in readiness to serve us; but we must adopt its methods. *A scientific truism.*

Socialism

PHILLIPS THOMISON.

SOCIALISM AND CHRISTIANITY.

A lively controversy is being waged in the columns of *Citizen and Country* and other Social Reform papers as to the relations between Socialism and Christianity. Some of the advocates of economic reform are disposed to look askance at the Socialists proper, on the ground that the utterances of some of their leaders, if not the entire tone and spirit of the movement, is distinctly anti-Christian. The aim of *Citizen and Country* has been to harmonize all the elements which appear to make for social progress and to discover if possible a common platform, but from the course the discussion is taking it is evident that there are many and serious difficulties in the way. Possibly one mistake is in counting too much on the co-operation of some agencies whose influence, judging by past experience, is more likely to be in the main antagonistic. Foremost among these stands the so-called Christian Church.

* * *

Socialism and orthodox "official" Christianity will no more mix than will oil and water. The teachings of Christ are thoroughly Socialistic—which was, no doubt, one reason why the scribes and Pharisees, the representatives of the wealthy and influential classes of Judea, stirred up the mob to clamor for his crucifixion. But the Church has departed very far from the precepts and example of the Man of Nazareth, and in no respect more than in its subserviency to wealth, its cowardice in failing to denounce wrong and injustice, otherwise than "in the abstract"—and its support of existing institutions, and no matter how opposed to the principle it professes. The orthodox Church never has put itself forward as the champion of any reform until the movement had first attained a measure of success and popularity. It was the great buttress and bulwark of negro slavery until "infidel" Abolitionists had done the pioneer work and slavery was losing ground. It opposed the earlier temperance workers, who were also treated as heretics and blasphemers. It supports capital punishment to day, in opposition to the sentiments of the more enlightened and humane.

* * *

The Anglo-Saxon race has gone temporarily mad with the lust of conquest and bloodshed. The two great "Christian" nations—England and the United States—have both undertaken wars of spoliation—wars for which there is absolutely no shadow of excuse or justifica-

tion. There is nothing to be surprised at in this. Both nations have for so long oppressed and degraded their own people that it would be folly to suppose that any considerations of justice or humanity would restrain their greed in dealing with weak foreign nations. But what is the Church doing to censure or restrain the bloody work? How many pulpits in Britain have denounced Kitchener's piratical raid on the Soudan? How many American preachers have been brave and faithful enough to condemn their country's wanton aggression on Spain and its still more unjustifiable and cowardly attempt to reduce the Filipinos to slavery? Instead of risking comfortable positions by standing up for the right, most of them join with the unthinking crowd in paying homage to Kitchener, Dewey and other wholesale murderers and grave-robbers.

* * *

The Church is simply a commercial institution, dependent upon the good will and financial support of the moneyed class. It can't afford to be honest—that is, as a whole. Individual ministers who are specially favorably placed or have independent means sometimes do allow themselves this luxury—but as a class the ministers are subservient to the front pews for the very excellent reason that they have to be in order to live—just exactly as the politician, the editor or the lawyer, each in his sphere, has to conciliate the source of his income. If socialism held the money-bags the Church would very quickly discover that it was the ideal they had long been looking for. But when that day comes people will be too intelligent to consider it necessary to hire a man to tell them to be good. They will then have leisure to do their own theological thinking, and churches will be run strictly on the co-operative principle.

* * *

In spite of all the adverse influences of training and environment, there are a few sincere, earnest Christian ministers who are good, thoroughgoing Socialists, and a larger number who are disposed to pat Socialism on the head occasionally in a patronizing sort of way because it is the thing to be liberal and progressive. But these classes combined form a very inconsiderable minority of the ministry. "One swallow doesn't make a summer," neither does the fact that a few ministers at last recognize that there is a social question, and sometimes preach about it, more or less intelligently, give any ground for the expectation that the influence of the churches is likely to be cast on the side of Socialism. It is an easy matter to give an occasional sermon or lecture presenting Socialism in an abstract, academic sort of way, but when any real crisis arrives in which the people get stirred up, and definite action in opposition to popular prejudice is required, very

few of the clerical, literary or fashionable dabblers in social reform have the courage to stand to their guns.

If a man say he believe that which he really does believe,
Then he is called an unbeliever;
But if a man say he believe that which no man can believe,
Then he is called a believer.

—W. H. Merrill.

THE TRIUMPHS OF MODERN SURGERY.

They sawed off his arms and his legs,
They took out his jugular vein.
They put fancy irills on his lungs,
And they deftly extracted his brain.
'Twas a triumph of surgical skill
Such as never was heard of till then;
'Twas the subject of lectures before
Conventions of medical men.
The news of this wonderful thing
Was heralded far and wide;
But as for the patient, there's nothing to say,
Excepting, of course, that he died.

—N. Y. Medical Journal.

THE DOCTOR'S STORY.

Mrs. Rogers lay in her bed,
Bandaged and blistered from foot to head
Bandaged and blistered from head to toe.
Mrs. Rogers was very low,
Bottle and saucers, spoon and cup
On the table stood bravely up;
Physic of high and low degree;
Calomel, catnip, boneset tea—
Everything a body could bear,
Excepting light and water and air.

I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light,
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Bottles and blisters, powders and pills,
Catnip, boneset, syrup and squills,
Drugs and medicines, high and low,
I threw them as far as I could throw,
"What are you doing?" my patient cried;
"Frightening Death," I coolly replied.
"You are crazy!" a visitor said,
I flung a bottle at her head.

Deacon Rogers he came to me;
"Wife is comin' round," said he,
"I re'ly think she'll worry through;
She scolds me just as she used to do.
All the people have poohed and slurred—
And the neighbors have had their word;
'Twas better to perish some of 'em say,
Than be cured in such an irregular way."
"Your wife," said I, "had God's good care,
And His remedies—light and water and air,
All the doctors beyond a doubt,
Couldn't have cured Mrs. Rogers without."

The deacon smiled and bowed his head;
"Then your bill is nothing," he said,
"God's be the glory, as you say;
God bless you, doctor, good day! good-day!"

If ever I doctor that woman again,
I'll give her medicine made by men.

—Medical World.

No more he'll ever greet us,
He now is with the blest;
He got appendicitis,
And the doctors did the rest.

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